

ANALYSIS OF CONGRUENCY OCCURRING IN POLICY DEVELOPMENT AND
IMPLEMENTATION PRACTICES TO PROMOTE GENDER EQUITY IN PRE-SERVICE
TEACHER EDUCATION IN PAPUA NEW GUINEA.

By

Komhiol Teng Waninga

Master of Education (Honours)

University of New England

A thesis submitted for the Degree of Doctor of Philosophy

University of New England, Armidale, New South Wales, Australia

School of Education

01st May 2019

Candidate Certification

I certify that the substance of this thesis has not already been submitted for any degree or is not being currently submitted for any other degree.

I certify that any help received in preparing this thesis, and all sources used have been acknowledged in this thesis.

A large black rectangular box redacting the signature area.

(Signature)

Komhiol Teng Waninga

Dedication

This work is dedicated to:

My mother, Kumti Waninga and father Waninga Enga who had never stopped believing in me and had set my foundation for life; my wife, Bepi Waninga, who had been my pillar of strength using her gifted hands and talents to keep our house warm, body and soul nourished and a determined mind to keep the family intact during the difficult times. My children, Amanda, Meshach and Shadrach who accompanied and lived with me for the duration of the study. My other three children Samuel, Aaron and Leah for their moral support and encouragements. My children were my greatest joy in life.

My beloved sister late Freda, husband Daniel Lo Pep and children Ezekiel, Brenda and Merrian who lost their lives disastrously through a house fire in 2010; and late Steven Komati, Daniel Dokta, John Yap and 22 other family members who tragically perished in a bus crash in 2013. May all your souls Rest in Internal Peace.

And my Lord and Saviour, Jesus Christ, who has made everything possible and has introduced my family and me to a wonderful Christian and Emmaus community with great people who have shared so generously with us. God was the source of our strength, hope, life and success.

Acknowledgements

I owe sincere gratitude to all the people who have supported, encouraged, challenged and have assisted me during the development and writing of this thesis for the many hours they have generously contributed.

My sincere thank you to Dr Izabel Soliman, my former Principal Supervisor and Associate Professor Joy Hardy, my Principal Supervisor for the wealth of your input and inexhaustible attention to detail, your keen insights, straightforward critique and willingness to critique my points of view. My special gratitude to Associate Professor Joy Hardy because her input has sharpened the thought process in all my academic work in this thesis. Despite all the difficulties I have encountered, she has been with me through the very last days of my long academic journey.

Thank you to Associate Professor Warren Halloway (retired), my good friend and mentor over the past twenty-eight years of whom I am most grateful for your continual undivided support and probing inquiry as well as for playing devil's advocate that helped sharpen my academic work.

I owe gratitude to the people and Government of Australia for providing the scholarship to pursue my studies at the University of New England.

My sincere gratitude to Chancellor of University of Goroka Joseph Sukwianomb and Council members for approving my request for research leave to complete my study. Thank you to Vice Chancellor Professor Musawe Sinebare and Pro Vice Chancellor Donald Gumbis for their support and encouragements.

My sincere gratitude and appreciation to Chris Mitchel, my daughter Amanda Waninga and her husband Moses Yatu and my grandson Nathan Yatu who have provided the love, joy, encouragement and meeting the basic needs in the final journey of my study.

I am very grateful to the Principals, Heads of Strand, and Lecturers, Pre-service teachers of Colleges P and M as well as the senior officers of the National Department of Education for their enthusiasm, cooperation and contributions towards this study.

Abstract

Papua New Guinea (PNG) has more than 850 distinct languages and over 1000 cultures and is inhabited by many small tribes each with their unique culture, belief systems and practices dominated economically by subsistence agriculture, politically by tribal leaders and Chiefs, and socially by the affairs of kinship groups and allies. The social and cultural diversity and terrain contribute to the rudimentary levels of education and opportunities for males and females in PNG. There is a general consensus that women and girls have low social status and influence. In many cases, they are voiceless and unable to assert their basic rights especially for their freedom of speech and expression. Most of the cultural beliefs and practices have overarching benefits in favor of boys and men rather than girls and women. The harsh economic and social conditions, together with embedded traditionally held cultural attitudes, beliefs and practices, militate against the education, wellbeing and advancement of girls and women.

In order to improve the harsh social and cultural conditions, the Government of PNG (GoPNG), through the National Department of Education (NDOE), introduced the Gender Equity in Education Policy (GEEP) in 2002 and the Gender Equity Strategic Plan (GESP) in 2009. The GEEP calls for curriculum, teaching pedagogies, and instructional language and assessment strategies to promote gender equity for males and females. The main focus of this study was to investigate the extent of congruency between policy development and implementation practices of the GEEP and the GESP to promote gender equity in primary teacher education colleges in PNG. The study was conducted in two primary teachers' colleges and included officers from the respective divisions at the National Department of Education. One college had many more staff and students from matriarchal societies while the other had almost all staff and students from a patriarchal society. These colleges were selected because of the complex cultural beliefs and practices towards males and females, and the traditional roles of men and women and boys and girls.

The study investigated the understanding of college principals, heads of strand, lecturers, pre-service teachers and NDOE officers regarding gender equity and the adoption and implementation of the GEEP and the GESP. Structured interviews and focus group discussions (FGDs) were used to collect rich data. Braun and Clarke's (2006) thematic analysis and Fairclough's (1995) three-dimensional framework were brought together in thematic critical discourse analysis to analyse the structured interviews and focus group discussions. The thematic CDA addressed key concepts in CDA and critical theory such as power,

(dis)empowerment, social justice, cultural maintenance, patriarchy, matriarchy, hegemony and agency. This study examined relationships between the attitudes and behaviors of individual participants at both local and national levels, moreover, it explored power relationships and implementation structures and strategies at the macro, meso and micro levels. Thematic CDA was also used to investigate interpersonal relationships between participant groups and to highlight underlying ideologies and discourses.

The study also assessed the experiences, achievements and major challenges faced by the implementers of the GEEP and the GESP. The findings highlighted that the GEEP and the GESP were not developed well to address the existing social and cultural conditions, experiences and context of the people of PNG. The findings also indicated that foreign ideologies and gender principles conflicted with traditional governance structures, belief systems and practices. Dominance, hegemony, suppression, exclusion, leadership, religious beliefs and practices, cultural maintenance and social status were identified as major impediments to the effective adoption and implementation of the GEEP and the GESP. Overall, the findings indicated a lack of congruence between policy development and implementation practices. The promotion of gender equity and implementation of the GEEP and the GESP remain ineffective and need urgent attention from all respective stakeholders.

Recommendations of the study identified the need to establish functional links and structures at local, institutional, national and international levels in pursuit of gender equity. Moreover, the study recommended active political will, proactive leadership, consistent funding, regular mandatory training, communication, social interactions, visitations, monitoring, partnerships and provision of adequate teaching and learning resources.

Contents

Dedication	iii
Acknowledgements	iv
Abstract	v
Acronyms and Abbreviations	xiv
Chapter 1 Introduction	1
1.0 Introduction	1
1.1 Statement of the Problem	2
1.2 Purpose of the Study	4
1.3 Significance of the Study	4
1.4 Topic of the Study	5
1.5 Ethical Considerations	6
1.6 Challenges of the Study	6
1.7 Outline of the Chapters	7
Chapter 2 Background of the Study	11
2.0 Introduction	11
2.1 The Geography of PNG	11
2.2 Cultural Context	12
2.3 Status of Women in PNG	14
2.4 Traditional Cultural Beliefs and Practices and Gender Roles	15
2.5 Patriarchal and Matriarchal Structures	17
2.6 Inequity, Discrimination and Violence in PNG	19
2.7 The Role of Donor Agencies and NGOs	20
2.8 The Colonial Influences	21
2.9 The Missionary Influence	23
2.10 Constitutional and International Obligation of the PNG Government	24
2.11 Significance of Primary Teacher Education Programs	25
2.12 The Role of Teacher Education Programs to achieve Gender Equity	26
2.13 Conclusion	27
Chapter 3 Literature Review	29
3.0 Introduction	29
3.1 Theoretical Framework	29
3.2 Social Justice	33

3.3	Gender Equity, Equality and Opportunity	35
3.4	Importance of Gender Equity in Teacher Education	37
3.5	Gender Inclusive Curriculum	41
3.6	Critical Policy Analysis	42
3.7	Social and Cultural Transformation through Education	45
3.8	Conclusion	47
Chapter 4 Critical Discourse Analysis		49
4.0	Introduction	49
4.1	What is Critical Discourse Analysis?	49
4.2	Methodological Aspects of Critical Discourse Analysis	52
4.3	Key Concepts of Critical Discourse Analysis	52
4.3.1	Concept of Power	52
4.3.2	Concept of Dominance	54
4.3.3	Concept of Hegemony	55
4.3.4	Concept of Ideology	57
4.4	Use of CDA in Education	58
4.5	CDA and its Relevance to this Study	60
4.6	Conclusion	61
Chapter 5 Research Methodology		63
5.0	Introduction	63
5.1	Research Questions	63
5.2	Research Design	64
5.3	Case Study	65
5.4	Participants in the Study	66
5.5	Data Collection Instruments	68
5.5.1	Interviews	68
5.5.2	Structured Interviews	69
5.5.3	Semi-Structured Interviews	70
5.5.4	Processes involved in the Interviews	71
5.6	Focus Group Discussions	72
5.6.1	Processes involved in the Focus Group Discussions	73
5.7	Analysis Perspectives and Methods	75
5.8	Conclusion	83
Chapter 6 Analysis of the Interviews with NDOE Officers		84
6.0	Introduction	84
6.1	General Understanding of Gender Equity	84

6.2	Gender Equity in the National Department of Education	88
6.2.1	Current Status and Practices of Gender Equity	88
6.2.2	Factors that Impede Pursuit of Gender Equity	90
6.2.3	Factors that Promote Pursuit of Gender Equity	91
6.3	Gender Equity in Primary Teachers' Colleges	93
6.3.1	Current Status and Practices of Gender Equity	93
6.3.2	Factors that Impede Pursuit of Gender Equity	94
6.3.3	Factors that Promote Pursuit of Gender Equity	96
6.4	Gender Equity in Traditional Communities	98
6.4.1	Current Status and Practices of Gender Equity	98
6.4.2	Factors that Impede Pursuit of Gender Equity	100
6.4.3	Factors that Promote Pursuit of Gender Equity	102
6.5	The GEEP and the GESP	104
6.5.1	Awareness and Promotion of the GEEP and the GESP	104
6.5.2	Implementation of the GEEP and the GESP	105
6.5.3	Administration of the GEEP and the GESP	107
6.6	Conclusion	109
Chapter 7 Analysis of Interviews with Principals		111
7.0	Introduction	111
7.1	General Understanding of Gender Equity	111
7.2	Gender Equity in the National Department of Education	114
7.2.1	Current Status and Practices of Gender Equity	115
7.2.2	Factors that Impede Pursuit of Gender Equity	115
7.2.3	Factors that Promote Pursuit of Gender Equity	118
7.3	Gender Equity in the Primary Teachers' Colleges	119
7.3.1	Current Status and Practices of Gender Equity	119
7.3.2	Factors that Impede Pursuit of Gender Equity	122
7.3.3	Factors that Promote Pursuit of Gender Equity	123
7.4	Gender Equity in the Traditional Communities	125
7.4.1	Current Status and Practices of Gender Equity	125
7.4.2	Factors that Impede Pursuit of Gender Equity	127
7.4.3	Factors that Promote Pursuit of Gender Equity	128
7.5	The GEEP and the GESP	131
7.5.1	Awareness and Promotion of the GEEP and the GESP	131
7.5.2	Implementation of the GEEP and the GESP	132
7.5.3	Administration of the GEEP and the GESP	134

7.6	Conclusion	135
Chapter 8 Analysis of Interviews with Heads of Strand		138
8.0	Introduction	138
8.1	General Understanding of Gender Equity	138
8.2	Gender Equity in the Primary Teachers' Colleges	143
8.2.1	Current Status and Practices of Gender Equity	143
8.2.2	Factors that Impede Pursuit of Gender Equity	145
8.2.3	Factors that Promote Pursuit of Gender Equity	147
8.3	Gender Equity in Traditional Communities	149
8.3.1	Current Status and Practices of Gender Equity	149
8.3.2	Factors that Impede Pursuit of Gender Equity	151
8.3.3	Factors that Promote Pursuit of Gender Equity	153
8.4	The GEEP and the GESP	155
8.4.1	Awareness and Promotion of the GEEP and the GESP	156
8.4.2	Administration and Funding of the GEEP and the GESP	157
8.5	Conclusion	158
Chapter 9 Analysis of Focus Group Discussions among Lecturers		160
9.0	Introduction	160
9.1	General Understanding of Gender Equity	160
9.2	Gender Equity in the Primary Teachers' Colleges	165
9.2.1	Current Status and Practices of Gender Equity	166
9.2.2	Factors that Impede Pursuit of Gender Equity	167
9.2.3	Factors that Promote Pursuit of Gender Equity	170
9.3	Gender Equity in the Traditional Communities	171
9.3.1	Current Status and Practices of Gender Equity	172
9.3.2	Factors that Impede Pursuit of Gender Equity	174
9.3.3	Factors that Promote Pursuit of Gender Equity	175
9.4	The GEEP and the GESP	178
9.4.1	Awareness and Promotion of the GEEP and the GESP	178
9.4.2	Implementation of the GEEP and the GESP	179
9.4.3	Administration of the GEEP and the GESP	181
9.5	Conclusion	183
Chapter 10 Analysis of Focus Group Discussions among Pre-service Teachers		185
10.0	Introduction	185
10.1	General Understanding of Gender Equity	185
10.2	Gender Equity in the Primary Teachers' Colleges	187

10.2.1	Current Status and Practices of Gender Equity	188
10.2.2	Factors that Impede Pursuit of Gender Equity	190
10.2.3	Factors that Promote Pursuit of Gender Equity	192
10.3	Gender Equity in the Traditional Communities	193
10.3.1	Current Status and Practices of Gender Equity	194
10.3.2	Factors that Impede Pursuit of Gender Equity	195
10.4	Conclusion	199
Chapter 11 Synthesis of the Study		201
11.0	Introduction	201
11.1	Synthesis within Analytical Frames and Literature	201
11.1.1	General Understanding of Gender Equity	207
11.1.2	Gender Equity at the National Department of Education	208
11.1.3	Gender Equity in Primary Teachers' Colleges P and M	210
11.1.4	Gender Equity in Traditional Communities	212
11.1.5	Implementation of the GEEP and the GESP	214
11.1.6	Gaps in the Literature	216
11.2	Cross-Frame Synthesis	217
11.2.1	Partnerships and Collaboration to Promote Gender Equity	217
11.2.2	Ideological and Financial influences of Religion, Colonisation and Globalisation	218
11.2.3	Social and Cultural Transformation to Promote Gender Equity	220
11.3	Conclusion	221
Chapter 12 Summary, Conclusion and Recommendations		225
12.0	Introduction	225
12.1	Theoretical Reflections	225
12.2	Macro Level	226
12.3	Meso Level	228
12.4	Micro Level	229
12.5	Major Constraints that inhibit the Implementation of the GEEP and the GESP and Promotion of Gender Equity	231
12.6	Major Research Question	233
12.7	Recommendations	237
12.7.1	Government of PNG and National Department of Education	238
12.7.2	Primary Teachers' Colleges	240
12.7.3	Individuals	241
12.8	Contribution for this Study	242
12.9	Limitations of the Study	243

12.10	Suggestions for further Research	243
<u>References</u>		<u>244</u>
<u>Appendix A: UNE Ethics Approval Letter</u>		<u>264</u>
<u>Appendix B: General Information Sheet for Participants</u>		<u>265</u>
<u>Appendix C: Correspondences with the NDOE</u>		<u>267</u>
C.1	First Assistant Secretary, Curriculum and Standards	267
C.2	First Assistant Secretary, Teaching and Learning	269
C.3	Deputy Secretary, Policy and Corporate Services	271
C.4	Deputy Secretary, Human Resource and Organizational Development	273
<u>Appendix D: Research Approval Letter – PNG NDOE</u>		<u>275</u>
<u>Appendix E: Correspondences with the PTC Principals</u>		<u>277</u>
E.1	Principal, Primary Teachers’ College P	277
E.2	Principal, Primary Teachers’ College M	279
<u>Appendix F: Consent Form</u>		<u>281</u>
<u>Appendix G: Interview Questions</u>		<u>282</u>
G.1	NDOE Officer	282
G.2	College Principals	284
G.3	College Heads of Strand	286
<u>Appendix H: Focus Group Discussion Questions</u>		<u>288</u>
H.1	Lecturers	288
H.2	Pre-service teachers	290

List of Figures

Figure 2–1: Provinces of Papua New Guinea	12
Figure 5–1: Research Design	65

List of Tables

Table 5–1: Data Collection Method, Number and Gender per Participant Group	67
Table 5–2: Advantages and Disadvantages of Structured and Semi-Structured Interviews	71
Table 5–3: Three-Dimensional and Sociological Framework	78
Table 5–4: Guiding Questions for the different levels of Analysis	79
Table 5–5: Examples of Meso Analysis from two Principals	82

Table 11–1: Discourses and Themes across the Participant Groups and Literature Review	203
Table 11–2: Identification of Commonalities and Distinctive Discourses for Participant Groups	206

Acronyms and Abbreviations

ADB	Asian Development Bank
AIDS	Acquired Immunodeficiency Syndrome
AusAID	Australian Agency International Development
AS	Assistant Secretary
CDA	Critical Discourse Analysis
CPA	Critical Policy Analysis
EFA	Educational for All
FGDs	Focus Group Discussions
GEEP	Gender Equity in Education Policy
GESP	Gender Equity Strategic Plan
GIG	Gender Inclusive Curriculum
GoPNG	Government of Papua New Guinea
HIV	Human Immunodeficiency Virus
HOS	Heads of Strand
MDGs	Millennium Development Goals
NDOE	National Department of Education
NGDP	National Goals and Directive Principles
NGOs	Non- Governmental Organisations
OECD	Organisation for Economic Cooperation and Development
PNG	Papua New Guinea
PTCs	Primary Teachers' Colleges
TA	Thematic Analysis
UK	United Kingdom
USA	United States of America
USAID	United States Agency International Development

UN	United Nations
UNDP-GDI	United Nations Development Programme Gender Index
UNGEI	United Nations Girls Education Initiative
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund

Chapter 1 Introduction

1.0 Introduction

This study stemmed from my own social and cultural experiences in which three of my siblings and our mother in a single parent household in the Highlands of Papua New Guinea raised me. The primary school was two mountains away and it took me a total of six hours per day to walk to school and home to receive an education at the age of six. My mother was not educated and had little concept of time. She habitually woke up every morning about four o'clock and prepared my breakfast and lunch. I left the house everyday about half past five and arrived at the school before classes, which began at eight o'clock. I travelled back to my village after school and often arrived about six-thirty in the evening. In the first two years, my mother or my elder sister, Ruth Martha, walked with me half way until we saw the first sunlight. She returned home while I continued walking to school. Travelling to school and back home was often done through pitch darkness because the sun rises and sets every day at about six o'clock in Papua New Guinea (PNG). The daily walk was a challenge because I had to walk bare foot alone through dense forest infested with leaches and wild animals and there were also fast flowing rivers and steep slopes. Sixty children from Kul village started school together but I was the only one who managed to complete grade six at that school and moved on to high school to continue my education. My main motivation for six years was my mother who took the role of a father as well as being a mother for her children.

As males were often preferred before females to receive an education in the Highlands Region of PNG, as well as financial constraints, my mother and uncles decided that my small brother and I would receive an education whilst our two sisters remained at home to help in domestic duties. I continued my secondary education and attended Balob Teacher's College in Lae and graduated as a primary school teacher in 1987. I have progressed successfully since then from being a primary and secondary school teacher, college lecturer, university lecturer and currently as Pro Vice Chancellor (Academic, Research and Innovation) at the University of Goroka in PNG. I have been awarded three Australian Aid (AusAID) scholarships enabling me to pursue studies overseas, whilst my younger brother completed his Masters of Business Administration

degree in 2012 and worked with PNG Customs as Director for Investigations. After witnessing our successes in education, my two sisters are often bitter because they had not been given the opportunities my brother and I received in education. These experiences seemed to have had considerable emotional and psychological effects on them as well as creating tensions within our families. My sisters are inherently bright but they were denied opportunities because of the prevailing social and cultural practices and preferences at that time. My family experiences have motivated me to pursue this study to promote gender equity by recognising the potential of, and opportunities for, both males and females in PNG. My belief is that if my illiterate mother could inspire two of her sons to receive such educational opportunities then all mothers with an education in PNG and elsewhere in the world would have the same inspiration and potential to educate their children, girls and boys, in achieving social and economic freedom and equity.

Education is the fundamental foundation for realising gender equity. It provides valuable life prospects for women and men, and provides essential social and economic benefits (AusAID, 2007, 2011; Monkman & Hoffman, 2013; UNGEI, 2010; UNICEF, 2003; USAID, 2008). The Government of PNG (GoPNG) and the National Department of Education (NDOE) have endeavored to develop and promote gender equity through their respective gender equity policies as well as becoming part of an international movement to recognise women as participants in social, economic and political developments (PNG NDOE, 2000, 2004). Despite their efforts, more needs to be done at local, institutional and societal levels to address gender inequity that is socially and culturally entrenched in the lived experiences of the majority of people in PNG and elsewhere around the world.

1.1 Statement of the Problem

Gender equity is not effectively promoted in PNG because the cultural mindset of most people privileges the education of men and boys and women and girls are expected to work at home. The World Bank Report (2007, p. 26) states that “the prevailing lack of understanding, cultural attitudes and behavior concerning women’s education have been formidable stumbling blocks that have inhibited recognition and education opportunities for all”, which especially applies to women and girls in PNG. Waninga

(2011, p. 12) emphasises that “the social and cultural factors form major challenges to increasing participation by females at all levels of education”. According to Waninga, Yoko, Apingi and Tieba (2007, p. 8) “resistance to change, the force of local customs, habits, and taboos constrain the implementation of gender equity policies in PNG”. The embedded cultural mindsets and negative male “attitudes towards women and girls are seen as major impediments to the progress of women in many areas of life, including education, health, employment and access to financial services” (Waninga, 2011, p. 9). The 2017 UNDP-GDI data rank PNG 153rd out of 189 countries¹. Such negative findings concerning women and girls warrant fundamental cultural and attitudinal changes in the mindsets of men and women, and especially in the institutional practice in PNG.

The implementation of policies such as the Gender Equity in Education Policy (GEEP) (PNG NDOE, 2002, 2009) and the Gender Equity Strategic Plan (GESp) (PNG NDOE, 2009) may be difficult and surely costly; however, financial implications are certainly not the only obstacles. Economic, social and cultural factors inhibit the successful implementation of gender equality policies and strategies in PNG (AusAID, 2011; GoPNG, 2010; PNG NDOE, 2004, 2004; World Bank, 2005). According to Guy (2009, p. 152) some of the government policies have been fortuitous, many have been flawed and others have been forgotten. Guthrie (2012) and May (2009) claim that the policy landscape in PNG is generally littered with misunderstandings and lacks effective implementation, monitoring and evaluation. The researcher’s teaching, research and personal family experiences indicate that gender equity policies cannot be achieved unless there are cultural and attitudinal changes among the people at all levels of society. The Government of PNG (GoPNG) should provide adequate resources to achieve such changes for the younger generation through awareness, training and education. It is expected that quality education and training with appropriate curriculum and pedagogical environments could have a major impact on the cultures in PNG.

¹ (<http://hdr.undp.org/en/composite/GDI>)

1.2 Purpose of the Study

This study was undertaken to examine the extent of congruency in policy development and implementation practices to promote gender equity at the NDOE, and the college and classroom levels in selected PTCs. The study further analysed the effects of social, cultural, political, ideological and hegemonic influences in relation to the understanding and adoption of the GEEP and the GESP. This study further investigated the implementation of gender equity, the extent of the understanding of the GEEP and the GESP, and evaluated whether the policies have addressed social and cultural issues in primary teacher education colleges. This involved interviews and focus group discussions with key stakeholders at the NDOE and Primary Teachers' Colleges (PTCs). The study also aimed to identify any impediments that constrained effective implementation of the GEEP and the GESP and to suggest possible ways to realise the goals, aims and objectives of the policy documents. The study further aimed to analyse whether any social, cultural, political, ideological and hegemonic influences enhanced or constrained the implementation of the GEEP and the GESP at the National Department of Education (NDOE), and colleges and classroom levels at PTCs.

1.3 Significance of the Study

In the light of major national and international commitments and pressing social and cultural gender inequity issues, GoPNG and the NDOE developed the GEEP and the GESP to advance gender equity and empower of men and women through education, especially in PTCs. Teacher education institutions have a significant role to contribute to social and cultural transformation through their educational programs. Waninga (2011, p. 4) states “teacher education institutions were identified for this study because most children in rural and urban communities are taught and influenced by the graduates of PTCs”. Elsewhere Waninga (1998, p. 8) states that “the awareness and promotion of gender equity policies in PTCs will have an impact on pre-service teachers’ knowledge and skills that should lead them to analyse gender relations in their own school experiences and future teaching practices”.

A critical study of the implementation of the GEEP and the GESP in pre-service teacher education was essential as it enabled the researcher to identify achievements as well as major challenges. Aikman and Unterhalter (2007, p. 15) state that “omission of

gender equity at the pre-service level means that new teachers may enter the classroom without realising how their behavior, teaching methods, assessment strategies, resources and language” may reinforce and perpetuate negative or positive attitudes towards an equitable education. A significant aspect of the study was that the research design enabled the involvement of multiple stakeholders in pre-service teacher education and the analysis of the different perspectives.

The study was focused on pre-service teacher education programs because the GEEP and the GESP stipulate that the NDOE has an obligation to develop and provide curricula in PTCs that are gender inclusive and reflect its values, principles, aims and objectives (PNG NDOE, 2002). The study was focused on primary pre-service teacher education instead of secondary pre-service teacher education because more children attend primary education than secondary education. Therefore, the implementation of gender equity in primary education is likely to have greater impact because it affects more children. The analysis of the GEEP and the GESP in PTCs may inform the GoPNG and the NDOE about the achievements and major challenges for the enhancement of decision-making and further action. The researcher’s personal teaching experiences in primary schools (1987-1991), secondary schools (1993-1994), primary teachers’ college (1995-2005) and university (2006-2019) have provided extensive insights, background information and first-hand experiences as a basis for this study.

1.4 Topic of the Study

The topic of the study is gender equity and its implementation of the GEEP and the GESP in teacher education in PNG. The topic was investigated in two primary teacher education colleges, one located in a matriarchal society and the other one in a patriarchal culture. It is important to note that the surrounding cultures do not impact greatly on the PTCs in terms of gender equity values because staff and students can come from any of the Provinces and cultural groups. The study was undertaken to examine the congruency in policy development and implementation practices of the gender policies in the two PTCs.

1.5 Ethical Considerations

The matter of ethics is important for educational researchers (Houghton, Casey, Shaw, & Murphey, 2010; Iphofen, 2011). Hegney and Chan (2010) state that in most cases the subject of the study is the learning and behavior of human beings. The researcher should take every precaution and make every effort to minimise potential risks to the participants involved (Houghton et al., 2010). When researchers deal with people, their lives are inevitably affected in one way or another. Therefore, just as there are laws protecting a society, there is a need to protect the rights of those people taking part in proposed research (Iphofen, 2011). Honesty, integrity and protection are essential components that need to be maintained by educational researchers (Laura, 2016; Mogra, 2017). Papadopoulos and Lees (2002) maintain that researchers must be competent to conduct research with culturally diverse groups.

Consent was sought for this study from the Ethics Committee (see Ethics Approval No: HE11-207 dated 13/12/11) of the University of New England, Armidale, Australia (Appendix A). Additionally, written permission to conduct the research at the two PTCs was obtained from the Principal Research and Evaluation officer at the NDOE in Port Moresby prior to the commencement of the research. The two colleges and their participants were advised of the reasons for, and the dates and times of the researcher's visits via formal letters and the information sheets (Appendix B). The NDOE officers, College Principals, Heads of Strand, lecturers and pre-service teachers were informed of the research in order to encourage support and cooperation. Participants were informed of the confidentiality of the data gathered. Ethics approval and consent from participants were sought prior to the study.

1.6 Challenges of the Study

Limited funding had a bearing on the number of interviews and college visitations possible. Only two out of the eleven primary teachers' colleges were visited to collect data. Another major challenge was analysing data through the medium of the English language. English is my fourth language used for the analysis of texts in addition to Melpa, Enga and Tok Pisin. English would also have been an additional language for the research participants. Difficulties arise "when texts are produced by language learners who do not have full mastery of the linguistic systems needed to accomplish

meaning” (Kettle, 2010, p. 90). Meyers (2001, p. 28), likewise, emphasises that “non-English speakers’ limited linguistic resources often lead to the meaning being obscured and unclear”.

Furthermore, the GEEP and the GESP were difficult to access as there were limited numbers or no copies available in the lecturers’ offices and in the two college libraries. The Principals, HOS, Lecturers, Pre-service teachers and NDOE officers had difficulty accessing the policy documents. Some lecturers and pre-service teachers demonstrated difficulty following the discussions as they lacked content knowledge about the GEEP and the GESP. It was difficult for some participants to critically reflect, comment and provide detailed information because of their lack of access to the policy documents. Their lack of knowledge and understanding limited critical discussions and participation for some of the participants. The limited time available for data collection constrained the type of data that could be collected. There was not sufficient time to collect other relevant data through classroom observations at the PTCs. Another major challenge was the sparsity of research literature pertaining to gender equity and education in PNG as well as other literature on gender equity in general in PNG.

1.7 Outline of the Chapters

The thesis is comprised of 12 Chapters. The following is an outline of the Chapters:

Chapter 1 commences with a personal life story and experiences of the researcher indicating the inspiration and support received from his mother as a single parent. It points out that these experiences and opportunities also had considerable emotional and psychological effects by creating tensions within families especially with his two sisters who missed out on their school education due to social and cultural preferences and a lack of opportunities for them. The Chapter presents a statement of the problem, purpose, significance and ethical considerations of the study. It introduces the major research question used to guide this study. The Chapter concludes by identifying the major challenges experienced throughout the study.

Chapter 2 provides the background of the study in terms of the social, cultural, educational, economic and political context in PNG. The Chapter indicates the prevailing dominant masculinity and subordinate femininity, cultural belief systems

and practices, and the traditional education system prior to colonisation. The Chapter explains the discourses of colonial influence and dependency as well as ideological and hegemonic influences in the lives of PNG citizens. It describes the national education system, specifically primary teacher education and its administration and governance, structures and functions.

Chapter 3 includes a review of the literature in relation to gender equity, culture, policy analysis and discourses of social and cultural transformation. Gender equity and related concepts, and strategies to achieve gender equity in education, are discussed. How gender equity could become an integral part of the formal school curriculum to develop positive attitudes and behaviors by teachers and pre-service teachers in educational institutions is also discussed. Much of the literature is based on how gender equity can be understood, adopted and promoted in PNG's education system.

Chapter 4 presents the theoretical aspects of critical discourse analysis (CDA), key concepts, goals, significances and methodological aspects. The Chapter further investigates the use of CDA in education and policy analysis.

Chapter 5 outlines the research design, overarching research question, sub-research questions, methodology, participant groups, data collection methods and data analysis methods. The Chapter also outlines and illustrates thematic CDA and Fairclough's (1995) three-dimensional framework, together with guide questions and the resultant framework developed by the researcher.

Chapter 6 presents the analysis and research findings of interviews with Officers of the NDOE. The analysis and findings address their understanding and perceptions as policy developers in relation to the implementation of the GEEP and the GESP in their respective Divisions and the PTCs. This includes their perception of gender equity in the cultural setting and their involvement in gender education, awareness, training resource allocation, funding and visitations. The influences hindering effective implementation of the gender policies and challenges experienced as policy developers and as authorities at the national level are also presented.

Chapter 7 presents the analysis and research findings of interviews with PTC Principals. The analysis and findings address how gender equity is pursued at their PTC and their understanding and capacity to implement the gender equity policies. This

includes the perception of collaboration and networking with the NDOE, training, resources allocation, funding and visitations. The impediments they experience as educational administrators and suggestions for a way forward are also discussed.

Chapter 8 presents the analysis and research findings of interviews with the Heads of Strand. This analysis and findings address their understanding of gender equity and perception of the NDOE as policy developers and the implementation of the GEEP and the GESP at the college level. Their perception of gender equity in PNG cultural settings is also discussed. The Heads of Strand's involvement in gender education, awareness, training, resource allocation, funding and visitations are discussed. The constraints they experience as third-level administrators and their suggestions for a way forward are also discussed.

Chapter 9 presents the analysis and research findings of focus group discussions (FGDs) with the college lecturers. The analysis and findings address their understanding of gender equity and perception of the NDOE as policy developers and the implementation of the GEEP and the GESP. Their perception of gender equity and the obstacles in the cultural setting of PNG are also discussed. The lecturers' involvement in gender education in the classroom setting, awareness, training, resource allocation, funding and visitations from the NDOE officers are discussed. The challenges the lecturers experience as policy implementers and suggestions for a way forward are also discussed.

Chapter 10 presents the analysis and research findings of FGDs with final year, pre-service teachers. The analysis and findings address the pre-service teachers' perceptions and experiences of gender equity in Colleges M and P, and their perceptions and opinions of the content, adoption and the implementation of the GEEP. The pre-service teachers only discussed the GEEP because of their lack of access and understanding of the GESP. The FGDs were used to explore how gender equity was implemented in their college classrooms. The pre-service teachers' involvement in FGDs enabled cross-examination of the views presented by lecturers and pre-service teachers' concerning implementation of the GEEP in teaching and learning practices at the classroom.

Chapter 11 compares and contrasts the main findings of the interviews and focus

group discussions within, across and between participant groups. The analysis also compares and contrasts the discourses and main ideas/themes expressed by the participants with those presented in the literature. It draws relationships between the discourses and the prominent ideas/themes that may characterise particular participant groups. The Chapter synthesises findings from the CDA analysis and gender equity concepts, and literature, and interweaves these connections from all sections of the thesis.

Chapter 12 presents the summary of major findings and main arguments pertaining to power relations and ideological implications for gender discourse and educational practices at all levels of government, education and PNG societies. Special responsibilities pertain to the NDOE, PTC, lecturer and student teacher levels. Appropriate and adequate resources will be necessary. Major constraints are identified along with strategies to enhance effective implementation and monitoring of educational policies in primary teacher education programs. The Chapter concludes with the major recommendations.

Chapter 2 Background of the Study

2.0 Introduction

This Chapter presents a description of the background of the study which includes elements of the geography, social and cultural context and status of women in PNG. The traditional gender roles and beliefs, patriarchal and matriarchal structures and discourses of inequity, discrimination and violence in PNG are discussed. The role of donor agencies and Non-Governmental Organisations (NGOs) as well as colonial and missionary discourses and influence and their impacts on PNG citizens are explained. PNG's Constitutional and international obligations in relation to the promotion of gender equity and their subsequent implementation strategies are discussed. The national education system and functions and their ability to implement policies in educational institutions are described. The Chapter concludes by explaining administration, governance and functions of teacher education institutions and their potential to participate in social transformation in PNG by influencing and promoting gender equity.

2.1 The Geography of PNG

PNG is extraordinarily rich in natural resources and cultural diversity (Grimes, 1992; Nettle & Romaine, 2000). The diversity and topographical variations pose great challenges and difficulties in transport and communication including dissemination of information about gender discourses and practices. It also means that gender and family violence, abuse, rape, suppression and other violations of human rights receive little attention by government authorities, organisations and international communities. Nagai (1999) stresses that the formidable terrain has been a strong determinant of fragmented tribal communities and hence the development of disparate cultures and languages. The cultural diversity and the rugged terrain contribute to the rudimentary levels of education and opportunities for women and girls in PNG. "Family and kinship are fundamentally important in PNG, where eighty-five percent of people live in rural areas, subsisting on agriculture, forestry and fishing" (Seal & Sherry, 2018, p. 250). The people directly derive their livelihood from subsistence farming, although commercial farming is also widespread. Figure 2-1 shows the provinces in PNG. Most

provinces are predominantly patriarchal except for provinces 1 (Milne Bay), 2 (East New Britain), 3 (New Ireland) and 4 (Autonomous Region of Bougainville), which are mostly matriarchal societies. Most matriarchal societies are located in the coastal provinces of the New Guinea Islands Region of PNG.

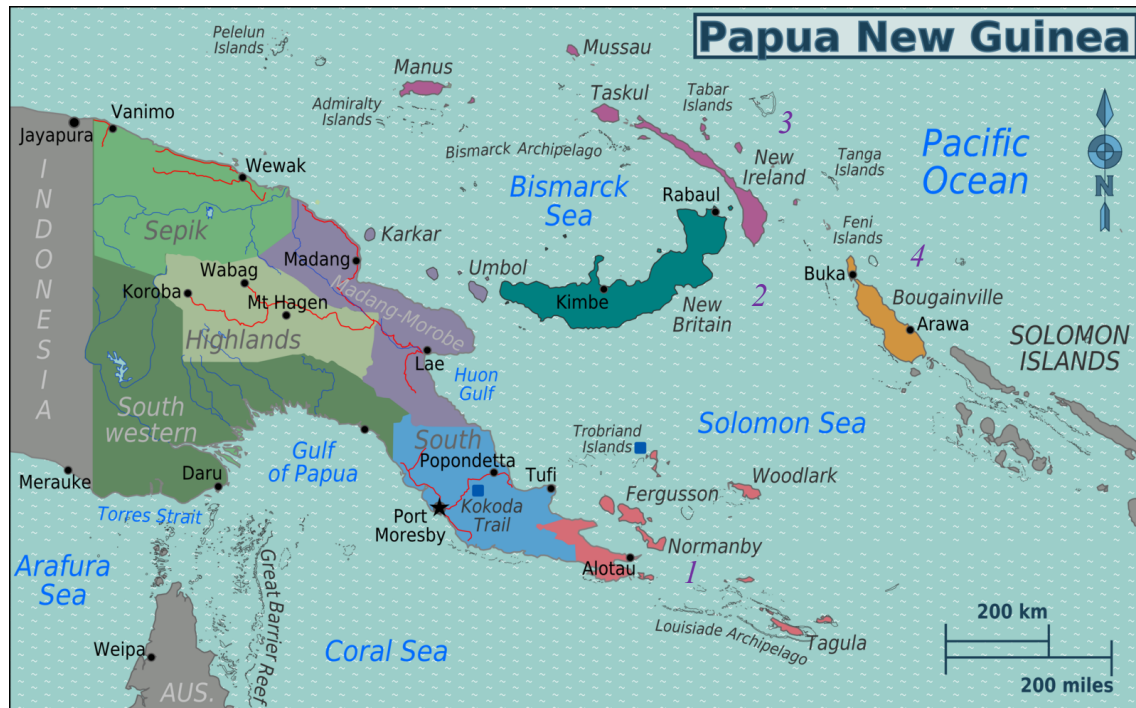


Figure 2–1: Provinces of Papua New Guinea

Source: https://upload.wikimedia.org/wikipedia/commons/7/70/PNG_Regions_map.png

Attribution: Burmesedays [CC BY-SA 3.0 (<https://creativecommons.org/licenses/by-sa/3.0/>)]

2.2 Cultural Context

Many small tribes each with its own culture inhabit PNG. Tribal people’s lives are typically dominated economically by subsistence agriculture, politically by recurrent tribal warfare, and socially by the affairs of kin groups and allies, among whom bonds are expressed periodically in rituals and ceremonies (Howlett, 1973). Rugged topography has inhibited wider social mobilisation for greater political autonomy and consequently nurtured small ethnic or tribal groups, based on kinship ties, as each developed and maintained its own culture until the arrival of Europeans, particularly in the twentieth century (Yoko, 2000) and especially following the second World War 2 (1939-45). There are approximately 850 languages and more than 1000 cultures with distinctive belief systems and practices (Grimes, 1992; McLaughlin, 1996; Nagai, 1999; Nettle & Romaine, 2000; O’Donoghue, 1993). Seal and Sherry (2018, p. 250) state “with many discrete cultural groups and more that 800 languages and dialects,

PNG is extremely culturally and linguistically diverse”. Nettle and Romaine (2000, p.17) contend that the “arrival of education, technology and influence from the western world has had little influence on most of these cultures, beliefs and value systems as most are totally entrenched in traditional ways of life”. These cultures are alive and well, governing many aspects of people’s daily lives, and are often strongly contested (Slatter, 2010).

Traditional respect for leaders, elders and authority figures is a major cultural norm and those who transgress are often punished or subjected to public shame by members of the community. In most of these traditional societies men are still the leaders and they make decisions for and on behalf of their respective communities. The country has ‘big man’ patriarchal discourses where men are accorded higher status determined by the accumulation of wealth, such as having many pigs and many wives, especially in the Highlands Region. According to Narakobi (1983) and Waiko (1993) the Melanesian ‘big man’ leadership system is determined by the status and wealth a man accumulates in contrast to the chieftain system in coastal regions, in which leadership is hereditary. In both instances, the ‘big man’ and the ‘chief’ are male figures, who by “custom or tradition are accorded leadership roles as Melanesian cultures equate respect for authority with elders and leaders” (Kula-Semos, 2009, p. 104).

Mantovani (1992) emphasised that polygamy is encouraged because it is culturally acceptable in some parts of PNG, especially in the Highlands Region. The common reasons for polygamy include the acquisition of prestige, labour, sexual gratification, and children for men, cultural safety nets for their wives and heirs, and security and alliances. Stollenwerk (2008, p. 12) states that:

The prestige of a polygamous chief cannot be separated from authority and internal harmony; a chief without several wives would not gain the respect necessary to maintain authority and thus the ability to ensure peace and survival of their communities.

Given the cultural and social benefits of a polygamous life in a traditional society, many PNG men today, especially young men, continue to marry many wives with little or no incomes to sustain them and their children. Furthermore, they do not seem to be able to manage and solve conflicts among their wives and their children. Consequently, many “women in such marriages become isolated and the social and economic reasons

for polygamy are nullified” (Stollenwerk, 2008, p. 13). There is also a high rate of divorce resulting in children missing out on social and economic benefits, especially in health and education. Stollenwerk (2008, p. 14) commented that “under the pretence of culture, prominent and wealthy men entice women and young girls to be their second (third or more) wives because they have the money and power to do so”, unlike most men in the villages. Stollenwerk (2008. 16) further stated that “the result is discord in the family, as well as pain and suffering for many women and their children”. Polygamy and cultural practices exist for the convenience of men in most PNG societies hence women and girls often become victims. Such practices are contrary to the core values and ideological discourses of equity, fairness and opportunity, which is the rationale and basis for this study.

2.3 Status of Women in PNG

Common to all Pacific cultures including PNG, there is a general consensus that women and children have low social standing and power (Griffen, 2006). In many cases, women and girls are overlooked and not able to exercise their rights, especially freedom of speech and expression. Griffen (2006, p. 10) further state that “women and children are generally expected to be obedient to husbands, parents, relatives, elders and community leaders; to not shame their family or parents and clan and to prevailing social and cultural practices and values”. Women generally come under the authority of husbands, especially in the patriarchal societies, because men are considered superior. In most parts of PNG, decision-making and leadership roles are dominated by males (Flaherty, 1998; Narakobi, 1983). Hinton and Earnest (2011) and Sen (2008) state that male gender dominance and the low social status of women are major causes contributing to gender inequities and inferior roles in society. Most women experience some form of discrimination through male preference, especially in accessing social and economic services.

Bride price is widely practised in PNG and usually involves the exchange of items of wealth between the families of the newly married couple. In the case of patriarchal societies, bride price requires a larger payment on the part of the groom’s family members to compensate for the childbearing capacity and labor that are transferred from the woman’s family to the man’s family (Jones, 2005). The payments of a bride

price force women to undertake more domestic and nurturing responsibilities to please their men, their families and the community members. Slatter (2010, p. 107) states:

The institution of 'bride price' in modern times has severely negative consequences for women. The very term 'bride price' has encouraged the commodification of women and the exercise of absolute proprietorship by husbands over their wives. Escalation in the amount of wealth expected (or demanded) by the bride's family makes it extremely difficult if not impossible for women to escape from a violent marriage.

The woman's contribution through domestic work and child rearing are seen as repaying the bride price given by the man's family and community members. A traditional marriage with bride price is legally recognised but has negative ramifications for the woman. The majority of men treat women as commodities because they are paid for through a bride price. In some instances, young girls have been wedded for large sums of cash and goods or to make peace among tribal groups (Waninga et al., 2007). These negative attitudes and practices make women and girls feel, and indeed render them inferior, and subject them to domination, threats, intimidation, and all forms of violence and abuse. The bride price could be seen as a social trap that denies many women the realisation of their potential, capabilities and freedom in all aspects of life. Young girls often leave school early because of the social and cultural pressures to marry at a young age in exchange for their bride price. The social and economic advancement and opportunities for women and girls in PNG are constantly denied through lack of education.

2.4 Traditional Cultural Beliefs and Practices and Gender Roles

In PNG men play an active role in the public sphere and women mainly take a domestic role. Traditional gender roles, and social and cultural beliefs and practices favour and recognise men and boys in most walks of life more than women and girls. Men are often preferenced to take up leadership roles and responsibilities in most of the traditional communities. Women and girls have lower social standing in most of the local communities. In matriarchal societies, women have powers to make decisions for only land matters. Some of the common taboos and beliefs are that women are forbidden to touch, cook food or visit the gardens to harvest food at the time of their

menstruation. It is a common belief that menstruation is a polluting factor due to the lack of knowledge of the menstruation process itself. It is generally believed that men and boys will get sick if they eat food from their mothers and women at such times. Men believe that young boys would suffer stagnation of their growth if females touched food during menstruation. Girls are not affected by this belief. In some cultures women and girls are not allowed to jump over food, or even jump over eating and cooking utensils. It is perceived that the food is polluted if women jump over food and such action could be seen as showing disrespect for males. In many instances, men refuse to eat food jumped over by females.

Many cultures do not allow girls and women to attend meetings, and hence they are always excluded from meetings. Furthermore, women and girls are not allowed to hear what men discuss at their meetings. This means that girls and women do not have their voices heard, are not part of the decision-making body and are uninformed. Women and girls may be present to play hosting roles in food preparation and cleaning in order to make men feel welcomed and comfortable. Males often perform many of the traditional initiation rituals, ceremonies and dances. Women and girls are excluded from participating in many of the traditional sacred dances. The major churches also enforce such a mindset and do not allow women to be leaders. Men often make references indicating that the Bible allows them to be the head of the family and women should play submissive roles to their husbands. In most communities, women's roles and responsibilities are restricted to the customs of their local communities and particularly the household. Griffen (2006, p. 14) claims:

Gender roles and the cultural expectations of girls and boys are taught at an early age. Gender identity is ascribed at birth, with strong differential treatment by parents and caregivers to male and female children. The children are taught their gender roles and are socialised into the expected behavior for boys and girls. As they grow older, they are expected to perform household chores according to their sex.

In many societies in the Pacific and especially in PNG the movement of young girls is further controlled, and humility and 'correct' manners of conduct and interaction with others are firmly encouraged in each culture (Griffen, 2006). Vatnabar (2003) states that women are expected to support their husbands, have children, sustain the household, take care of their children and look after family gardens and animals.

McLaughlin (1994) emphasises that there is a clear gender division of responsibility between males and females. Many of the gender roles are prescribed and entrenched in the lives of people and it will take considerable time for cultural and social transformation to occur. Women and girls are discriminated against and suppressed by these cultural beliefs and practices. If there is no deeper understanding in different cultures, this may actually contribute to cultural stereotypes and discrimination (Schachner, 2019).

The social, cultural, political and economic recognition and engagements favour males more than females. This promotes inequities, preference in power relations and control. In order to prepare women to venture into their new roles, the negative perceptions and the stereotypical male dominant cultural discourses that undermine women and casts them as inferior with low social value (Hinton & Earnest, 2009, 2010; Sen, 2008) need to be eliminated. Such changes will require effective promotion and awareness. The GEEP directly challenges most of these traditional beliefs and practices. Therefore, this study is necessary to investigate if such traditional practices continue to have an influence constraining effective implementation of gender policies in the colleges or at NDOE.

2.5 Patriarchal and Matriarchal Structures

Most of the people in PNG live and organise their social activities through their clan, tribal and language groupings. The social fabric and rule of law is largely guided by traditional values, norms and practices rather than by the formalities based on the constitution and laws. In many areas of PNG, there are various traditional patterns of kinship organisation, however, the prevalent ones are either patriarchal or matriarchal, with members of the former tracing their descent through several generation of males to a common male ancestor and the latter to a common female ancestor (Glasses & Meggitt, 1969; Lawrence & Meggitt, 1965; McElhanon & Whiteman, 1984). The “patrilineal structures contribute to women’s vulnerability in their dependence on men for access to land, housing and property” (Hinton & Earnest, 2011, p. 182).

Boys are generally more valued than girls in most communities because, unlike the girls, they will remain in their respective villages and inherit land and properties from their fathers. Women generally move out of their communities by marrying into another

community and becoming a member of another family. Women are generally not allowed to marry within their own clans, tribes or villages in most traditional communities. They consequently become vulnerable and subject to domination, intimidation, criticism, abuse and violence in a totally new and strange community. Therefore, the men and women desire to see boys succeed and seek continuity of their family and clan thereby transferring their kinship, ethos, knowledge, and perhaps, power and connections to their land (Lewis, 1990; Mallett, 2003). Griffen (2006, p. 15) comments that “a teenage boy put it succinctly that girls will get married and go away but we will stay and inherit land therefore we are more important than the girls”. The men usually take a public role in oratory and the transaction of valuables and women support them by raising pigs, weaving mats, providing food, and offering hospitality to guests. The oratory role in leadership in PNG is significant because it keeps people and communities intact and promotes alliances with neighboring tribal communities.

In contrast, the exercise of power and decision-making by women in traditional societies exists in some parts of PNG (Section 2.1) and also in some other parts of the world (Blackwood, 1997; Pasternak, Ember, & Ember, 1997; Stone, 2000). Blackwood (1997, p. 278) states that “within the matriarchal societies, people’s identity, inheritance, wealth and politics are highly considered as significant”. Husbands move away from their communities to live with their wives, as they have no land. It is a common practice that after marriage, the husband leaves his family and village and moves to live with the wife’s family and community. The children are often under the care, guidance and protection of the mother. Unlike the patriarchal societies, assets and land are given to the first daughter in the family. Women maintain control of many aspects of the culture in their respective societies. Kalep-Malpo (2008, p. 12) states that:

Traditionally, in matriarchal societies women are involved in leadership and ceremonies, but take the most pride in working the land entitled to them. The eldest daughter in a family is bestowed with decision-making powers regarding their land.

This discussion on matriarchal and patriarchal structures and practices is fundamental because this study was conducted in both settings. The study examined power relations, dominance, and hegemony and social and cultural ideological discourse practices in two colleges, one of which was located in a patriarchal society and the other was located in a matriarchal society. The research was done to further

explore if matriarchal and patriarchal upbringing had any influence in the management, discursive practices and other general educational activities and programs in the colleges.

2.6 Inequity, Discrimination and Violence in PNG

The Asian Development Bank Report (2006, p. 29) states that women and girls endure harsh discriminations and bias, in all facets of their social, cultural, political and economic lives. Furthermore, the report emphasises that “the unequal status of women in PNG is perhaps illustrated in the personal insecurity faced by women and girls due to severe forms of gender-based violence, including rape”. Violence in the family, abuse and wife bashing are culturally accepted in some traditional communities. Such action is alleged as a form of discipline towards wives and even children. Men often use their strength and aggression to suppress women and place them under their control and often use threats and intimidation. The occurrences of gang rape, physical abuse, threats and violence against young girls and women are common, especially in the Highlands Region. It was reported in the *PNG Post Courier* (2013, p. 10) that “women are still being raped, killed and maimed on a shocking scale and the brutality is severe, often involving bush knives, axes, burning, spearing and even biting”. Justice Mogish (*PNG National Newspaper*, 2019, p. 3) states “respect for the dignity of our womenfolk has seriously diminished because of men who treat women as sex objects rather than as human beings who have the same self-worth, rights and opportunities as men”. Such practices inhibit social, cultural, economic and political freedom and constrain promotion of gender equity in educational institutions and traditional communities. Inequity between men and women exacerbates violence against women (Jolly, Stewart, & Brewer, 2012).

Women and girls are often coerced to restrict their activities solely to domestic duties and sometimes against their will and rights. The oppressive and stereotypical assumptions of their roles and responsibilities in tribal communities often leads to forcing women to work long hours each day. In many cases women are not given the opportunity or freedom to speak because they are strongly affected by their situations, and are specifically suppressed by domineering gender customs and relationships (Hammar, 2008; Wardlow, 2002, 2006). Hinton and Earnest (2010, p. 182) state that

“the social and cultural status of women reflect the multifaceted ways that oppressive patriarchal values maintain patterns of inequality and disadvantage based on sex. Laurel (2013, p. 1) argues that people must continue to “fight inequality in all its forms in every community, town and city in each country; and pursue the dream of freedom and equality despite unrelenting obstacles”. The fight against inequity and discrimination of women and girls in PNG is made difficult because of the entrenched negative cultural beliefs and value systems that favor men and boys.

In most traditional societies in PNG, men have established systems to maintain the status quo in order to maintain their community and social standing as well as the privileges bestowed upon them. As there is little awareness of gender inequity and discrimination, men forcefully defend their high social status rather than improving the low social status experienced by women and girls that is common in many societies and social groups (Harwood, Giles, & Ryan, 1995; Kite & Wagner, 2002). Roger (2005, p. 1) states that, “women and girls continue to suffer from gross inequities resulting from dominant male power structures, inertia, an absence of political will, and culture and custom”. Highly patriarchal structures govern most political, economic, and social domains in PNG societies. Positive social and cultural change could begin if the GoPNG and the NDOE restructure the ways education policy developers and authorities reflect about gender equity, sexual association, incapacities, and religious perceptions. Bass and Gerstl-Pepin (2011, p. 915) state that the “link between educational inequity and societal inequity must be acknowledged and a holistic approach is needed to address the historical, economic, moral, and social political debts owed to disenfranchised communities”.

2.7 The Role of Donor Agencies and NGOs

Donor agencies and NGOs have had a major influence on the social and cultural aspects of PNG citizens’ lives. Since independence in 1975, PNG has been heavily reliant on funding from NGOs and donor agencies to develop policies and provide social and economic development aimed at the rural population. PNG’s dependency on foreign agencies has had major negative impacts on the mindsets of government organizations and the people. Funding needs to follow structures that align with existing social and cultural practices, especially when dealing with sensitive issues such as

sexuality and gender relationships; examining and implementing policies in isolation from reality is particularly futile. Guy (2009) emphasises that policies are often influenced by conditions for access to funds and accepting ideas from foreign donors and governments. Aid givers can coerce GoPNG to use its power and influence to forcefully implement policies in order to maintain good relations with sources of funding (Le Fanu, 2011). It is generally perceived that funds and policies are tied with power, influence and dominance. As it is experienced in PNG and many developing countries, money is not the answer to solving all social, cultural, economic and political problems (Guthrie, 2012; Le Fanu, 2010; O'Donoghue, 1993). Considerable funds, however, are absorbed by centralised and bureaucratic systems that do not achieve the intended purposes. It is essential to explore the role of donor agencies and NGOs because donor funding is associated with power, influence and change. Australia's aid partnership arrangement with PNG commits both governments to work together to promote gender equity and women empowerment (Mena Report, 2016). The study also analysed how power relations as well as ideological and hegemonic influence have impacted upon the development and implementation of the GEEP and the GESP at the college and NDOE levels.

2.8 The Colonial Influences

The island of New Guinea and other small islands were part of three European Empires in the past, that is, until the 20th Century. The western half was the Dutch East Indies and now part of Indonesia (Irian Jaya). The southeastern part (Papua) was British. The northeastern part (New Guinea) was German. After the First World War (1914-1918), the League of Nations (the early United Nations') agreed to Australia being '*given*' responsibility for the whole eastern half and nearby smaller islands as a '*Mandated Territory*'. A '*mandated territory*' was regarded as authorised to be in Australia's care for development and eventual independence. Australia did not seem to do much until after the Second World War (1939-1945) when better transport and communications accelerated development in PNG.

Independence from Australia was proclaimed in 1975, and social, economic and educational changes that had begun under Australian administration were consolidated by political independence. Yoko (2000) asserts that Australia made a significant impact

as the de facto colonial power in the Territory of Papua, and New Guinea from 1918 onwards. Waiko (1993) further comments that political proclamation, pacification through administrative control of tribal groups and consolidation through settlement and expansion of economic activities was a turning point of PNG's traditional history and the very beginning of profound changes in the society. The social, cultural, economic and political changes have been diverse and intense. Colonialism was also seen negatively and equated with foreign domination and exploitation (Slatter, 2010). However, on a positive note, the Australian Federal Government brought about new and very strongly binding ties with the people of Papua and New Guinea arising out of a deep appreciation of the roles that many Papua New Guineans played in the Second World War (1939-1945), especially as carriers and stretcher bearers (O'Donoghue, 2009). There were also instances of genuine friendships between Australians and Papuans and New Guineans (Stead, 2017).

Within less than a century, the indigenous people had been subject to British and German colonisation, annexation, invasion by the Japanese in World War II and many disruptions such as the Bougainville crisis (Waiko, 1993). Since colonisation, traditional values and lifestyles have been eradicated, adopted, adapted or blended (Yoko, 2000, 2007). Gender equity was not greatly promoted by colonisers as domestic jobs were allocated to females and males were encouraged to be trained in skilled jobs. The colonisers enforced social and cultural behaviors in relation to division of labor and responsibilities. The gendered ideology of the colonial state separated and confined wives and mothers in their homes (Waiko, 2013). The influence of predominantly male colonial administrators confirmed male dominance and the male authority. This has consequently affected peoples' way of life both directly and indirectly, especially for women and girls, as colonisers or their male counterparts did not encourage them. In the late colonial and early post-colonial periods, PNG attempted to make slow but progressive social and cultural changes to overcome colonial inertia (Guthrie, 2012) as well as contextual and deeply ingrained cultural belief systems and practices. The issues of privilege, domination, struggle, resistance, subversion and silence were clearly embedded in colonial discourse and were apparent in institutional and governmental structures (Waiko, 1993). In other words, the transplantation of western ideological influences and discourses through the process of colonisation largely shaped social and

cultural mindsets and identities in contemporary PNG society in a manner that reinforced and perpetuated patriarchy.

2.9 The Missionary Influence

Waiko (1993, p. 48) states that “even though the Christian missions were to have a significant influence on the lives and culture of many people, they were unable to consolidate their position until after formal colonisation by the British and the Germans in 1884”. Waiko (1993, p. 52) claims that “while experiences and understandings of colonial contact, pacification, Christian conversion and development vary considerably from place to place, Christian discourses have emerged that emphasised the dramatic, and often abrupt, ways in which local social and cultural practices were challenged during this time”. Many missionaries discouraged indigenous people from practising traditional rituals, ceremonies, songs and dances that were considered evil or against the teachings of the Bible. Anderson (2015) states that religious teachings and practices, like ‘traditional culture,’ are often viewed as contributing to gender inequity and oppression. Christian missionaries in Melanesia have also been stigmatised as the destroyers of cultures (Slatter, 2010).

Waiko (1993, p. 60) states, “At different times, and in different ways, Christian missions played significant roles in many of these experiences”. Jolly and Macintyre (1989) claim that European missionaries had some western influence in people’s attitudes and behavior and family patterns, resulting in changes in dress, housing, and domestic life. For example, many of the missionaries trained women to work as domestics in European households (Slatter, 2010). Western beliefs and different Christian beliefs and practices have changed greatly since the late 1880s, especially in the years after World War II (1945 onwards) (Waiko, 1993). Like the influence of colonisation, missionary discourse and practices also privileged masculinity over femininity. Besides converting indigenous people to Christianity, missionaries also established schools to help students read the Bible and acquire basic knowledge and skills to search for employment opportunities. Schools and colleges were mainly established with a focus to preserve and expand their respective faiths.

The two primary teachers’ colleges that participated in this study and three of the six

universities in PNG are predominantly managed by major churches. Today, the influence of the churches and their significant contributions in social services, such as education including the provision of teacher education in colleges (Papoutsaki & Rooney, 2006) and health are recognised and are seen to be valued partners with the Government (PNG NDOE, 1999, 2004). The influence of colonial missionary discourses continued to shape the patriarchal thinking about the position of a male as *head*, which has discursive links with notions of intelligence (Jolly & Macintyre, 1989). The influence of predominantly male missionaries reinforced the idea that men are authoritative. Generally speaking, the ideological and doctrinal discourses have disadvantaged women and girls and promoted traditional social and cultural practices that were entrenched in the traditional societies. The religious ideological influence, power relations and discourses still have significant impacts in the appointment of principals, lecturers and some mandated courses, to maintain and preserve their influences in their educational institutions.

2.10 Constitutional and International Obligation of the PNG Government

The National Goals and Directive Principles (NGDP) as enshrined in the National Constitution of PNG (1975), declare that “every person be dynamically involved in the process of freeing so that each man or woman will have equal opportunity to develop as a person in relationship with others” (Matane, 1986, p. 5). The Government, through the NDOE, developed the GEEP and the GESP to ensure its educational and constitutional requirements are achieved (PNG NDOE, 2002, 2009). In 2007, the Government developed a framework called the ‘PNG Vision 2050’. The GoPNG (2008) contended that gender equity was set among the priority areas. The PNG Development Strategic Plan (GoPNG, 2010, p. 112) states that:

Men, women, boys and girls are all valuable members of PNG society. Every person irrespective of gender needs to be given, the opportunity to reach their full potential because, in this way, the whole country will benefit. Currently, gender disparity is evident in many aspects of society, from education, employment and political representation to morality and cultural norms. This largely reflects traditions that are harmful and life threatening that need to be done away with.

The GoPNG (2010, p. 113) further states that “new and innovative programs are needed to raise awareness about the role of men and women in development, and to provide access to educational strategies, resources, information, opportunities and other services that support gender equity”. The third Millennium Development Goal set by the United Nations is the promotion of gender equity and female empowerment (GoPNG, 2008, 2010). The PNG NDOE (2002, p. 29) stresses that “this right must be achieved on the basis of equal opportunity”. The PNG NDOE (2002, p. 20) also claims that “one of the major commitments from the Government was to eliminate gender disparities in basic education”. Even though the Government has pledged to meet many international commitments, further efforts and funds are needed to realise these goals. In the short history of education in PNG, there have been many education policy documents issued by GoPNG and NDOE for public consumption and implementation from the late 1970s to the early 1990s. However, these documents were developed centrally without much input and participation from concerned stakeholders (Guthrie, 2012, 1980).

2.11 Significance of Primary Teacher Education Programs

Waninga (1997, p. 16) notes that “many committees and commissions have repeatedly stressed the significance and impact of teachers and of teacher education programs for PNG’s education system and development” (see Brown, 1963; Paulus, 1986; PNG NDOE, 2004, 2009; Solon, 1995; Wedgewood, 1945). Many of these commentators emphasise that the “advancement of PNG and of its educational standards is dependent on the availability and quality of its teachers and their education” (Solon, 1995, p. 2). Robertson (2009, p. 35) emphasises that, “education and training have a powerful role to play in the perpetuations of state ideology”. Teacher education also “plays an important role in contributing to individual achievements, social and economic progress and democratic practices” (Leach, 2003, p. 765). Robertson (2009, p. 39) further states, “We firmly believe - and always have done - that education is the key to the cultural change and education must begin at a younger age”. Education for females is significant for their wellbeing and quality of life (Aikman & Unterhalter, 2007; AusAID, 2011; Leach, 2003; Robertson, 2009).

There is a high demand for increased and more relevant teaching and learning experiences for males and females, by “addressing their needs through gender-conscious curriculum and teacher training” (USAID, 2008, p. 23). Waninga (2011, p. 7) emphasises that “social and cultural transformation must be seen as a long-term process and can be achieved for the younger generation through formal awareness, training and education”. The “negative findings against women and girls warrants a cultural and attitudinal change in the thinking of men and women in the institutional practices of PNG” (Waninga et al., 2007, p. 23). Aikman and Unterhalter (2007, p. 11) also state that the “education systems can contribute to gender equality rather than sustaining inequalities”. Aikman and Unterhalter (2007, p. 9) propose that the “areas of fruitful action may include curriculum change, tackling sexual harassment in and around schools, the training of gender-sensitive teachers, and attention to diverse learning styles”. Aikman and Unterhalter (2007, p. 11) further claim that “when such initiatives are institutionalised, well-resourced and incorporated into long-term policy visions, the potential exists for schools and teachers to become a beacon for wider societal changes”. The quality, knowledge, skills and experiences of teachers and their attitudes have considerable impact on their pre-service teachers (Kane, 2004; Kendall, 2006). Babeer and Jenkins (2007, p. 5) indicate that “gendered discourses and the portrayal of gendered roles in teaching and learning are highly influential in shaping the pre-service teachers’ attitudes, perceptions and general experiences in education”. Teacher education programs therefore have a fundamental role to play in encouraging gender equity (Aikman & Rao, 2012; Aikman & Unterhalter, 2007; Robertson, 2009; Robinson-Pant, 2004).

2.12 The Role of Teacher Education Programs to achieve Gender Equity

Pre-service teachers’ extensive experience in teaching pedagogy and learning will assist children to promote gender relationships and practices in their future careers as teachers (Babeer & Jenkins, 2007; Robertson, 2009; Robinson-Pant, 2004). It is essential for pre-service teachers to be mindful of the different approaches in dealing with social and cultural issues to ensure that gender equity is promoted and achieved through equitable education. Kanu (2007, p. 38) asserts that the “key factors in pre-service teachers’ outstanding academic performances are the teacher’s knowledge, attitude, expectations,

and personal and instructional styles”. Aikman and Unterhalter (2007, p. 12) state that “if pre-service teachers enter a teacher education program uninformed and naïve, graduates whose understandings are constrained by what the programs provide will leave the institutions with their narrow perceptions reaffirmed”. Bussey and Bandura (1999, p. 701) reinforce the importance of pre-service education in stating that “the self-beliefs and competencies acquired during the pre-service program carry great weight because they shape the course of their career choices and development”. Aikman and Unterhalter (2007, p. 33) contend “teacher education needs to equip teachers to work through some of the implications of local gender issues, and to support teachers in developing the confidence to encourage participation from pre-service teachers and the local communities in shaping the vision for gender equity”. A similar view is expressed by Cochran-Smith (2005, p. 303) who states that “pre-service teachers need cross-cultural experiences that provide opportunities to uncover their own cultural identities, learn about other cultural groups, and examine the social-cultural aspects of education”. Teacher educators must know themselves and their pre-service teachers as cultural beings and understand and accept the role their culture and that of other’s plays in learning.

2.13 Conclusion

Education, technology and other influences from abroad have had significant effects on PNG cultures, norms, beliefs and value systems. Privilege, domination, struggle, resistance, subversion and silence were clearly embedded in PNG historical discourse, especially in the colonial and pre-independence period, and are apparent in institutional and government structures that have been established. In other words, the transplantation of western ideological influences and discourses through the process of colonisation has largely shaped the social and cultural mindsets and identities in contemporary PNG society. The education system should ensure that a high quality and equitable education is provided to all pre-service teachers. Programs encompassing positive social, cultural and religious values, beliefs and practices as well as ideologies and activities that are likely to influence and cause social and cultural transformations need to be developed. Gender equity is an essential principle in most educational policies and practices. Pre-service teacher education should be recognised as a powerful

component in a multi-faceted approach to effect change in PNG society through the promotion and implementation of gender equity.

Chapter 3 Literature Review

3.0 Introduction

This Chapter presents a review of literature in relation to discourses of gender equity and related concepts. The theoretical framework linking critical theory and social justice to this study is also discussed. The Chapter provides definitions of *gender equity*, *equality* and *opportunity* and surveys literature on the significance of providing gender equity through education. The literature on gender inclusive curriculum and reform and change in education are also discussed. This Chapter also includes a discussion on how gender equity could become an integral part of the formal school curriculum to develop positive attitudes and behaviors. As PNG is known for its cultural diversity, cultural discourses are defined and the influences and challenges in achieving gender equity both at the classroom, college and the NDOE levels are discussed. How social and cultural attitudes and behaviors ought to be addressed through teaching and learning opportunities in educational institutions are also discussed.

Critical theory was applied through critical discourse analysis (CDA) were used to analyse the policy documents, interviews and focus group discussions (FGDs). Critical theory, social justice and gender discourses, gender equity in education, critical policy analysis, and social and cultural transformation through education are discussed in this Chapter. CDA is discussed in depth in Chapter 4.

3.1 Theoretical Framework

Critical theory has dual origins in sociology and literary criticism, and it is understood and applied differently in each field. This research project drew on critical theory from the sociological background. It was, therefore, embedded within the sociological perspective, which is concerned with human behavior and the influence of society and culture in people's lives. Nowlan (2001, p. 1) states:

Critical theory is always particularly concerned with enquiring into the problems and limitations, the blindness and mistakes, the contradictions and incoherence, the injustice and inequities in how we as human beings, operating within particular kinds of structures and hierarchies of relations with each other, facilitated and

regulated by particular kinds of institutions, engaged in particular kinds of processes and practices, have formed, reformed, and transformed ourselves, each other, and the communities, cultures, societies, and worlds in which we live.

Critical theory brings the element of critique to the social perspective. Drawing upon critical theory, therefore, highlights the issue of power and its effects on individuals, social groups and institutions, which are essential in investigations of social issues such as gender (in)equity. The study analysed power and related concepts such as hegemony, dominance and (dis)empowerment in relation to the promotion and implementation of gender equity in PTCs. This study also analysed the social and cultural practices at the college and the NDOE levels in relation to the understanding and the implementation of the GEEP and the GESP. Critical theory is aligned with discourses of gender equity because it is concerned with the social and cultural realities and experiences of people. It identifies and analyses people's lived experiences, culture, politics and religion.

Simons (2006, p.7) states “critical theory has changed its emphases since its inception in the Frankfurt School. From its beginnings, with intellectual roots in Marxism and Freudian psychoanalysis, critical theory has included contributions from various movements such as structuralism, feminism, and more recently, postmodernism and post-colonialism”. Deranty (2014, p. 1209) further states “from the founders until today, critical theory has continuously been pursued within the parameters of a philosophical matrix, the main coordinates of which are captured by the names Kant, Hegel and Marx” (see also Feenberg, 2017; Forst, 2018; Honneth, 2017; Kim, 2018; Macdonald, 2017; Warkentin & Sawatsky, 2018). Wellmer (2014, p. 706) explains “What distinguishes a critical theory from traditional forms of social theory is that critical theory conceives of itself as part and parcel of a struggle for an association of liberated human beings, in which everybody would have an equal chance of self-development.”

Ramussen (1996) maintains that critical theory is a theoretical positioning that recognises its foundations in Kant, Hegel and Marx and it can change society. These “intellectual traditions have changed the constellation of the critical project because these different traditions have various assumptions regarding the definition of power, the meaning of history, and the appropriate role of the intellectual endeavor in addressing issues of power and pedagogy” (Rasmussen, 1996, p. 75). Giroux (1984, p.

25) states the “Frankfurt School stresses the importance of critical thinking by arguing that it is a constitutive feature of the struggle for both self-emancipation and social change”. It is a framework for thinking which, when appropriately placed in an historical group, can change the world (Adams & Searle, 2005). According to Baum (2015, p. 420) the “Critical Theory of the Frankfurt School envisioned what Max Horkheimer and Theodor Adorno called a truly human society that would foster the freedom and meet the needs of all members of society”. Moreover, Critical theory promotes emancipation and enlightenment (Hammond, 2018). (Kellner (2003, p. 52) stated “critical theory derives its basic insight from the idea that thought can transform itself through a process of self-reflection through time.” Rasmussen (2015, p. 194) also states that “critical theory is associated with notions of emancipation and self-determination”. Furthermore, Simons (2006) states that critical theory claims to evaluate, describe and explain social reality. Practitioners are indebted to a philosophical and intellectual tradition that includes Kant, Hegel, Nietzsche, Freud and Weber, on the basis of which they widened Marxism from a focus on political and economic matters to include psychological and cultural matters (Simons, 2006). Simons (2006, p. 18) also maintains that “critical theory refers to a broad band of disciplined questioning of the ways in which power works through the discursive practices and performances of groups, communities and institutions such as schools”.

As indicated in Chapter 2, discourses of patriarchy and cultural maintenance predominate in PNG, hence undermining and suppressing women and girls in traditional communities from being active social and cultural agents of change and transformation. The “various modes of critical inquiry endeavor to understand, for example, how the marginalisation of people is constructed and the various forms in which power operates” (Popkewitz & Fendler, 1999, p. 62). This theory is relevant as social and cultural situations are not fluid and need greater attention to address issues that affect citizens. Wodak and Meyer (2009, p. 7) further state that “critical theory seeks not only to describe and explain, but also to root out a particular kind of delusion, even with differing concepts of ideology; it seeks to create awareness in agents of their own needs and interests”. Charles (2008, p. 65) contends that “in both the broad and the narrow senses, critical theory provides the descriptive and normative bases for social inquiry aimed at decreasing domination and increasing freedom in all their forms”. Grundy (1987, p. 16) in a similar vein argues that “critical theories are about

persons and society that explain how coercion and distortion operate to inhibit freedom”. In many societies in PNG, freedom for women is difficult to achieve given the lack of resources, especially funds to meet their basic social and economic needs. Neuman (2006) maintains that as “knowledge grows, and ignorance declines, conditions will improve” (p. 84). Because of the interactive nature of human society, individual freedom can never be separated from the freedom of others (Charles, 2008; Fleck, 2012).

In education, critical theory plays a significant role in a wide range of educational practices (Pelton, 2013). Melo (2011, p. 250) states that “critical theory addresses relationships among schooling, education, culture, society, economy and governance”. Critical theory is concerned with how power is used and maintained through interpersonal relationships and in the teaching and learning processes. (Popkewitz & Fendler, 1999). This study was undertaken through the lens of critical theory to analyse power relations, social and cultural influence, governance, resource provision and influence from the NDOE to effectively implement the gender policies in PTCs.

Horkheimer (1982, p. 25) commented that “critical theory seeks human emancipation to free human beings from the circumstances that enslave them”. Wodak and Meyer (2009, p. 76) note that a “process of emancipation is a transition from an initial state of bondage, delusion and frustration to a final state of freedom, knowledge and satisfaction”. Emancipation can only be achieved if it is part of a wider transformation of the socio-political order in the interest of justice, equality, democracy and human freedom for all (Peters, 2005; Rasmussen, 2015). Wodak and Meyer (2009, p. 6) state that “critical theory seeks to produce and convey critical knowledge that enables human beings to emancipate themselves from all forms of domination through self-reflection thus, they are aimed at producing enlightenment and emancipation”. Geuss (1981, p. 8) says that “critical theory aims at emancipation and enlightenment, making agents aware of hidden coercion, thereby freeing them from that oppression and putting them in a position to determine where their true interests lie”. Grundy (1987, p. 19) states that “emancipation is inextricably linked with notions of justice and equality and is concerned with empowerment, that is, the ability of individuals and groups to take control of their own lives in autonomous and responsible ways”. Critical theory informs this study in its attempt to seek emancipation of people, especially for girls and women in PNG, from specific environments that repress them.

This study links the discourses of social justice with critical theory in education by investigating power relations, hegemony, dominance and ideologies that may influence the social and cultural beliefs and practices for PNG people through policies such as the GEEP and the GESP. Interviews and focus group discussions were employed to get to know participants in their particular social and cultural context. The focus group discussions and the interviews were sometimes emotional. The researcher was mindful that it was essential to explore expressions of participants even if they were unreasonably conveyed or encompassed wrong facts and biases. The researcher was aware that participants had their own reasons for their discourses and actions and accepted such responses as genuine.

3.2 Social Justice

Inequalities in wealth and income, opportunities and differences in social status have increased over the past few decades in many countries (Atkinson & Bourguignon, 2015; OECD, 2015; Piketty, 2014). This increase can have both positive and negative implications for both individuals and their society (Hulle, Liebig, & May, 2018). The concept of social justice was explored in this study because it is concerned with recognising and promoting equity among individuals and groups, regardless of their gender differences. Such notions are the focus of this study and therefore it is necessary to link social justice issues and discourses. ‘Social justice’ is a broad concept that subsumes equality, equity, equal opportunity, and differences including discrimination, exclusion and racism, and signals the broad effort towards a just, less domineering society (Griffiths, 1998, 2003). Soliman (2009) further states that people must be able to use their social and cultural resources, to promote economic independence, self-esteem and self-determination. These core values of social justice have proven to be difficult to achieve in PNG as decisions of sharing resources and a few powerful people, especially politicians and top bureaucrats, decide entitlements and this also occurs at lower levels in clans, villages and families. Most people miss out because of their lack of education and the privileges this brings. Sturman (1997, p. 6) observes that discourses about social justice can be distinguished in terms of their “focus on individual rights and entitlements or a focus on group injustice and needs”. The discourse on social justice is relevant in this study because social, cultural, educational, economic, and political discourses have influenced and shaped traditional, institutional

and government structures and functions in PNG. Hulle et al. (2018) state that social justice measures an individual's preference for the four basic justice principles: equality, need, equity, and entitlement (see Gollwitzer & van Prooijen, 2016 ; Hulle et al., 2018; Konow, 2003).

The discourse of social justice presents great challenges that are difficult to achieve in PNG due to historical realities, social and cultural diversity, and relative underdevelopment, and isolation, difficulties of communication and rudimentary levels of modern education. Most citizens in tribal communities, especially women and girls, are still illiterate and are consequently being denied their basic rights and entitlements as well as basic services such as health and education. Adams, Bell and Griffin (2007, p. 3) state that “in a traditional cultural society such as PNG the pervasive nature of social inequality is interwoven throughout social institutions as well as embedded within individual consciousness”. In most traditional societies, women are regarded as inferior and their roles are limited and culturally defined. Young (1990, p.29) emphasises that “social justice thus has a clear interrelationship with the concept of inequality”. Young (1990, p. 30) also maintains that “social justice, as a distributive issue has to be set within a relational and cultural context, in particular the elimination of institutionalised domination and oppression”. The discourses of social justice are multi-faceted and include economic, cultural and political injustices. Fraser (2008) argues that cultural injustices do not arise from poverty or material disadvantage, but from misrecognition. In PNG, especially women, girls, children and the uneducated are habitually rarely recognised thus having fewer opportunities to accessing resources and entitlements. In the cultures of PNG, particularly in the Highlands region, males are generally preferred, recognised and privileged in social, cultural and economic activities. Adams, Bell and Griffin (2007, p. 2) state that:

Attaining adequate education enables people to develop the critical analytical tools necessary to understand oppression and their own socialisation within the oppressive systems and to develop a sense of agency and capacity to interpret and change oppressive patterns and behaviors in themselves and in the institutions of which they are part of.

Soliman (2009, p. 9) maintains that those who “advocate socially just policies and practices aspire for the development of a socially just society (a common good) and

perceive education as a means for its attainment”. The discourse of social justice is relevant to this study as discourses of gender equity, and equality, fairness, opportunity, recognition, privilege and entitlements are all interrelated.

3.3 Gender Equity, Equality and Opportunity

The concepts of gender, equity, equality and equal opportunity were new notions connected with various ideologies and practices. In order to fully understand and use such concepts, as well as implementing the GEEP and the GESP, it is necessary that each notion is explained for the benefit of implementers, especially teacher educators. According to PNG NDOE (2002, p. 168) “*equality* means every person receiving the same treatment regardless of who or where he or she may be, and *equity* means fairness without bias” (p. 13). The process of achieving equality as a democratic principle has been examined as Soliman (2009, p. 24), who states that “the idea of equality as an absolute principle, seems impossible when people think of differences among human beings in terms of physical and intellectual attributes, strength, health, aspirations, class, position, gender, wealth, religion and sexual orientation”. She further emphasises that “treating people unequally can be considered fair when relevant differences are taken into account” (p. 24). According to Soliman (2009, p. 25), “equality of opportunity is associated with equal access and not equality of outcomes. Wadham, Pudsey and Boyd (2006, p. 54) state that the provision of equal opportunity aims to eliminate “barriers and causes of discrimination based on social categories such as age, gender, national origin or religious beliefs in order to provide every individual with the same chances and opportunities in gaining employment, education and social service benefits”. According to USAID (2008, p. 5) “*equity* equates the term with equality of opportunity, equality of outcomes, and fairness in the process of achieving gender equity”. It means to recognise and treat all people with dignity and fairness. In order “to ensure fairness, however, measures must be available to compensate for social, cultural and historical disadvantages that may prevent males and females from operating on a level playing field” (USAID, 2008, p. 6). People should understand that equity does not mean that all children should be treated equally because their educational and personal achievements are dependent on their social, cultural and economic factors and their innate abilities. The World Bank (2005, p. 12) maintains that:

A basic principle of equity is equality of opportunities among people that a person's life achievements should be determined primarily by his or her talents and efforts, rather than by predetermined circumstances such as race, gender, social, family or cultural background.

The discourses of gender equality and equity are socially and culturally sensitive because of prevailing deeply rooted beliefs and practices. Inhorn (2006, p. 346) contends that “women and men's issues are interconnected with larger social, cultural, economic and political forces that shape and often constrain or impact their lives and wellbeing.” To date a large number of females in PNG are not educated (school education) which puts a high expectation on men to be responsible for their families and communities in many cultural contexts. Many women encounter problems when the support from men is weak or problematic, and such women are likely to encounter major emotional anxiety and physical illnesses (Hattara-Pollara, Meleis, & Nagib, 2003; Padilla & Villalobos, 2007; Thurston & Meadows, 2004). Hinton and Earnest (2011, p. 179) claim that:

Gender differences and the low social value placed on women have been shown to be the main factors contributing to inequalities throughout their lifecycle, distorting the perceptions of women and their wellbeing as well as being restrained by their legal and social status.

As PNG is widely regarded as a male dominated society, the roles and responsibilities of men, women and children are clearly demarcated. In most societies men are identified as responsible, strong, independent, self-confident, aggressive, and successful, whereas women are described as passive, emotional, nurturing, and warm-hearted (Burns, 1986). Most societies' definitions of the male role emphasises mastery and competence, whereas the female role is defined as submissive and dependent (Erden, 2009). In such demarcation, both physical and cultural differences may pose difficulties in understanding and defining the notions of *equality* and *equity*. This is because “gender has a pervasive influence in PNG cultures and shapes basic beliefs and values that can be isolated and insulated in the social and cultural processes of inquiry” (Songsamphan, 2010, p. 390). Songsamphan (2010, p. 392) further states that the “notion of gender difference has led many people to perpetuate different sets of values, norms, expectations and rules for women and men”. Such predispositions seem to be

inconsistent with the common understanding of the notion of '*equity*' as fair behavior, and this has posed greater difficulty in people's effort to promote gender equity in PNG. The GEEP and the GESP were developed to provide opportunities and fairness to males and females regardless of their differences. This notion is supported by Brayboy et al. (2007) who argue that "to achieve a just society, educational policies and practices should be based on the idea of equity" (Brayboy et al, 2007, cited in Soliman, 2014, p. 25). Their reasoning is that equality reaches the goal of sameness, but it does not necessarily mean justice. Brayboy, Castagno, and Maughan (2007, p. 164) further state that "equity reaches the goal of justice, but it is often achieved through unequal means".

3.4 Importance of Gender Equity in Teacher Education

Teacher education, training and preparation for teachers to meet the demanding challenges and needs for rural communities to bring about social and cultural transformation have been carefully studied elsewhere (Azano & Stewart, 2016; Blanks et al., 2013; Eastman, 2018; Eppley, 2015; Gallo & Beckman, 2016; Kaden & Patterson, 2014; Kline & Walker-Gibbs, 2015). Ingrained social and cultural structures and practices have constrained effective awareness and promotion of gender equity in PNG. The literature clearly shows that women and girls were regularly discriminated by teacher and educational institutions (Carlone, Johnson, & Scott, 2015; Eastman, 2018; Nurnberger, Nerb, Schmitz, Keller, & Sutterlin, 2016; Rahimi & Liston, 2009; Robinson-Cimpian, Lubienski, Ganley, & Copur-Gencturk, 2014). Educators often do not notice this bias (Towery, 2007). Cooky, Messner and Musto (2015) furthermore, state that the concept of gender equity recognizes that women and girls regularly face bias. Various authors emphasise the importance of gender equity in education and in wider society (Aikman & Rao, 2012; AusAID, 2007; Cervoni, 2007; Croft, 2000).

One of the ways to educate people about fairness and equal opportunities for males and females is to teach, promote and practice gender equity in education systems. Kelly (2002) connected the improvement of educational quality to educational equality, suggesting that awareness of or awareness to equity and equality issues should start in teacher education programs. Unfortunately teacher education programs often provide little or no training in gender equity (Cayleff et al., 2011). Teacher education programs should incorporate gender equity strategies in both theory and practice so that new

teachers are able to implement these concepts well and with confidence especially in rural environments (Eastman, 2018 & Eppley, 2015). Moreover, teaching for gender equity should not become a compartmentalized practice. When infused throughout theoretical learning, practice and reflection, equity practices must become part of the act of teaching (Eastman, 2018).

Galliano (2003, p. 19) argues that “gender equity should be promoted through the education system because it is at the centre of transformative and quality education”. Watras (2002, p. 45) generally asserts that if people “receive equity in education; they could rise above the crippling effects of inequity, discrimination and poverty”. Rury (2002, p. 28) further maintains that “such equity in education would be likely to eliminate poverty, citizens would become more productive and would require less governmental support, paving the way for a more progressive society”. Paquette (1998, p. 45) emphasises that “gender equity has been a cornerstone of educational policy since the inception of publicly funded mass education systems during the nineteenth century”. According to Marshall (2000, p. 127), “equity in education for all children is assumed to be of national importance, tied to social and economic progress, with meritocratic assumptions that education raises individuals’ opportunities”. Wilson (2003, p. 5) contends that “countries that have committed to relevant international agreements have clear obligations to progressively realise the right to education and gender equity in and through education”. Teacher education institutions in PNG, however, often reinforce, maintain and perpetuate social and cultural differences by providing duties and responsibilities that are gender specific. For example, female lecturers in PTCs become patrons of females and vice versa for males. Females enrol in courses in sewing and cooking whereas males enrol in courses on woodwork, etc. These practices do not help to break down the entrenched prejudices, stereotypes and discriminatory customs and practices. Furthermore, gender inequity is habitually accepted as a social and cultural norm.

Gender equity in education is concerned with both males and females and the opportunities provided by educational institutions through their programs and activities in respective schools. This is significant because gender equity is commonly perceived to be only about women and girls in PNG for historical, social and cultural reasons. Schools should be proactive in ensuring that gender issues, discrimination and

suppression are adequately addressed through equitable programs and activities. Gender equity and reform should promote and achieve fairness for men and women in all educational institutions and the wider community. In a society such as PNG where social and cultural practices recognise and support male dominance, gender equity should be cautiously promoted and implemented because physical, social and cultural differences are likely to affect how people attempt to understand and address the concept of equity.

Various beliefs, practices and understandings of gender equity have resulted in different sets of expectations and guidelines for the behaviour of females and males. Males in PNG often “view themselves as socially superior and more powerful than their female peers and behave in ways that constrain the full participation of females in schooling” (Waninga, 2011, p. 8). Mansbridge (1996, p. 43) contends that “such differences cannot be accommodated easily in a society with complex social divisions”. Gender equity education has the potential to empower women and girls and has a multiplier effect on children, families and the wider community. Women who are educated are more likely able to free themselves from the social and economic conditions that oppress them. Vatnabar (2003, p. 10) claims “access to education by females is still a problem in PNG and this is attributed to cultural attitudes and preferences and even isolation”. UNICEF (2004, p. 7) argues that “girls in PNG are already disadvantaged in education by virtue of their gender and advocates that girls’ education must be incorporated as a key priority for the Government of PNG”. The “lack of understanding by males and prevailing attitudes and behavior concerning girls’ education have been fundamental stumbling blocks for the success of the country’s education programs and the improvements of people’s status” (UNICEF, 2004, p. 8). To address and improve cultural predispositions and avoid suppression, the Government of PNG and the NDOE have developed the GEEP and the GESP in order to “provide the underlying framework of principles and practices to advance educational opportunities of all children in PNG, especially for girls and women” (Waninga, 2011, p 12). The “policy calls for curriculum, teaching methodologies, instructional languages, and assessment strategies to promote gender equity” (PNG NDOE, 2002, p. 3). It is recognised in the GEEP and the GESP that PNG’s social and cultural beliefs have discriminated against and disadvantaged women and girls.

Monkman (2011, p. 5) claims that “how people understand issues related to educating girls globally, or to gender and education, shapes the ways females are engaged”. The issues that inhibit freedom and the opportunity to have access to equitable education for women and girls are difficult and comprise social, cultural, ideological and financial factors (Aikman & Unterhalter, 2007; Heward & Bunwaree, 1999; Kinyanjui, 1994; Page & Jha, 2009). Equitable education enhances people’s capacity to be productive in their respective lives and to contribute meaningfully towards their personal sustenance and towards national development. Rizvi and Lingard (2010, p. 32) claim that when people “ensure that children have access to a rights-based, quality education that is rooted in gender equity they create a ripple effect of opportunity that impacts generations to come”. A relevant and equitable education is necessary to address discrimination that is ingrained in many of the traditional communities in PNG. Monkman and Hoffman (2013, p. 65) state that “these existing inequalities condemn millions of children, particularly girls, to a life without quality education and therefore, to a life of missed opportunities”. AusAID (2011, p. 9) further states that “health and education are the foundation blocks for gender equity and women’s empowerment...education represents an important life opportunity for women and men, and a vital social and economic resource for societies”. Kabeer (2003, p. 3) states that “it is important to ensure that progress towards equity encompasses both changes in formal laws and institutional practice, and shared understandings within societies of the value, opportunities and life chances to be enjoyed by men and women”. The “schooling institutions and the content of education especially in PNG have come to reflect the experiences of the socially dominant ‘male’ actor, which privileges male experiences of the social organisation of life and work” (Waninga, 2011, p. 14). AusAID (2011, p. 2) contends that the “Australian Government’s significant investment in gender equality provides both the opportunity and the challenge to achieve stronger results and improve the lives of women”. The strategies to promote gender equity in education such as the involvement of females in decision-making and leadership roles are fundamental because quality education is central to economic and human development.

Gender equity should become a central component of teaching and learning equitable experiences to ensure that a quality education is achieved. Gender equitable education at the college and classroom levels are likely to motivate lecturers and pre-

service teachers to explore their own gender characteristics and to examine how gender injustice and prejudice occur in their respective schools and traditional communities. It is only through such experiences that lecturers will develop appropriate mechanisms to deal with the gender issues. Oxfam (2005, p. 15) emphasises that teacher “awareness of, and approaches to, gender issues in teaching and learning are crucial if gender equitable education is to be achieved”.

3.5 Gender Inclusive Curriculum

The PNG NDOE (2009, p. 14) states that “a gender inclusive curriculum (GIC) is defined as a curriculum which by its content, language and methods gives equal value and validity to girls’ and women’s, boys’ and men’s knowledge and experiences”. Under the education reform process, the GoPNG and the NDOE promoted GIC in order to provide equal opportunities for males and females. One of the major purposes of GIC is to “enhance the education of both boys and girls by broadening the base of understanding and knowledge currently being presented in schools and raising the status of, and opportunities for, women and girls in any society (Waninga, 2011, p. 10). Even though the PNG formal curriculum encourages teachers to promote GIC in their respective classrooms, the implementation is challenging because of a lack of adequate training, provision of resources and funding. Johnson (2003, p. 35) mentions that GIC “means making sure that the curriculum had an equal place for both girls and boys in relation to content, assessments and learning experiences so that it gives equal access to all aspects of the curriculum for boys and girls”.

Bruce and Whaangi (2002) claim that a GIC ensures that the use of language should not differentiate one particular group from other distinctive groups by language, culture and perhaps race and aim to respond to the wide-ranging multiplicity and views, beliefs, attitudes and language upbringings in PNG. The GIC has a significant responsibility to develop, promote, maintain and achieve equitable education for both males and females. In some instances, the current curriculum in PNG seems to disadvantage both males and females through languages that reinforce gender stereotyping (see Matane, 1986; PNG NDOE, 2002, 2002b, 2004). Morton, Schade and Lowther (1997, p. 348) argue that the “educational programs and activities should provide a supportive learning environment, in which girls and boys receive equitable access to resources, including

teachers' time and attention, technology, learning assistance and a range of roles in group activities". In order to develop a relevant and inclusive curriculum, it is vital to acknowledge and include opportunities for social experiences and the teaching of values and principles is appropriate for male and female pre-service teachers. Teaching for gender equity must reach beyond care and should include a critical consciousness and a commitment to pedagogical practices that encourage everyone's voice (Eastman, 2018; Galloway, 2014).

Wade (2000, p. 18) asserts that "texts should include and reflect the achievements, interests, and perspectives of girls, women, boys, and men". The GIC needs to inspire pre-service teachers to appreciate, acknowledge and value the various cultures practised in different parts of PNG society. It must "ensure that the experiences, cultural traditions, histories, and languages of all PNG citizens are equally recognised and valued" (Waninga, et al., 2007, p. 13). Given PNG's cultural diversity, educational institutions should aim to develop curricula that recognise differences and thus help pre-service teachers to accept and embrace such differences. Developing a relevant curriculum and working with pre-service teachers, parents and community members from diverse backgrounds may also increase social and cultural acceptance (Pettigrew et al., 1998). It is the responsibility of the GoPNG, the NDOE and educational institutions to ensure that schools develop a social, cultural and gender inclusive curriculum and pedagogy that will recognise and enhance pre-service teachers' learning.

3.6 Critical Policy Analysis

Ulma (2016) states that in recent years, educational policy scholars have increasingly turned their attention toward critical policy analysis (CPA), a re-energized methodological field in which educational policies are analysed through critical theories (Young & Diem, 2014). Thomas and Bull (2018, p. 33) further state that "critical policy analysis is a diverse field, and researchers using this frame have drawn on a range of theoretical perspectives to critique contemporary policy-making issues, processes and policy content" (Diem, Young, Welton, Mansfield, & Lee, 2014; Fischer, Torgenson, Durnova, & Orsini, 2015). CPA is viewed as an active process examining problem formation: social problems are represented and constructed in particular ways

as domains for government and political intervention, and with particular effects (Bacchi, 2009; Diem et al., 2014; Fischer et al., 2015; Orsini & Smith, 2006).

Rizvi and Lingard (2009) also indicated that policy is no longer viewed exclusively as authoritative decisions written in official texts, but from a critical perspective, policy should be developed to address current practices, influences and struggles. CPA stresses the importance of analysing policy within its historical, social, economic, cultural and political contexts (Rizvi & Lingard, 2009; Taylor, 1997; Vidovich, 2007; Winton, 2012, 2013). According to Stevens (2003, p. 664) “policy is defined as the captured essence of values”. The NDOE has developed various policies in the last decade with the aim to address social, cultural, and economic issues that inhibited general development and effective provision of social and economic services such the HIV/AIDS, Child Friendly Schools, Health and Nutrition and gender policies. May (2009, p. 54) states:

A critical analysis of those policies indicates that some of them have been fortuitous, some have been flawed, and others have been forgotten. The policy landscape in PNG is generally littered with misunderstandings and lacks effective implementation. In practice policy decisions undergo a further level of interpretation, commitment and implementation in PNG society that is not adequately controlled by the Department of Education.

Taylor et al. (1997, p. 37) state that “critical policy analysis is a value-laden activity, which explicitly or implicitly makes judgments as to whether and in what ways policies have helped to make situations better”. They also say that:

Critical policy analysis involves exploration of the values and assumptions that underlie policies and the related issues of power, leading to questions such as, ‘by whom and by what authority?’ ‘in whose interest?’ and ‘who are the winners and losers?’ in any policy initiative. (p. 38)

In undertaking policy analysis the researcher needs to take account of the distinction between policies *per se* and the substantive issues with which a specific policy deals (Taylor et al., 1997). Some analysts (see Gale, 2006; Hardy & Bryman, 2004; May, 2009; Woodside-Jiron, 2003) suggest that the very first task in policy analysis is to focus on the issue itself in order to assess how the policy is likely to work in relation to

the problems it is addressing. All policies should be critically analysed to identify their aims and purposes as well as hidden agendas that may influence or serve the interests of a powerful group. It is important that people become aware of how and why policies are developed and the purpose(s) that policies are intended to achieve.

Education policy research “seeks to measure the impact of a given policy, but often privileging the interests of the funders or originators of the policy and not accounting for the ways that implementers (e.g. teachers) understand, resist, reinterpret, or re-appropriate policy” (Sutton & Levinson, 2001, p. 19). Woodside-Jiron (2003, p. 532) states that “critical policy analysis foregrounds deeper explorations, asking who benefits and who does not by the ways that policy is formed and implemented, framed and understood”. Singh, Thomas, and Harris (2013, p. 465) state that “education policy, even when centrally mandated, is interpreted, translated, adjusted and worked differently by a diverse set of policy actors, in process of enactment in specific context”. Instead of assuming that policies are stable and relevant, people need to understand the text, the discourses and social practices behind them (Coles, 2000; Edmondson, 2000; Rogers, Mosley, & Kramer, 2009). Even though it is easy to identify those who are in power and authority in policymaking and policy documents, it is quite another thing to be able to show how that power is generated, the role individuals play in that power structure, and the implications that those lines of power have for policy consumers.

Many research studies on policy analysis in education have used CDA (Blunt, 2004; Collins, 2001; Fairclough, 1993; Falk, 1994; Luke, 1997; Mulderrig, 2003; Taylor, 2004; Woodside-Jiron, 2004). Monkman and Hoffman (2013, p. 64) explain that “policy discourse shapes our understanding, which defines what is within and outside the scope of possible action”. CDA is now used in education research to explore educational policies, ideologies and positions (Dworin & Bomer, 2008; Jones, 2005; Liasidou, 2008; Rogers, 2011; Stevens, 2003).

In the case of PNG, the issue of concern for this research is the understanding, adoption and implementation of the GEEP and the GESP. In many instances, various important policies have been developed but a lack of funding, infrastructure, monitoring, evaluation and result-orientated strategies have failed to achieve the prescribed aims and objectives (Ivarature, 1995; May, 2009). New policy directions as well as curriculum development and pedagogical reform should consider PNG’s distinctive

circumstances in past and present realities (Guthrie, 1980; O'Collins, 1993; O'Donoghue, 1994; PNG NDOE, 2000, 2002, 2009).

3.7 Social and Cultural Transformation through Education

People in PNG have the general perception that cultural belief systems and practices are static and cannot change. Most of the social and cultural practices such as respect for authorities and preferences for men to be leaders are deeply entrenched in the livelihood of local people. Efforts towards social and cultural transformation are often resisted and criticised by the local people, especially in the rural communities. Change, however, is inevitable as a result of education, improved communications and new technology. Local people are forced to accept changes due to colonial educational and religious influences. For example, in some parts of PNG, traditional artefacts and carvings were destroyed because missionaries regarded them as evil. In other areas, PNG Christians were making decisions, as the missionaries were more reluctant to say or do anything as it was outside their cultural understanding. Marris (1975, p. 8) argues “whether the change is sought or resisted and happens by chance or design; whether people look at it from the standpoint of reformers or those they manipulate, of individuals or institutions, the response is characteristically ambivalence”. Change is a complex process and it is more difficult to understand when much of the population is illiterate. Not only are they unable to read and write but it is extremely difficult for many to step out of the social and cultural ideological boundaries that have determined their past way of life. Fullan (1999, p. 15) argues that people cannot understand and attempt to harness change forces until they also find a way to increase their capacity to incorporate new ideas. This is partly because of limited language concerning new ideas, unfamiliarity with discussion about change and absence of occasions when such discussions might occur. Having a clear understanding and incorporating new ideas are major challenges that are encountered in PNG due to limited basic social services such as health, transport, communication and education. Mintsberg et al. (1998, p. 373) suggest that, “the best way to manage change is to allow for it to happen, to be pulled by the concerns out there rather than being pushed by the concepts here”. Change in PNG is generational, and it is important to provide mechanisms to accommodate social and cultural values as well as moving forward to experience change at the personal as

well as at the local, institutional and societal levels. Gender equity must not be a threat but a promise that will encourage fair participation in order to experience social, cultural, economic and political choice and benefits. It is better to understand change and work towards experiencing the benefits rather than to not attempt it and continuing to live under social and cultural bondage and domination. Shirey (2007, p. 168) comments that “leading change is a critical competency and should be undertaken with a thoughtful, purposeful planned approach to ensure the adoption and sustainability of the change [occurs] over time”. Aikman and Unterhalter (2007, p. 23) claim that:

The education systems and schools can contribute to gender equity rather than sustaining inequities. The areas of fruitful action include curriculum change, tackling sexual harassment in and around schools, the training of gender-sensitive teachers, and attention to diverse learning styles. When such initiatives are institutionalised, well-resourced and incorporated into long-term policy visions, the potential exists for schools and teachers to become a beacon and model for wider societal changes.

The changes experienced by groups, organisations and individuals can be daunting and sometimes confusing and complex especially in PNG where past social and cultural practices are deeply entrenched. Leading social and cultural change is fundamental but the duties are very challenging for those who are taking such leadership as they are expected to take initiatives and manage the transformation. Ajzen (1991) and Fishbein and Ajzen (1975) contend that an individual’s social and cultural upbringing and customs are some essential aspects that may contribute towards having a positive attitude that enables people make changes in their own lives and those of others. Leigh (2007, p. 13) emphasises “people generally like change, while rather disliking the prospect of being personally changed”. A “change in attitude in turn brings about a change in behaviour” (Preston & Feinstein, 2004, p. 42). Mezirow (1997, p. 2) claims:

Effective social transformation discourse depends on how well the educator can create a situation in which those participating have full information; are free from coercion; have equal opportunity to assume the various roles of discourse (to advance beliefs, challenge, defend, explain, assess evidence, and judge arguments); become critically reflective of assumptions; are empathic and open to other perspectives; are willing to listen and to search for common ground or a synthesis of different points of view; and can make a tentative best judgment to guide action.

In PNG, educational institutions are ideal locations in which to influence as well as facilitate changes because of the significant roles teachers have in disseminating knowledge and skills. The knowledge and skills teachers impart are valued and hence likely to influence pre-service teachers' perceptions, and behaviours. Teachers are thought to have a substantial influence on their pre-service teachers' beliefs and attitudes (Erden, 2009; Hearne, 1986; Jones, Evans, Byrd, & Campbell, 2000). Robertson (2009, p. 5) states, "people firmly believe and have always maintained that education is the key to cultural change and education must begin at a younger age". One of the major cultural characteristics in PNG is the respect for authority or elders (Mantovani, 1984). Teachers in PNG are held in high respect and regard especially in the rural areas by their local communities hence their leadership and engagement in social and cultural change is highly likely to influence pre-service teachers, parents and the surrounding local communities.

3.8 Conclusion

The literature reviewed in this study had a direct influence in the research project because the definitions of gender concepts assisted the researcher and the participants in the discussions and interviews. The critical policy analysis literature provided the foundation and understanding to analyse the GEEP and the GESP. The gender inclusive curriculum literature was fundamental as it provided signposts for analysing the gender policy documents. The concepts and understanding of social and cultural change were necessary because of the common view that social and cultural belief systems and practices do not change and remain static. The literature was intentionally chosen to broaden the researcher's knowledge and understanding, to help formulate and refine the research questions and to assist in the identification and selection of the research methods and the development of data collection instruments.

The way forward for PNG to promote gender equity is through social change and transformation. The promotion and awareness of gender equity must begin at a very young age. The quality of life is likely to improve through the provision of adequate training in education. Social and cultural changes are inevitable because of improved technology and communications, but they take time and effort. Gender equity should not be a threat but an opportunity that will encourage fair participation in order to

experience social, cultural, economic and political change and benefits. Education is the major contributor to such change efforts. It is only through education that most people in PNG will be able to develop their capabilities, knowledge and skills to achieve their full potential.

Chapter 4 Critical Discourse Analysis

4.0 Introduction

This Chapter explains CDA and its theoretical and methodological aspects. This Chapter describes some of the key concepts used in CDA. The use of CDA in educational research and its relevance in this study are also discussed. This Chapter presents theoretical considerations and the next Chapter (5) presents practical implementation considerations within the broader perspective of the whole research design.

4.1 What is Critical Discourse Analysis?

Van Dijk (1998, p. 63) states that “CDA is about analysing written texts to reveal the discourses of power, dominance, inequity, and bias and how their sources are initiated, maintained, reproduced, or transformed within specific social, economic, political, and historical contexts”. CDA is also about identifying the dominant forces and power present in every society to serve people’s own needs and interests. Most cultural beliefs and practices in PNG present men as power social actors. The use of CDA highlights dominant underlying factors that often preference males over females in PNG. Meyer and Wodak (2001, p. 2) note that, “CDA focuses on the ways discourse structures enact, confirm, legitimate, reproduce or challenge relations of power and dominance in society”. Fairclough (2001, p. 51) further emphasises that “critical discourse analysis also explore how texts construct representations of the world, social relationships, and social identities and there is an emphasis on how such practices are ideologically shaped by relations of power”. Fairclough (2000, p. 27) describes:

CDA tries to unite, and determine the relationship between, three levels of analysis: (a) the actual text; (b) the discursive practice (that is the process involved in creating, writing, speaking, reading, and hearing); and (c) the larger social context that bears upon the text and the discursive practices.

Van Dijk (2001, p. 352) states that “CDA is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context”.

CDA is also about exploring the relationships between occasions and texts in the social, cultural and political settings. Rogers and Schaenen (2014, p. 121) state:

CDA attracts researchers interested in relationships between language and power in formal and informal literacy education settings. CDA can be used to explore social and cultural inequity through people's spoken and written words, and attitudes as well as actions that are legitimised by the use of their language. CDA can also be used to explore social and cultural inequity through people's spoken and written words, and attitudes as well as actions that are legitimised by the use of their language.

Analysis of discursive practices is a major focus in some forms of CDA. Fairclough (2000, p. 32) further argues that "discursive practices refer to rules, norms, and mental models of socially acceptable behavior in specific roles or relationships used to produce, receive, and interpret the message". Discursive practices are the verbal and unexpressed rules and agreements that direct how individuals learn to think, behave, and communicate in all the social positions and responsibilities they inhabit in life. People also need to understand that what is written in some social and cultural context may be completely different from another setting. This is particularly true in PNG because of its social and cultural diversity. Cultural diversity includes differences in discursive practices. Some groups in PNG are characterised and defined by their discursive practices. At the broader level, this could include matriarchal/patriarchal discursive practices. Jager and Maier (2009, p. 36) emphasise that "CDA seeks to expose the manipulative nature of various discursive practices, improve communications and wellbeing by removing the barriers of assumed beliefs legitimised through discourses".

Social and cultural practices in PNG are ingrained (Chapter 2) and it is very difficult to change cultural prejudices and injustices towards women and girls. CDA was used as an analytical method because it deals with power discrepancies, social injustices, unequal practices, and other prejudices in order to encourage people to change their actions. Thompson (2002, p. 16) emphasises that a "critical approach to discourse seeks to link the text (micro) with the underlying power structures in society (meso) through discursive practices upon which the text was drawn (macro)". The discourses of domination, control, and marginalisation cannot be challenged if texts are not critically analysed to expose influence and control.

CDA is an essential tool as it explains relationships and the links language usage and the application of influence and power. Critical discourse analysis is a form of critical social analysis which focuses upon relationships between discourse and other aspects of social life (Fairclough, 2015; Fairclough & Fairclough, 2018). Fairclough and Wodak (1997, p. 280) summarise the main tenets of CDA as follows:

1. CDA addresses social problems
2. Power relations are discursive
3. Discourse constitutes society and culture
4. Discourse does ideological work
5. Discourse is historical
6. The link between text and society is mediated
7. Discourse analysis is interpretative and explanatory
8. Discourse is a form of social action.

Liu and Guo (2016, p. 1076) state that CDA is used to reveal the “influence of the ideology on discourse, the counteractive influence of discourse on the ideology, and how the two elements derive from and serve for social structure and power relations. In a word, it aims at revealing the relationship between language, ideology and power”. They further state that “CDA dedicates to explore the interrelationship among language, ideology and power” (p.1076). Fairclough and Fairclough (2018, p. 184) state that the “task of critical discourse analysts is to subject argumentation, including their own argumentation, to systematic critical questioning in the spirit of open debate, with no ideological parti-pris, and from an impartial and unbiased standpoint”. For example, the analysts are interested in how language is used by those in control may either progress or hinder resolution of different or specific social issues (Fairclough, 2009; van Dijk, 2009).

The definitions of CDA and its related concepts expressed by well-known authors and scholars of CDA provided the basis for this study and the analysis of the GEEP and the GESP. The definitions also assisted the researcher to investigate and analyse how power relations, ideology, dominancy, hegemony, suppression, social inequity and cultural beliefs and practices have positively or negatively influenced the outcome of the gender equity policies at the national and college levels. At the broader perspective (macro level); politics, religion, finance, colonization and globalisation and their

impacts in pursuit of gender equity were analysed through the lens of CDA. The next section explains how CDA was used as a methodology in this study.

4.2 Methodological Aspects of Critical Discourse Analysis

There are many different approaches to critical discourse analysis. CDA may be regarded as a mix method of research consisting of both theories and methodologies. This means that the issue or area of study may be collective; nonetheless the researchers use methods that are wide-ranging. The researchers are selective in the research methods that will assist them to understand the issue under investigation. Some methods focus attention on the setting in which the discourse arises rather than linguistic features. Some methods foreground micro-level issues, others are primarily concerned with the impact of global issues on local discourses. Other methods are chiefly interested in the historical emergence and evolution of a concept or narrative. CDA also exhibits methodological hybridity and researchers adopt and adapt analytic methods according to the needs of a particular enquiry. The next section discusses key concepts and discourses used in CDA that formed the basis of this study.

4.3 Key Concepts of Critical Discourse Analysis

Fairclough (1993, p. 136) claims that the “common concepts that figure indispensably in all CDAs are of power, dominance, hegemony and ideology”. Since discourse is socially constructed and thus consequential, it is essential for this study to address important issues of power, dominance, hegemony and ideology.

4.3.1 Concept of Power

Henderson (2017, p. 358) states that “power is a function of relationships: it is a function of social capital, institutional hierarchies, conventional and cultural beliefs about authority, but most of all about how people perceive each other within a relationship”. Indeed, it is easier for power holders to disregard social norms (Keltner, Gruenfeld, & Anderson, 2003) and focus on accomplishing their own goals (Galinsky, Magee, Gruenfeld, Whitson, & Liljenquist, 2008; Galinsky, Rucker, & Magee, 2016; Guinote, 2007; Maner & Mead, 2010) instead of having to devote attention to what

others think and feel (Goodwin, Gubin, Fiske, & Yzerbyt, 2000). Power, in other words, is beneficial for those who hold it. Power holders are therefore motivated to protect their beneficial position (Fehr, Herz, & Wilkening, 2013; Maner, Gailliot, Butz, & Peruche, 2007; Waytz, Chou, Magee, & Galinsky, 2015; Whitson et al., 2013) and prevent others from obtaining access to their power (Case & Maner, 2014; Lammers & Stapel, 2009; Maner & Mead, 2016; Mead & Maner, 2012).

To have power means to have control of the minds and actions over other groups. The execution of power often assumes mind control, concerning the impact of knowledge, principles, understanding, strategies, behaviors, ideologies, customs and values (Pimentel & Velazquez, 2009; van Dijk, 1993, 2009). The “power of dominant groups may be integrated in laws, rules, norms, habits and even a quite general consensus” (Gramsci, 1971, p. 38). Power encompasses “control by members of one group over others and such control may pertain to action and cognition that may limit the freedom and actions of others as well as influencing their thinking and feelings” (McGregor, 2003, p. 13). Power can also be misused or abused for personal gain. It tends to be defined in terms of negative uses of power, articulated through and within discourses and resulting in domination and oppression. The “misuse of power may sometimes create issues within individuals, groups and organizations. It is a process that can lead to endless difficulties and conflicts. Power is often “based on privileged access to socially valued resources, such as wealth, income, position, status, force, group membership, education or knowledge” (Schiffrin, Tannen, & Hamilton, 2001, p. 52).

Rogers (2011, p. 3) and others maintain that “power is the central concept in critical discourse analysis” (see Clegg, 1989; Gee, 2004, 2005; Leonardo, 2003; Luke, 1997; Lukes, 1986; McKenna, 2004; Pimentel & Velazquez, 2009; van Dijk, 1993). People who are powerful with vested interest for personal gain and greed may sanction critical analysis of discourses and events. Blommaert, Mesthrie, and Ebooks (2005, p. 2) suggest that “CDA should offer an analysis of the effects of power, the outcomes of power, and of what power does to people, groups and societies”. Schiffrin et al. (2001, p. 56) contend that “CDA is specifically interested in abuse of power, despite such complexities and subtleties of power relations that are, in breaches of laws, rules and principles of democracy, equality and justice by those who wield power”. Critical

discourse analysts argue that the relationship between discourses and power are linked with social change processes (Fairclough, 2001; Gee, 2005; McGregor, 2003; Pimentel & Velazquez, 2009). Discourse is inextricably linked to power and use of power. Van Dijk (1993, p. 255) states “power may be supported or condoned by other group members, sanctioned by the courts, legitimated by laws, enforced by the police, and ideologically sustained and reproduced by the media or text books”. The discussion of the concept of power is essential because power in PNG is socially and culturally bestowed to certain people. Power is often transferred or given to people through kinship or when power is given to certain people, those who do not have power are not questioning their roles, responsibilities and even good or bad decisions. It is a common practice in PNG that those in power are respected with little or no questions being asked about their behavior, authority and responsibilities.

4.3.2 Concept of Dominance

Schiffrin et al. (2001, p.54) define “dominance as the exercise of social power by elites, institutions or groups, that results in social inequity, including political, cultural, class, ethnic, racial and gender inequity”. Dominance can also be seen as the abuse of power. Other times, “many more or less subtle forms of dominance seem to be so persistent that they seem natural until they are challenged as was and still is the case for male dominance over women, white over black, rich over poor” (van Dijk, 1993, p. 278). Dominance, for example, in most PNG societies is embedded in the social and cultural belief systems and practices. Pimentel and Velazquez (2009, p. 16) state that “dominance may be enacted and reproduced by subtle, routine, everyday forms of text and talk that appear natural and quite acceptable”. Hence, “CDA also needs to focus on the discursive strategies that legitimate control, or otherwise naturalise the social order, and especially relations of inequity” (Fairclough, 2003, p. 49). Van Dijk (1993, p. 255) explains:

Many forms of dominance appear to be jointly produced through intricate forms of social interaction, communication and discourse. Power and dominance are usually organised and institutionalised. The social dominance of groups is thus not merely enacted, individually, by its group members, as is the case in many forms of everyday racism or sexual harassment.

Maner (2017, p. 526) states that “dominance is a strategy through which people gain and maintain social rank by using coercion, intimidation, and power”. With dominance, high social rank is not freely conferred by others; it is seized and maintained through the use of power, fear, intimidation, and coercion (De Waal-Andrews, Gregg, & Lammers, 2015). Dominance is associated with feelings of arrogance, superiority, conceit and with a sense of superiority or arrogance (Cheng, Tracy, Foulsham, Kingstone, & Henrich, 2013; Liu, Yuan, Chen, & Yu, 2016). Dominant groups isolate their subordinates and prevent them from bonding with one another, because alliances among subordinates are viewed as posing potential threats (Case & Maner, 2014). Maner (2017, p. 528) states “People pursuing a dominance strategy tend to be highly calculating and view others as allies or foes, as those who might either help or hinder their own efforts to augment their social rank” (see Maner & Mead, 2016). Manner (2017) further stated “Those high in dominance display a strong thirst for power, that is, control over resources (Galinsky et al., 2008), because power enables them to coerce others through reward and punishment.” (p.528)

Fairclough (1985, p. 745) notes that “there are two major dimensions along which discourse is involved in dominance, namely through the enactment of dominance in text and talk in specific contexts, and more indirectly through the influence of discourse on the minds of others”. A “major function of dominant discourse is precisely to manufacture such consensus, acceptance and legitimacy of dominance” (Herman & Chomsky, 1988, p. 58). As PNG is seen as a male dominant society, it was essential that such a concept was explained. The concept of dominance is a determining factor to encourage or discourage active participation by males and females in professional and domestic responsibilities.

4.3.3 Concept of Hegemony

Hegemony is when the thoughts of the controlled group or individuals are influenced to consent power and domination and participate in the interest of the powerful without their own choice and free will (Gramsci, 1971; Hall, Lumley, & McLennan, 1977; Herman & Chomsky, 1988; van Dijk, 1993, 1998a, 2009). In some cultures especially in PNG and the Pacific, gendered roles are examples of hegemony especially women who feel obliged to perform specific roles such as child rearing and domestic chores. Joseph (2002, p. 3) stresses the “concept of hegemony developed in the work of such

theorists as Gramsci, Lenin, Trotsky, Anderson, Thompson, Williams, Derrida, Laclau and Mouffe”. It highlights different kinds of power that is based on consensus rather than oppression. Fairclough (2001, p. 37) emphasises that “hegemony is a term used by Gramsci and others for talking about power and struggles over power”. Roper (2005, p. 70) states that “hegemony can be defined as domination without physical coercion through the widespread acceptance of particular ideologies and consent to the practices associated with those ideologies”. Connell and Messerschmidt (2005, p. 846) also state that explicit attention is given to “processes that allow a particular group to acquire and sustain dominance not simply through the use of force but through cultural consent, discursive centrality, institutionalization, and the marginalization and delegitimation of alternatives” (see Connell & Messerschmidt, 2013). Gregory (2013, p. 418) further remarked that “hegemony is never a unified or coherent system of beliefs, they remain set in the idea that inculcation is bound to consent and that counter-hegemony can be associated with resistance. Resistance is thus completely possible from those who are inculcated with hegemonic values”.

Forgacs (1988, p. 32) contends that “hegemonic struggle penetrates all domains of social life, cultural as well as economic and political, and hegemonies are sustained ideologically in the *common sense* assumptions of everyday life”. Hegemony aims to establish consent through leadership roles and responsibilities by powerful groups over others who are vulnerable or less fortunate. Van Dijk (2008, 823) states that hegemony “deals with issues such as the elaboration of political tasks, the articulation of interests, the construction of social alliances, the development of historical blocks, the deployment of state strategies and the initiating of passive revolutions”. In a similar vein Fairclough (1995, p. 78) explains:

Hegemony is about constructing alliances, and integrating rather than simply dominating subordinate classes, through concessions or through ideological means to win their consent. It is a focus of constant struggle around points of greatest instability between classes and blocs, to construct or sustain or fracture alliances and relations of domination and subordination, which takes economic, political and ideological forms.

The concept of hegemony is important to discuss because in PNG, women and girls are led to believe that they are subordinate to men. Women are culturally forbidden to

oppose their husbands or men and remain submissive. PNG's past and present social and cultural beliefs and practices seem to encourage domination, suppression through hegemony.

4.3.4 Concept of Ideology

Wodak and Meyer (2009, p. 89) state that "ideology is seen as a world view composed of related mental representations, convictions, opinions, attitudes and evaluations, which are shared by members of a specific social group". Ideologies are beliefs and assumptions that people perceive about the world, how it functions and the aspects that are more significant to their lives and wellbeing. Knight (2006, p. 625) emphasises that "it is not easy to capture ideology as a belief system and simultaneously to free the concept from negative connotations". Ideologies sometimes are ingrained in the livelihoods that determine people's attitudes, behaviour and lifestyles. Dominant ideologies are often seen as neutral hence making ordinary people to believe that it is wrong to challenge such thoughts.

Bloor and Bloor (2007, p. 10) state that "ideologies are sets of beliefs or attitudes shared by members of a particular social group. As critical discourse analysts, it is important to be aware that most discourse used by members of a group tends to be ideologically based". However, individuals may not always hold the beliefs or attitudes that stem from ideology consciously. They can be so deeply ingrained in our thought patterns and language that we take them for granted as self-evident. Bloor and Bloor (2007) further state "where a belief is held consciously, it is possible to consciously question what it means or even to stand out against it as an individual. However, where it has become a socially imbued unconscious attitude, it is much more difficult to question - even to oneself - and extremely hard to challenge openly in the social arena" (p.10). Wodak and Meyer (2009, p. 8) emphasise that "organisations that strive for power will try to influence the ideology of a society to become closer to what they want it to be". Ideology may develop tension among authority and control on the one hand and opposition and creativeness on the other (Asad, 1980; Bourdieu, 1976; Fairclough, 1989; Grillo, 1989; Lauritsen, 2006). Such tensions can be expressed through a variety of social and cultural practices, including gender equity programs and activities. Wodak and Meyer (2009, p. 88) refer to "ideology as a social form and process within which, and by means of which, hegemonic symbolic forms circulate in the social worlds".

Ideology may sometimes be detrimental to people who are vulnerable and not well educated. Fairclough (2003, p. 9) explains that “ideologies are both socially enacted and inculcated in the identities of social agents”. Ideology is a fundamental concept for CDA with a firm connection to the Marxist practice through its initial growth (Hodge, 2012; Leonardo, 2003; Robin, 2005; Wodak & Meyer, 2009). The concept of ideology is considered crucial in CDA (Hodge, 2012; McKenna, 2004; Powers, 2007; Robin, 2005; Wodak & Meyer, 2009). Hodge (2012, p. 5) contends that “ideologies are taken to be organised sets of beliefs that mobilise practices and viewpoints that sustain inequities across society. They thus serve to protect the interests of powerful groups. People’s diverse social and cultural practices determine their roles and responsibilities. Some cultural ideologies such as taboos and value systems in PNG discourage free discussions and participation by males and females. Ideology was relevant to this study because notions such as equity, equality and social justice were new ideas to the embedded social and cultural systems.

The definitions and explanations articulated by scholars and authors regarding the concept ‘ideology’ is fundamental because PNG’s social, cultural and religious ideologies and practices discourage most women and girls to stand out against issues of inequity, dominance, suppression, exclusion and social, cultural and extreme physical abuses (*violence against women*) in families, communities and the country as a whole. For example, in recent times, many women and girls are unfortunately blamed as ‘*sorcerers*’ causing people to die in many parts of PNG and they are put under extreme pain, suffering, prejudice, and even burnt to death and not much is said or action taken to discourage such shameful, contentious and illegal behaviours. Most people in PNG also seem to believe in sorcery hence allowing or endorsing such illegal actions. This is a clear example of how ideologies can positively or negatively affect peoples’ lives and wellbeing especially women, girls and vulnerable people in PNG.

4.4 Use of CDA in Education

Rogers (2016, p. 1194) state that “CDA found its way into education research through an interdisciplinary interest in language, power, and ideology. By the late 1990s, a handful of empirical studies in education were published that used CDA associated with Fairclough and followers” (see Rogers, Malancharuvil-Berkes, Mosley, Hui, &

Joseph, 2005). CDA examines practices and customs in society both to discover and describe how they work and to provide a critique of those practices. CDA can help to raise awareness and point people in the direction of change. Rogers (2016, p.1194) further states “Critical Discourse analysts identify and study specific areas of injustice, danger, suffering, prejudice, and so on, even though the identification of such areas can be contentious” (see Scollon, 2010). Critical discourse analysis “holds much promise for education research” (Rogers, 2003, p. 28). Researchers engaging in CDA can define, interpret and describe the connections between language and significant educational concerns. Woodside-Jiron (2004, p. 48) states that researchers who use CDA in educational research are “concerned with a critical theory of the social world, the relationship of language and discourse in the construction and representation of this social world, and a methodology that allows them to describe, interpret and explain such relationships”. Fairclough (1995a) argues that in modern and contemporary society, discourse is significantly involved in socio-cultural reproduction and transformation.

Lauritsen (2006, p. 15) emphasises that in recent years, “CDA has begun to take hold within the field of education, not simply as an alternative to traditional research methodologies, but as a necessary advance toward understanding issues of power, knowledge, and access that are intrinsic to educational endeavors”. She further stated “Given this reality, educational researchers are beginning to use critical approaches to explore various facets of curriculum, teaching, learning and policy. Despite the increase of discourse-related research in education, studies that use critical, textually oriented approaches are uncommon” (p.15). Luke (1995, p. 11) points out, “there is a good deal of Foucault-inspired talk about discourse in recent educational research, but instances in which it is translated into detailed analysis of discourse used in local sites are few and far between”. It is significant to realise that in the past years, studies related to CDA have become more prevalent also in the field of adult education (Blunt, 2004; Dawson, 2005; Rogers, 2004; Sandlin, 2005).

Educational research is always embedded in a context, whether it is a classroom, school program or policy document. Furthermore, educational research is focused within a social, political and cultural context. Researchers drawn to CDA are often interested not only in conducting educational research, but also in social change

stemming from their educational research (either in the process or through the findings). People need to continue to think through the myriad of ways CDA can contribute to social transformation and change through education research (Gavin & Wodak, 2007; Gee, 2005, 2005b; Rogers, 2004; van Dijk, 2006). Thompson (2002, p. 43) contends that “CDA helps make clear the connections between the use of language and the exercise of power”. As Hucklin (2007, p. 94) explains:

The goal of CDA is to analyse the assumptions hidden in text and oral speech in order to refute various forms of power. CDA aims to systematically explore the relationships between discursive practices, texts, and events and wider social and cultural practices. In short, CDA tries to uncover the relationship between (a) the actual text, (b) the discursive practices, and (c) the larger societal structure.

McGregor (2003, p. 1) states that CDA is used to “help people figure out the real meaning behind the spoken and written word in hope that the insights gained can be used to bring about more equity, justice, freedom, peace and hope and for the betterment of the human family”.

4.5 CDA and its Relevance to this Study

CDA may become an important tool for research in education in PNG because it is about studying how social power, manipulation, control, and unfairness maybe endorsed and reproduced in the social, cultural and political context. As PNG is entrenched in social and cultural belief systems and practices, certain individuals, groups, organisations and interests could apply CDA as a research and teaching and learning tool to change traditions by which the main social and cultural powers in the society are aggressively embraced. By exposing such practices, CDA researchers and practitioners may advocate the victims of domination and support them to resist and change their lives. CDA was employed in this study because it sought to address the nature of discursive practices, and develop social, cultural and economic wellbeing by identifying the obstacles of false views legitimised through discourses at both the NDOE, college and classroom levels. The use of CDA enabled the researcher of this study to critically analyse social and cultural discrimination as it is communicated, established and re-enforced by the written word, especially through educational policies such as the GEEP and the GESP.

The use of CDA in relation to gender equity can be helpful to understand how gender discourses deny potentials and capabilities of women and girls particularly in traditional rural communities. The use of CDA in this study may assist policy implementers especially to identify the hidden values, beliefs and the ideological, hegemonic and political influences ingrained in the policy documents. The GEEP and the GESP are investigated at the 'macro' levels of policy formation and implementation, but also through a critical method of discourse analysis which aims to expose how the policy documents are received and appropriated by those who were subject to the policy, through various forms of accommodation and resistance which may produce hybrid combinations of existing and imposed discursive practices (Fairclough, 1995, 2003). CDA can be implemented in different educational settings and in the case of this research the principals, lecturers and senior pre-service teachers in two primary teachers' colleges and education officers at NDOE participated by expressing their understanding, adoption and implementation of the GEEP and the GESP. The purpose of using CDA was to investigate values, beliefs and ideological assumptions that are either obvious or hidden in the policy documents.

4.6 Conclusion

CDA deals with connections between events and texts in the social, economic, cultural and political aspects. It investigates social and cultural injustice and discrimination through people's verbal and transcribed texts and attitudes. CDA may be considered as a combination of both theories and methodologies. The theoretical or rational practices of researchers in the methods of investigation in CDA vary because of their social, cultural and political setting and contexts. CDA may be used as a theory or method for scholars who are concerned in the connections between linguistic and society. Researchers and scholars use CDA to define, construe and clarify such relationships. The common notions used widely in CDA are power, dominance, hegemony and ideology. CDA is now being commonly used in educational research to investigate and understand problems of power, control, knowledge and access that are fundamental to educational tasks. CDA is also essential for educational research because it investigates and deals with power, dominance, influence, control, and inequity that are entrenched in the social, cultural and political aspects. CDA is

moreover, a fundamental teaching, learning and research tool that could be used to bring about social, cultural, economic and political transformation.

Chapter 5 Research Methodology

5.0 Introduction

This Chapter describes the methodology used in this study. The study was conducted in two PTCs and included associated personnel in the National Department of Education (NDOE) in PNG. The participants included College Principals, Heads of Strand, Lecturers, Pre-service teachers and Officers of the NDOE. An account of the research design, the methods used in data collection and the analysis is included in this Chapter.

5.1 Research Questions

This study was undertaken to investigate the extent of congruency in policy development and implementation practices to promote gender equity at the NDOE, and the college and classroom levels in the selected PTCs. The study further analysed the effects of social, cultural, political, ideological and hegemonic influences in relation to the understanding and adoption of the GEEP and the GESP. In order to examine congruency in policy development and implementation practices of the GEEP and the GESP, the following overarching question was formulated:

To what extent is congruency occurring in policy development and implementation practices to promote gender equity in primary teacher education colleges in PNG?

The following additional sub-research questions were formulated to collectively address the overarching research question.

1. How have external influences impacted upon policy development and practices in the promotion of gender equity?
2. To what extent are the GEEP and the GESP perceived to be socially and ideologically influenced?
3. Are the GEEP, the GESP and the promotion of gender equity perceived to be socially and culturally relevant to address social and cultural context?

4. To what extent are the existing social and cultural belief systems and practices perceived to impact the understanding, adoption, and implementation of the gender policies and the promotion of gender equity?
5. How are gender equity and related programs promoted and implemented by Principals, Heads of Strand and Lecturers in the PTCs?
6. What are the perceptions of NDOE Officers, Principals, Heads of Strand, Lecturers, and Pre-service teachers regarding the promotion of gender equity and the implementation of the GEEP and the GESP in the primary teachers' colleges?
7. Have the GEEP and the GESP and gender equity concepts and ideologies been understood, adopted, promoted and implemented by individual stakeholders in the two primary teachers' colleges?
8. Do individual stakeholders have access to mandated training and provision of teaching and learning resources for the implementation of the GEEP and the GESP and the promotion of gender equity?
9. What major constraints are perceived to impede the promotion and implementation of gender equity and the GEEP and the GESP by the NDOE and PTCs?

5.2 Research Design

The research design involved careful consideration at the paradigmatic level, which influenced the subsequent choice of methodology and methods. At the paradigmatic level, the sociological perspective informed the research. The sociological perspective is a view on human behaviour and its connection to society as a whole (Crow & Pope, 2008; Goss, Jones, Betta, & Latham, 2011). Drawing on social constructivism, the sociological perspective posits that social institutions and social phenomena, such as gender (in)equity, are constructed dialogically. It is, therefore, located within the constructivist paradigm. The sociological perspective guided the selection of case study methodology for this research. Case study methodology was used to examine institutional knowledge and practices at the NDOE and in two PTCs. Data were collected through structured interviews and Focus Group Discussions. The data were analysed using thematic CDA and a three-dimensional framework informed by Fairclough's linguistic three-dimensional framework (Fairclough, 1995, 2003). The analysis methods were complementary and both highlighted the role of power, which

is essential when investigating gender equity. The relationship between these components of the research design is illustrated in Figure 5–1.

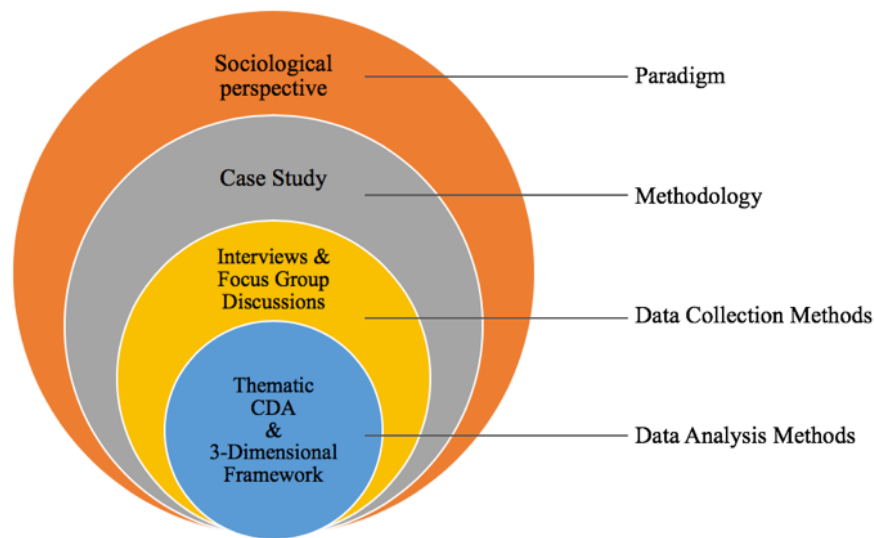


Figure 5–1: Research Design

Details of the case study structure, data collection methods and data analysis methods are elaborated in the following sections.

5.3 Case Study

The research design involved a case study, which Yin (2018, p. 15) describes as “an empirical method that investigates a contemporary phenomenon (the ‘case’) in-depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident”. Bromley (1990, p. 301), likewise describes a case study as “systematic inquiry into an event or a set of related events which aims to describe and explain the phenomenon of interest”. A case study is undertaken to understand a real-world case and assumes that such an understanding is likely to involve important contextual conditions pertinent to the case. Case studies provide detail, richness, completeness, and breadth and/or depth for the unit of study (Yin, 2018; Yin & Davis, 2007; Zucker, 2009).

Case studies frequently rely on “multiple sources of evidence, with data needing to converge in a complementary fashion” (Yin & Davis, 2007, p. 76). Case studies include both single and multiple case studies”. An important reason for doing a multi-case study is to examine how a program or phenomenon performs in different environments. When

cases are selected carefully, the design of the study can incorporate a diversity of contexts (Stake, 2005). Yin (2018) and Yin and Davis (2007) state that the case researcher endeavours to display the unique vitality of each case, noting its particular situation and how the context influences the experience of the program or phenomenon. They further indicated that many readers look to the cross-case analysis to find what is common across the cases, not what is unique to each. Yin (2018, p. 61) advises:

Although all designs can lead to successful case studies, when you have the choice (and resources), multiple-case design may be preferred over single-case designs. If you can do even a ‘two-case’ case study, your chances of doing a good case study will be better than using a single-case design. More important, the analytical benefits from having two (or more) cases may be substantial.

Yin (2018, p. 61) states that “analytical conclusions independently arising from two cases will be more powerful than those coming from a single case alone”. He also highlights that “the researcher may have deliberately selected two cases because they offered contrasting situations, and the researcher was not seeking a direct replication”. Researchers conducting cross-case analysis can compare and contrast relationships within, across and between cases (Stake, 2005; Yin, 2018). Yin (2018, p. 17) states that the “same case study can cover multiple cases and then draw a single set of ‘cross cases’ conclusions. The primary distinction in designing case studies is between single and multiple-case study designs”. He further indicates that the researcher from the outset needs to decide whether the study will have a single-case or multiple-case study.

This research consisted of a single case study that drew upon the strength of multiple-case design to investigate the implementation of the GEEP and the GESP, and the promotion of gender equity in the NDOE and the two PTCs. Each case was investigated in-situ to capture pertinent contextual conditions. Investigating the perceptions of distinct participant groups in both the data collection and analysis phases enhanced the richness of the case study. Cross-case analysis was used to identify similarities and differences within, across and between participant groups in their respective contexts. The participant groups are described in the following section.

5.4 Participants in the Study

Two of the eleven Primary Teachers’ Colleges (PTCs) in PNG were invited to

participate in the study in order to investigate participants’ understanding of gender equity concepts and ideologies and the implementation of the GEEP and the GESP at the NDOE, PTCs and in traditional communities. Teachers colleges draw students and staff from across the nation but that they tend to have dominance from the same and nearby provinces and so the matriarchal or patriarchal communities tend to have an influence because matriarchal societies are found only in certain pockets within PNG where one of the colleges can be found. The two Colleges were chosen because one was located in a patriarchal society (College P) and the other was located in a matriarchal society (College M). The colleges embodied complex cultural beliefs and practices, specifically towards men and women and their traditional roles in society. The pre-service teachers and lecturers at College P were largely from areas with patriarchal societies. Consequently, their perceptions may have been largely influenced by existing patriarchal discourses, ideology and hegemony. In contrast, pre-service teachers and lecturers at College M were mainly from matriarchal societies. Subsequently, their perceptions may have been largely influenced by existing matriarchal discourses, ideologies and hegemony.

Data were gathered through structured interviews and Focus Group Discussions with 4 NDOE officers, 2 PTC Principals, 8 Heads of Strand, 19 Lecturers, and 24 final year Pre-service teachers (n =57). Heads of Strand are in-charge of several PTC departments. They are part of the Management Team, which includes the Principal, and Deputy Principals. Table 5–1 summarises the number and gender of participants in the study and the method of data collection that was used with the participant groups.

Table 5–1: Data Collection Method, Number and Gender per Participant Group

No.	Participants	Method of data collection	Males	Females	Total
1	Principals	Structured Interview	01	01	02
2	Heads of Strand	Structured Interview	03	05	08
3	Teacher Education Officer	Structured Interview	01		01
4	Curriculum Officer	Structured Interview	01		01
5	Gender Officer	Structured Interview		01	01
6	Human Resource Officer	Structured Interview		01	01
7	Lecturers	Focus Group Discussions	09	10	19
8	Pre-service teachers	Focus Group Discussions	11	13	24
Total number of participants:			26	31	57

Formal letters requesting permission to conduct research with personnel in the NDOE and two PTCs were sent to the Assistant Secretary (AS) for the Research and Policy Division of the NDOE in PNG (Appendix C). The AS approved the request and copies of his approval letter (Appendix D) were circulated to each of the divisions of the NDOE and the two PTCs. A formal letter (Appendix E) was written to both principals seeking their permission to conduct the study in the respective colleges. The participants were made aware of the researcher's visits and the researcher arranged convenient dates and times to conduct interviews and FGDs that were suitable for the participants. The purpose of the study was explained and included in an 'Information Sheet' for all of the participants along with a 'Consent Form' (Appendix F). The researcher informed the participants that their involvement in the study was not compulsory and only interested participants would participate in the research. Prior to the interviews and FGDs, respondents were approached and were informed of the purpose, significance and context of the research, about confidentiality of the data collected, the anonymity of all participants, the use of the responses and who would have access to data. The researcher pointed out that such research would not have been possible without their cooperation and support. The research study adhered to University of New England's ethical guidance and obtained ethical approval (HE11 204, and participant informed consent prior to the study in PNG.

5.5 Data Collection Instruments

The major data collection instruments used for this study were face-to-face structured interviews and Focus Group Discussions (FGDs). Some of the college policies were also examined to identify if specific gender equity measures were promoted. These additional documents were collected to identify gender discourses and social and cultural practices in both colleges. The documents also provided data on the adoption and implementation of the GEEP and the GESP in both colleges and at the NDOE.

5.5.1 Interviews

Interviews were used to collect data from NDOE Officers, College Principals and Heads of Strand (Appendix G). There are a number of definitions of the term 'interview', and this study adopted the definition developed by Green and Thorogood

(2004, p. 87):

A conversation that is directed more or less towards the researcher's need for data... and can be seen as a specific kind of interaction, in which the researcher and the interviewee produce language data about beliefs, behavior, ways of classifying the world, or about how knowledge is categorised.

This definition was deemed suitable for the focus, purpose and methodology. Moreover it was extremely appropriate for this study because it emphasised that people's lives and experiences are created and sustained through social discourses and interactions at both the personal and societal levels. A good interview guide should help conversation to flow naturally. Rowley (2012, p. 266) states that "researchers should develop prompts to help participants to explore meaning, views and feelings in more detail, and ensure that important information is not missed. Interviews are often classified on the basis of their level of structure".

5.5.2 Structured Interviews

Brown and Danaher (2017, p. 2) point out that "structured interviews are conducted to maximize rapport with the research participants and hence to increase the interviews' mutually beneficial outcomes" (see Bettez, 2015; Stewart, 2016). Minichiello (1995, p. 397) emphasises that "structured interviews are an invitation to recall, reveal and construct aspects of subjective experiences and interpretations and to make that discussion coherent and meaningful". Numerous debates concern the extent to which knowledge is constructed in interviews or reports pre-existing phenomena (Legard, Keegan, & Ward, 2003), the status assigned to interview data (Silverman, 2006), the degree of structure that is warranted (Mason, 2002), and the active or passive role of the interviewer. Ashton (2014) states that a structured interview includes predetermined questions posed with the purpose of eliciting responses to the exact same phrasing. Brown and Danaher (2017, p. 2) state that in "structured interviews the interviewer does not deviate from the prepared interview schedule, and where the questions are usually more closed in character and discussions are based on specific questions". All qualitative research interviews are structured to varying degrees, but structured interviews are the most rigid (Denzin & Lincoln, 2018; Patton, 2015; White, 2014). In theory, structured interviews focus on consistency and follow a rigid structure, but in

practice every respondent is different and interviewers must be flexible enough to make proper adjustments for unanticipated developments (Denzin & Lincoln, 1994, 2018). The highly structured nature enables the collection of consistent and comparable data and supports reserved interviewees better than more open approaches.

5.5.3 Semi-Structured Interviews

Brown and Danaher (2017, p. 2) describe semi-structured interviews as “those where the interviewer has prepared a list of topics to be explored, and questions to be asked, and follows that list during the interview but also ensures that the questions elicit open responses by the participants” (see Galletta, 2013; Irvine, Drew, & Sainsbury, 2013; Madill, 2011). Galletta (2013, p. 136) states that “semi-structured interviewing is a hybrid method, allowing for both structure and flexibility”. Labaree (2014, p. 12) states that an “unstructured interview creates conversation between research and respondent. Semi-structured interviews follow a pre-determined protocol of questions asked of each respondent, but allow for spontaneous follow-up questions and variations in how questions are asked”. Interviewees are asked more open-ended questions, allowing for a discussion with the interviewee rather than a straightforward question and answer format (Bullock, 2016). The depth of discussion that interviews allow can deliver new ways of seeing and understanding the topic at hand (Brown & Danaher, 2017). The flexible structure of semi-structured interviews allows the researcher to prompt or encourage the interviewee if they are looking for more information or find what they are saying interesting (Brown & Danaher, 2017; Slayton, 2018). This method gives the researcher the freedom to probe the interviewee to elaborate or substantiate or follow a new line of inquiry introduced by what the interviewee is saying (Galletta, 2013, Labaree, 2014; Brown & Danaher, 2017). Semi-structured interviews also allow interviewees the freedom to express their views in their own terms (Labaree, 2014). The interviewer must remain open. (McGrath, Palmgren & Liljedahl, 2018), maintain interest (Bowden & Walsh, 2000; Seidman, 2013), listen more, and listen actively (Gider, 2017). This study used structured interviews with the NDOE officers, Principals and Heads of Strand and semi-structured method was used for lecturers and pre-service teachers in their focus group discussions. Both approaches have advantages and disadvantages. Some major advantages and disadvantages for both structured and semi-structured interviews (Braun & Clarke, 2006; Cornell, Johnson, & Schwartz,

2013; Merriam & Tisdell, 2016; Swider, Barrick, & Harris, 2016; van Der Zee, Bakker, & Bakker, 2002) are presented in Table 5–2.

Table 5–2: Advantages and Disadvantages of Structured and Semi-Structured Interviews

Structured Interviews	
Advantages	Disadvantages
1. Less interviewer bias - Since the questions and their exact wording is pre-decided, the element of 'interviewer judgment' is removed from interviews, leading to consistency in both methodology as well as breadth of information gathered from each participant.	1. Structured interviews do not allow for full exploration of individual perspectives and circumstances, leading to fragmentary information.
2. Comparable responses - Because every participant in a structured interview responds to the same question and probes, it is easier to find and compare responses during analysis.	2. Structured interviews can be insensitive to participants' need to express themselves.
3. The structured interview can be easily repeated to check the reliability of the data.	3. Structured interviews preclude identification and exploration of unanticipated topics or perspectives that may be relevant to the research questions.
4. Structured interviews are more likely to take the same amount of time than semi-structured interviews, which make them easier to schedule.	
5. Structured interviews support reserved interviewees better than the semi-structured interviews.	
Semi - Structured Interviews	
Advantages	Disadvantages
1. Provide the opportunity to ask spontaneous questions, which is sensitive to the participants' need to express themselves.	1. Semi-structured interviews are difficult to repeat if you need to test the reliability of the data.
2. Provide broader and more detailed information than structured interviews.	2. The process is more complex, more time consuming and more expensive than a structured approach.
3. The participants are offered the freedom to provide additional insights and views.	3. The openness of the process may make reticent or reserved participants feel uncomfortable and they may, therefore, provide less information.
4. More relaxed, natural and conversational for those taking part.	4. Possible interviewer bias in 'selective' use of leading, and spontaneous questions.
5. Provide a more relaxed atmosphere in which to collect information.	5. Flexibility of interview may lessen reliability.
	6. Open-ended questions are difficult to analyse.

5.5.4 Processes involved in the Interviews

The researcher visited the interviewees in their respective offices to conduct the interviews. The interview questions were developed around the research questions, the content of the GEEP and the GESP, and respondents' social and cultural experiences relating to gender equity. The researcher briefly informed the interviewees about his own educational and professional career, history and experiences and explained the

main purpose of the study. The researcher also explained that a small recorder would be used to record all discussions at the interview for later transcription and analysis. The researcher also assured participants that all their interview commentary would be kept in a secure place for safety and confidentiality. The participants were then requested to introduce themselves by providing a brief background of their educational and career experiences. This was done purposely to ‘break the ice’ and to build rapport and confidence between the researcher and interviewees.

Probing, note taking and listening were some skills used by the researcher during the interview process. The researcher indicated to each interviewee that he was interested and listening to their comments, ideas and suggestions as they were all relevant and useful. The questions were developed to elicit information pertaining to the overarching research question and sub-research questions. Jamshed (2014) and Rowley (2012) state that interviews can be conducted within 30 to 60 minutes. However, the length of interviews depends on the nature of the research question, and the research strategy. The length of the interviews in this research was 60 to 90 minutes because of the sensitive nature of study. In some cases, the interviews were longer; the time varied with different participants. Those who had had diverse roles and experiences tended to provide more detailed responses, resulting in longer interviews.

5.6 Focus Group Discussions

Focus group discussions (FGDs) were used to collect data from lecturers and pre-service teachers. Hennink (2014) defines focus group discussion as an interactive discussion between participants, led by a moderator and focusing on a specific set of issue. Jervaeus et al. (2016, p. 166) maintain that the “focus group method has been shown to be advantageous when collecting data that may be sensitive” (see Elmir et al., 2011). FGDs was used because of access to greater numbers of lecturers and pre-service teachers than NDOE Officers, Principals and HOS, which made FGDs a viable data collection method for lecturers and pre-service teachers, but it was not a viable data collection method for NDOE Officers, Principals and HOSs. Krueger (1994, p. 41) emphasises that FGDs should be carefully planned and facilitated to “obtain perceptions on a defined area of interest in a permissive, nonthreatening environment”. Morgan (1998) explains that the provision of a comfortable, convenient and non-threatening environment is critical to the overall effectiveness of FGDs.

Willis et.al, (2009) state that a well-performed focus group discussion can move beyond one-to-one interviews by illustrating attitudes, beliefs and different perspectives through the interactions between the participants. The discussions were essential because participants were provided the opportunity to explore and discuss gender equity and their experiences. As participants reacted to the ideas that were generated they built on the views expressed by other group members. The discussions thereby produced a variety of ideas and opinions (Babour & Kitzinger, 1999; Greenbaum, 2000; Litosselti, 2003), and as Stewart and Shamdasani (1990, p. 12) state, “a significant advantage of focus groups is that they produce a very rich body of data expressed in the respondent’s own words and context”.

5.6.1 Processes involved in the Focus Group Discussions

The processes involved in the separate FGDs for lecturers and pre-service teachers were similar. In each of the Colleges, the researcher was given access to a large and comfortable staff conference room with seating available for participants to see and interact with each other. Each of the rooms was organised for participants to be seated in a circle. Following the recommendations that FGDs should be conducted in a comfortable environment, free from any potential disruptions and noises (McGrath, Palmgren, & Liljedahl, 2018), the researcher ensured that each room had decent lighting and fresh air as the air conditioning was switched on prior to every discussion. Specific time allocations were scheduled for all participants to come to the respective conference rooms that were secure and encouraged confidentiality and free flow of discussions. Most pre-service teachers and lecturers in each college had similar social and cultural upbringings; hence, the groups were quite homogeneous groups. Conducting separate FGDs for male and female participants increased the homogeneity. However, FGDs were segregated based on gender to encourage freedom of speech and expression. Gender equity issues are sensitive in PNG hence the separation of males and females safeguarded the participants’ wellbeing, profession and status in the PTCs and the traditional communities.

Lederman (1990) suggests that the use of like-minded participants in FGDs promotes synergy, in which the sum of the group is greater than its individual parts as participants react to generate ideas and build on the views expressed by other group members. This approach promoted the sharing of a variety of ideas, opinions and

experiences that may not been raised in individual interviews. The interactions between participants created great interest and stimulated in-depth discussions. At the outset of every FGD, the researcher thanked the participants for showing their interest and willingness to be involved by way of contributing ideas and experiences for the study. There was a brief introduction from each member informing others of their names, backgrounds and locality. The researcher introduced himself and then explained the context and main purpose of the study. The participants were informed that the average time for the discussions would be between 60-90 minutes. This is consistent with the duration recommended by (Jamshed, 2014) and (Rowley, 2012).

The researcher informed participants that he would be present at, but not a participant in the focus group discussions. The researcher informed participants that they would elect a leader or moderator to guide their discussions. The moderator would ensure that everyone was given adequate time and opportunity to express their ideas, thoughts and experiences. The role of the moderator was to encourage pre-service teachers and lecturers to participate in discussions among themselves rather than to address the researcher (Manoranjitham & Jacob, 2007). In most cases the moderators were elected by consensus, as all members of each group knew each other well. The researcher distributed the FGD questions (Appendix H) to all participants after the consent forms were completed and returned to the researcher. The researcher had brief discussions with each moderator to ensure that their roles were clearly explained and understood. Each moderator was reminded that their role was to encourage input and participation, but not to influence or direct the FGDs and interactions. Generally, the discussions were lively and sometimes members openly expressed their anger and dissatisfaction about how they were treated in each College. In some cases, the discussions were longer and the moderator allowed them to continue because of the interest participants demonstrated. The use of FGDs provided an opportunity for participants to explore and share their personal knowledge, opinions and experiences about gender equity, the implementation of the GEEP and GESP, as well as their upbringing in families, tribal communities and schools. The members conversed comfortably about: their cultural beliefs, practices, and attitudes, the norms of their own tribal groups and their experiences of gender equity issues in their respective colleges.

The FGDs were recorded and full transcripts were made. Each speaker was

identified by a code that included a participant number, their gender and name of their college. Such identification was done to ensure the flow of ideas could be tracked enabling affirmations or changes in view to be identified for individuals. It was possible to determine whether one participant repeatedly stated the same view or whether several participants expressed similar views. This enabled contributions to be compared and contrasted in the analysis process.

5.7 Analysis Perspectives and Methods

The sociological perspective is a view on human behavior and its connection to society as a whole (Crow & Pope, 2008; Goss et al., 2011) and sociological analysis is the practice of systematically examining a social problem, issue or trend, often with the aim of prompting changes in the situation being analysed (Goss et al., 2011; Kolb, 2013; Ladwig, 2014). Sociological analysis was performed using thematic CDA and three dimensional analysis based on Fairclough's (1995) three-dimensional linguistic framework. This study was aimed at examining relationships between the attitudes and behaviors of individual participants at both the national and institutional levels. Moreover, it explored the power relationships and implementation structures in the institutions in which they live and work. The analytical processes were integrated to investigate cohesion and equity between participant groups and to highlight underlying ideologies and discourses reflected in the interview or FGD commentary.

Sociological analysis is concerned with the study of human social behavior and the influence of society upon their actions. More specifically, sociologists examine the behavior of individuals as members of social networks and groups such as the family, the work group, organizations, communities, and societies (Goss et al., 2011; Kolb, 2013; Ladwig, 2014). Sociological analysis was undertaken in this study to investigate both positive and negative social, cultural, economic and political aspects and living experiences of the participants and other members of the wider local communities. Using such an analysis assisted the researcher to investigate how participants interacted with each other and the influence of social and power relationships at the macro, meso and micro levels. Furthermore, the analysis aimed to explore and identify if there existed functional structural elements and implementation strategies in pursuit of gender equity.

Thematic analysis (TA) is a qualitative method of data analysis that involves “identifying, analysing, and reporting patterns (themes) within data. It is described as a descriptive method that reduces the data in a flexible way that dovetails with other data analysis methods” (Castleberry & Nolen, 2018, p. 808). According to Nowell (2017, p. 2) “thematic analysis provides a highly flexible approach that can be modified for the needs of many studies, providing a rich and detailed, yet complex account of data”. TA can be used for both data-driven (inductive) and theory-driven (deductive) analyses, and to capture both manifest (explicit) and latent (underlying) meaning (Braun & Clarke, 2006; Clarke & Braun, 2017). Nowell et al. (2017, p. 8) states that a “theme may be initially generated inductively from the raw data or generated deductively from theory and prior research”. With an inductive approach, the themes identified are strongly linked to the data themselves and may bear little relation to the specific questions that were asked of the participants (Boyatzis, 1998; Nowell et al., 2017). In contrast, deductive analysis is driven by the researchers’ theoretical or analytic interest and may provide a more detailed analysis of some aspect of the data (Nowell et al., 2017). This study used deductive and inductive approaches, respectively, in two consecutive stages of analysis. A deductive approach was used in the first stage of analysis to code comments in the interview and FGD transcripts to five pre-determined frames as indicated in the following:

1. General understanding of gender equity
2. Gender equity at the NDOE (only for Principals/NDOE officers)
3. Gender equity in Primary Teachers’ Colleges
4. Gender equity in the traditional communities
5. The GEEP and the GESP

Following this, an inductive approach was used in the second stage of analysis. The inductive approach was used to identify recurrent patterns within the five pre-determined frames of analysis. The inductive analysis was receptive to key concepts in CDA. This is elaborated in the following section.

Thematic analysis is the process of identifying patterns within, between and/or across data sets that are important to the description of a phenomenon and are associated with a specific research question (Attride-Stirling, 2001; Boyatzis, 1998; Tuckett, 2005). It is a method, or process, for identifying and encoding patterns of meaning in

qualitative research (Braun & Clarke, 2006, 2013); it pinpoints and organizes the themes which the analyst deems to be important in the description of the phenomenon under study and are often associated with a specific research question (Daly, Kellehear, & Gliksman, 1997; Swain, 2018). Joffe (2011, p. 20) state that when all of the “data have been categorised, the analysis can begin”.

Thematic discourse analysis (TDA) is a particular type of thematic analysis (TA). Like thematic analysis, it involves the identification and analysis of recurrent themes, but it also introduces key assumptions from discourse analysis. In particular, it is informed by the view that “experience and internal constructions of reality are constituted in and through discourse” (Taylor & Ussher, 2001, p. 296) and it aims to investigate and understand how knowledge, identity and social practices are constructed within and by discourse. Thematic CDA is a further subset of thematic discourse analysis. It subscribes to the views concerning the constitutive role of discourse and it further focuses on key concepts in CDA, particularly power. Like thematic analysis and thematic discourse analysis, thematic CDA analysis can “be used to identify, compare, contrast and make sense of themes within a text” (Taylor & Ussher, 2001, p. 296). Such findings are then related to key concepts in CDA and “larger social theories and social issues” (Maramba, Sule, & Winkle-Wagner, 2015, p. 757).

Thematic CDA can be used “to explore how people make meaning of everyday [social] phenomena” (Maramba, Sulé and Winkle-Wagner, 2015, p. 757), such as gender (in)equity. This study used thematic CDA to explore the underlying meanings of social and cultural power relationships in the pursuit of gender equity. Thematic CDA was used to analyse knowledge, relationships and their connection to social and cultural settings. Thematic CDA, was used to relate the analysis to key concepts in CDA and critical theory, such as power, domination, (dis)empowerment, social justice, cultural maintenance, patriarchy, matriarchy, hegemony and agency. This study identified and analysed common threads, i.e. the recurrent patterns, and inconsistencies embedded in the data. Moreover, it explored power relationships and implementation structures and strategies at the macro, meso and micro levels. Thematic CDA was also used to investigate interpersonal relationships between participant groups and to highlight underlying ideologies and discourses.

Fairclough’s (1995, 2003) three-dimensional framework is widely used by scholars and researchers today (Alhumaidi, 2013; Calliari, 2018; Kawai, 2004; Morton, 2016; Ofori, 2015). Given the various analytical frameworks available and reviewed, by Kress (1983), Hodge and Kress (1988), Fairclough (1995, 2003), Janks (1997), Van Dijk (2001, 2004), Rogers et al. (2005), Kula-Semos (2009) and Kettle (2010) the resultant sociological and three-dimensional framework (Table 5–2) was developed for the analysis of the interviews and FGDs. This framework includes (i) the macro level (socio-cultural practices in relation to ideology, power relations, hegemony, and dominance by the PNG Government, National Departments, NGOs and International Organisations), (ii) the meso level (discourse practices in relation to gender policy development, production, interpretation, consumption, and implementation by primary teachers’ colleges, college management teams, strands and college departments, and (iii) the micro level (individual practices by Principals, Heads of Strand, lecturers, pre-service teachers and the NDOE officers). The framework is further elaborated in Table 5–4 to include questions that function as tools for the analysis.

Table 5–3: Three-Dimensional and Sociological Framework

Levels	This study
Macro Explanation of socio-cultural practices at the wider society in which the data was produced.	Analysis of themes and discourses related to national and international levels: GoPNG, NGOs, and International Organisations and donor agencies.
Meso Analysis of aspects such as funding, production, interpretation, understanding, consumption and implementation of the gender policies at the college level.	Analysis of themes and discourses related to the college and community levels: Colleges, College Management Teams, Strands and College Departments.
Micro Analysis of interviews and FGDs at individual level: Principals, Heads of Strand, lecturers, pre-service teachers and NDOE Officers and family members of participant groups.	Analysis of themes and discourses related to the individual level regarding the gender policies and actions taken to promote gender equity in their respective workplaces and local communities.

In this study, the themes and discourses expressed through interviews and FGDs by the NDOE officers, Principals, Heads of Strand, Lecturers and pre-service teachers were analysed carefully guided by specific questions that were mapped to the three

levels of analysis (Table 5–4). These questions guided and linked the thematic CDA and the three-dimensional analysis of the interviews and FGDs.

Table 5–4: Guiding Questions for the different levels of Analysis

Levels of Analysis	Guiding Questions
<p>Macro The explanation of socio-cultural practice at the national and international levels: (GoPNG, NGOs, Donor Agencies, and International Organisations).</p>	<p>A. Social Analysis Questions for Interviews and FGDS</p> <p>A.1. Is there evidence of gender-based domination, oppression and influence with the NDOE, GoPNG and donor agencies?</p> <p>A.2. How does social, cultural, ideological and discursive practices advance power relations in the NDOE, GoPNG, NGOs, International Organisations and donor agencies?</p> <p>A.3. Is there evidence of a discourse of marginalisation in the institutional social and power relationships?</p> <p>A.4. Is there evidence of moral commitment and action to promote gender equity by national and international organisations?</p> <p>A.5. Are social relationships inclusive, collaborative or hierarchal?</p> <p>A.6. Is there evidence of continuous support by GoPNG and NDOE in the promotion of gender equity and implementation of the gender equity policies?</p> <p>A.7. Is the status quo of women being addressed by GoPNG, NDOE and donor agencies? A.8. What social, cultural and political discourses in PNG culture work against social and cultural change?</p> <p>A.8. What influence might gender equity have on social and cultural relationships in the NDOE, GoPNG, NGOs, International Organisations and donor agencies?</p> <p>A.9. What national and global discourses may work against the promotion and the implementation of gender equity?</p>
<p>Meso Level Interpretation of discourse practice at the college levels: (Colleges, College Management Teams, Strands and College Departments).</p>	<p>B. Structural and Functional Analysis Questions of the Interviews and FGDS</p> <p>B.1. To what extent have the gender concepts and ideologies been understood and adopted by Principals, HOS, Lecturers and Pre-service teachers?</p> <p>B.2. How does culture impact upon the recognition and promotion of males and females in PTCs and traditional communities?</p> <p>B.3. How is the status quo of women and girls being addressed by PTCs and traditional communities?</p> <p>B.4. How effective are gender workshops and in-service training at the college level?</p> <p>B.5. Are pre-service teachers given sufficient gender equity training and experiences in the colleges?</p> <p>B.6. To what extent, are gender equity curricula, programs and activities promoted and implemented in the PTCs?</p>

	<p>B.7. Are males and females given fair opportunities in leadership responsibilities and equally sharing social and educational benefits in the colleges?</p> <p>B.8. To what extent, do churches influence college management, appointments and promotions of staff, and decision-making processes?</p> <p>B.9. Are male and female pre-service teachers given equal opportunities in academic and social activities relating to gender equity at both colleges?</p> <p>B.10. Do Principals, Heads of Strand, Lecturers and, Pre- service teachers have sufficient teaching/ learning resources to promote gender equity?</p>
<p>Micro Level Thematic and discourse analysis from interviews and FGDs at the individual level: <i>(Principals, Heads of Strand, Lecturers, Pre-service teachers and the NDOE Officers).</i></p>	<p>C. Questions for Interviews and FGDs</p> <p>C.1. Have the research participants understood the gender concepts and ideologies?</p> <p>C.2. How is gender equity and the gender policies being promoted and implemented by Principals, Heads of Strand and Lecturers?</p> <p>C.3. How is social and professional relationships maintained at the college level by individuals?</p> <p>C.4. Do the individual research participants have access to gender equity resources and materials?</p> <p>C.5. How are gender programs, activities and curriculum impacting attitudes and behaviours of staff and pre-service teachers in both colleges?</p>

This study used Braun and Clarke’s (2006) six-step procedure as a guide for conducting thematic CDA, along with checklist criteria for good thematic analysis. Braun and Clarke (2006) indicate that the phases of thematic analysis include the following: (1) familiarizing oneself with the data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, (6) coding themes, and (7) producing a report. These steps were used in the thematic CDA, however some of the steps were conducted simultaneously in the analysis process. Guided by Braun and Clarke’s (2006) six-step procedure, the researcher used the following steps below in the context of this study to analyse the texts, themes and discourses for interviews and FGDs:

1. Read all interview and focus group discussion transcripts;
2. Applied the three-dimensional framework and thematic CDA to each transcript;
3. Noted key concepts, themes and discourses in the transcripts;
4. Summarised findings for all participant groups;

5. Identified similarities and differences within, between and across participant group commentaries; and
6. Presented the analysis and findings in the analysis and synthesis chapters.

Table 5–5 demonstrates how thematic CDA was used to analyse the interviews and FGDs. It provides sample statements extracted from the interviews with the Principals in Colleges P and M in relation to their understanding of gender equity. Key themes and discourses were identified from the extracts and further elaborated at the sentence level. The sentences from the transcripts were analysed against the guiding questions set in Table 5–4.

Table 5–5: Examples of Meso Analysis from two Principals

Source of Text	Direct remarks	Key discourses and themes	Sentence level	Guiding questions in Table 5–4
Principal P (Male)	<p><i>Gender equity in schools is about men and women being equal or to have the same opportunity to exercise responsibilities. Gender equity is about men and women doing tasks together according to their own abilities, knowledge, skills and potentials. Males need to lower themselves in their mentality, to have respect for women and allow them to do tasks as well as expressing their values and opinions. When we look at gender equity in the customary context we would see men demanding that women do what they want and expect them to do so in any activities. Males always think that they are superior or above their women. This is their cultural mindset and attitude towards women.</i></p>	<p>Key concepts/themes Equal opportunity Cultural mindsets Stereotypes Social status and Recognition Male dominance Respect Discourses Social justice Cultural maintenance Patriarchy</p>	<p>Two of Principal P’s key statements in defining gender equity invoked discourses of social justice, cultural maintenance and patriarchy. The first statement positioned men and women as equal partners and as social agents. The statement presented both men and women as agents in promoting equality and opportunity. The statement also highlighted a need for attitudinal change from men by lowering their mentality to respect women. The second statement invoked discourses of patriarchy and cultural maintenance. The statement presented males as obstacles to promoting gender equity and social and cultural change. The males were positioned as superior thereby denying and suppressing women as active social agents to promote gender equity.</p>	<p>A1.3 A1.5 A1.8 B1.1 B1.2 B1.7 C1.2 C1.4</p>
Principal M (Female)	<p><i>Gender equity is all about giving an equal opportunity or being fair to both males and females to meet their full potential. I understood and had knowledge about gender equity when I worked with AusAID at the NDOE as well as being a committee and team member in the initial development of the GEEP. I have the duty and commitment to ensuring that women become active and meaningful participants in aspects of life.</i></p>	<p>Key concepts/themes Construction of self-identity Moral commitment and responsibility Equal opportunity Fairness Discourses Social justice</p>	<p>Principal M’s statement invoked a discourse of social justice. The statement positioned males and females as equal partners to promote gender equity and recognize males and females as equals. The Principal also positioned herself as an agent of change because of her previous work on the initial development of the GEEP. The statement highlighted her commitment to promote gender equity, but specifically with females. Women were presented as beneficiaries in the promotion of gender equity. The comments promoted active participation and involvement of females.</p>	<p>A1.3 A1.5 A1.8 B1.2 B1.6 B1.7 C1.3 C1.4</p>

5.8 Conclusion

The nature of the major and contributing questions guided the research design and the selection of the research methodology and methods. The case study involved qualitative analysis of interview and FGD data collected from five sets of participants at two different primary teachers' colleges and the NDOE. Sociological analysis was chosen as the overarching analytical lens because it identifies and investigates people's lived experiences as expressed through language. It engenders knowledge grounded in human social, cultural, economic, political and spiritual experiences. Data was collected from NDOE officers, Principals, and Head of Strand, Lecturers and Pre-service teachers. The structured interviews and FGDs were used to obtain understanding of the participants' personal views, value systems, problems and ambitions in relation to gender equity in PNG. The interviews with NDOE officers, Principals and Heads of Strand were structured with prepared questions relating to gender equity and the gender policies. The FGDs with lecturers and pre-service teachers were semi-structured, the participants were provided with open questions to guide the group discussions of gender equity.

The data from all participants were analysed using thematic CDA and the three-dimensional framework, which involved identifying and examining main themes and major discourses at the macro, meso and micro levels. The researcher used thematic CDA because the research was aimed at investigating the role of policy documents, their development and the implementation. Braun and Clarke's (2006) six-step procedure together with Fairclough's (1995, 2003) three-dimensional framework were used as a guide for conducting thematic CDA. The analysis was not used to pass judgments on participant's social and cultural ideologies, belief systems and practices; it was used to focus on enhancing, promoting and achieving gender equity as well as social and cultural transformation in PNG.

Chapter 6 Analysis of the Interviews with NDOE Officers

6.0 Introduction

This Chapter presents analysis of the interviews with the Officers of the National Department of Education (NDOE) regarding their understandings and their perceptions as policy developers. The analysis addresses both the macro and the meso levels. At the macro level, the analysis investigates the implementation of the GEEP and the GESP and promotion of gender equity in the respective divisions. At the meso level, the analysis investigates the promotion of gender equity and the implementation of the GEEP and the GESP at the college level. The perceptions of gender equity in the cultural setting are also analysed. The NDOE and its officers' involvement in gender education, awareness, training resource allocation, funding and visitations are also presented. The factors impeding effective implementation of the gender policies and challenges they experience as policy developers and authorities at the national level are also presented.

6.1 General Understanding of Gender Equity

Officers at the NDOE articulated a wide range of discourses comprising multiple themes when expressing their understanding of gender equity. The themes and discourses are presented here according to their frequency as articulated by the four NDOE officers. Social justice, health, politics, law, governance, power, hegemony and religious discourses all had a high profile. The discourse of globalisation and the need for PNG to keep up with the rest of the world were also raised by a number of officers. The commentary also exhibited prominent linguistic patterns such as passivation, activation and exclusion. "Activation occurs when social actors are represented as active, dynamic forces in the activity, passivation when they are represented as undergoing the activity, or as being at the receiving end of it" (van Leeuwen, 1993, pp.43-44) and exclusion occurs when social actors are left out.

The themes of equality, fairness and equal opportunity were mentioned most frequently, thereby making social justice the most common discourse. The themes of

equality, equal opportunity and fairness align with distributive justice, which involves the “equal distribution of material and social goods” (Gale & Densmore, 2000, p. 12). Distributive justice is premised upon the assumptions that individuals have intrinsic value and worth and that “original positions’ in life [are] equal” (Gale & Densmore, 2000, p. 12). Social justice discourse was equally articulated and promoted by males and females. Women, especially educated women were reported to promote equality and fairness despite existing social and cultural barriers. NDOE Officer 3 (Male), for example, stated that “the educated women are also advocating for change in gender reform to promote equality and fairness in the workplace”. Similarly, NDOE Officer 4 (Female), stated, “Things are changing and now many women are doing equally better or perform much higher than their male counterparts”.

Three of the four NDOE officers raised health discourse especially HIV/AIDS in their discussions of gender equity. NDOE Officer 2 (Female) said “We incorporate gender and HIV/AIDS issues into the curriculum to be looked at in the class”. Similarly, NDOE Officer 4 (Female) stated “Gender equity and HIV/AIDS are crosscutting issues that need to be addressed by all departments and agencies of the government”. An association between gender equity and the issue of HIV/AIDS was made NDOE Officer 1 (Male) “I became aware of gender equity when I was involved in the planning and development of the HIV/AIDS policy. What we did indicated that it was all related to gender equity as many women and girls are affected by HIV/AIDS and other related diseases that affect women in PNG”. The officers presented themselves as facilitators in the development and implementation of the HIV/AIDS and gender policies, and they highlighted the inter-relatedness of health and gender. The use of first-person pronouns (I, we) identified their personal involvement in the pursuit of gender equity thereby presenting them as agentive.

Three of the NDOE officers linked gender equity to political discourse at the National Parliament level. NDOE Officer 2 (Female) identified the need for active involvement of women in political decision-making processes by stating, “The involvement of women in politics is a major area that needs to be looked at closely because a lot of women are suppressed and disadvantaged from active participation and involvement”. She also indicated “We still do not have enough voices of the women on the floor of Parliament. Major decisions relating to women and girls are made by men

in the absence of women”. The men were presented as the main social actors in the political decision-making process. The commentary by NDOE Officer 2 (Female) positioned women as underrepresented in active participation, e.g. “we still do not have enough voices of the women on the floor of Parliament”. She further emphasised “our politicians have the power to transform gender inequity and social problems that we experience in PNG. The Government Departments have a role to play in reforming gender inequity and social problems”. NDOE Officer 2 (Female) presented politicians and government departments as possessing the power and the role to transform gender inequity and social problems that were experienced especially by women and girls. She continued, “The PNG Government has the power to promote gender equity as well as making sure that the GEEP is implemented”. NDOE Officer 2 (Female) also saw the NDOE as being responsible and empowered to promote gender equity through its ownership and implementation of the GEEP. Such statements convey a high degree of certitude and confidence in implementing the gender policies.

Whilst strongly contending that politicians had the power to advance gender equity, the officers expressed doubts that politicians would enact that power. For example, NDOE Officer 3 (Female) stated, “politicians have the power to change a lot of things but unfortunately they seek only their own gain and power”. Similarly, NDOE Officer 4 (Female) stated, “politicians transform policies, acts, bills and laws to suit their own needs in order to remain in power”. These commentaries acknowledged politicians as having power that may be misused and abused for personal political gain. NDOE Officer 4 (Female) further questioned, “Who says they will pass bills and laws to make women equal or competitive with men?” Thus, the NDOE officers conveyed considerable pessimism and scepticism concerning the advancement of gender equity through political action.

All four NDOE officers linked gender equity in PNG to global views and international relationships, thereby invoking a discourse of globalisation. NDOE Officer 2 (Female) stated “We have been criticised by the international communities for not doing enough to promote gender equity. Our Government has signed and committed us to achieve international goals such as the Millennium Development Goals (MDGs)”. She continued “Many countries are working towards achieving some of these goals whilst PNG struggles to achieve most of them”. NDOE Officer 3 (Male)

likewise indicated “We are pressured by other countries to achieve the MDGs as well as improving the status of women and girls in PNG”. He added “We are not performing well with our neighbouring countries and it’s a shameful thing for such a big country not taking a lead in social and cultural reforms”. NDOE Officer 4 (Female) similarly stated, “We have an obligation to implement the [gender] policy because AusAID has given us a lot of money to run workshops and training for gender equity. They expect us to do a good job and achieve positive results”. The officers emphasised the significance of PNG’s relationship with other countries in pursuit of promoting gender equity. The comments illustrated different perspectives, on the global flow of ideas and finance. The comments indicated that international communities were active and influential as social actors and were critical of PNG Government and the NDOE for not taking an active role to achieve the MDGs and promoting gender equity.

Cultural maintenance discourse also figured prominently throughout the interviews and divergent perspectives were presented. Two NDOE officers cast gender equity in opposition to cultural maintenance. NDOE Officer 3 (Male) stated, “Our cultural beliefs and practices are here to be observed and respected. He further indicated, “My personal observation is that our cultures and the introduced cultures and ideas clash when we attempt to adopt both practices”. NDOE Officer 4 (Female) similarly stated “I know that cultural beliefs and practices make it difficult to promote gender equity especially in the Highlands region”. She further stated “this is culturally a men’s world and we need to show respect to our men and work with them to achieve our dreams and aspirations”. These statements acknowledged, endorsed and perpetuated the male dominance and supremacy of the patriarchal societies in PNG. The comments highlighted that cultural discourse is ingrained in the fabric of PNG. Males were seen to be active social agents in maintaining social and cultural belief systems and practices. These statements oppose the tenets of gender equity. In contrast, NDOE Officer 2, (Female), stated, “Some of our cultures need to change to make way for the new ways and ideas that promote gender equity”.

In summary, when conveying their general understanding of gender equity, NDOE officers cast gender equity in opposition to cultural maintenance discourse while others expressed the need for social and cultural change. The negative comments

demonstrated social and cultural tension towards gender equity. The analysis also highlighted links to health and political discourse/action.

6.2 Gender Equity in the National Department of Education

The four NDOE officers articulated a variety of discourses and invoked major themes when discussing the promotion and implementation of gender equity at the NDOE. The major discourses invoked during the interviews were social justice, cultural maintenance, power and politics. A discourse of globalisation was also prominent in the commentaries. Active involvement by participants in the promotion of gender equity had a high profile across the commentaries. Frequent references to ‘employment’ as work, as a ‘characteristic’ (to hard work) and as inclusive participation (to work ‘together’) featured prominently. Major themes such as capacity (funding, resources, and implementation) and the notion of merit (qualification, knowledge and experience) also had a high profile.

6.2.1 Current Status and Practices of Gender Equity

Equality, fairness and equal opportunity were prominent themes in the discussion of the current status and practices of gender equity, thereby making social justice one of the most common discourses. All officers in relation to work, responsibilities and positions at the NDOE repeatedly articulated social justice discourse. Recognising women in leadership roles and responsibilities promoted equality and fairness in some divisions. NDOE Officer 1 (Male) stated, “Currently some of our sections are led by females. If we want PNG to develop and progress then we need both males and females to be actively involved in all developmental processes and activities”. He further commented, “We are reminded of gender equity and equal treatment of males and females before we take up our positions in this Division”. He continued, “We are expected to follow general principles of respecting and giving opportunities for both males and females as we work as a team”. The active involvement of males and females as social actors was further emphasised by NDOE Officer 1 (Male), “We all participate together to make decisions that are important for the future of PNG. There is equal representation in the decision-making process and both males and

females are involved in all functions and activities”. Both men and women were empowered and presented as agents through equal participation in the decision-making processes.

However, at the senior and top management levels, NDOE officers, especially females were reported to be disempowered and denied equal participation, representation and involvement. NDOE Officer 4 (Female) stated, “The women do not apply for top executive level positions such as the Secretary, Deputy Secretaries and First Assistant Secretaries. It looks like such positions are only reserved for males”. Likewise, NDOE Officer 1 (Male) stated:

The senior appointment and promotions are always given to males, as they are very protective over their jobs despite some women who have the potential and experiences to take up senior management positions. It is proving very difficult to give away senior positions to females. Men do not want to ‘give away’ their privileges and benefits of the top positions. Males are still dominant in the decision-making process for the NDOE. (NDOE Officer 1, Male)

NDOE Officer 1 (Male) indicated the presence of patriarchal discourse and suppression, denying females equal opportunity and fairness. The phrase ‘to give them away’, i.e. high positions was a recurrent phrase by the interviewees. To a Western reader, it evokes notions of charity thereby suggesting that positions are not ‘earned’ and they are not awarded on merit. It may also present a dismissive tone, but this is a common form of expression in a PNG (English) dismissing any notions of charity. The phrase ‘not to give them away’ in PNG English literally means ‘not to relinquish one’s high position or social standing, power and status often accorded to males’. In PNG context, a person who ‘gives away’ positions of power and responsibility is regarded as weak and not capable of being a leader. The comment confirmed that males were still dominant in making decisions for NDOE and in related duties and responsibilities. Males were generally the decision makers, hence denying women’s active participation.

The officers reported that women are not promoted to the senior levels of the organisational structure, hence denying the active participation and involvement by females in high-level decision-making and practices. Patriarchal discourse is evident in the promotion practice at the senior level but not at the lower levels, i.e. the

organisational stratification is gender specific. Equality, fairness and equal opportunity were usually practised among colleagues in the lower levels of the NDOE, but not in the higher levels. The organisational structure maintains and reinforces patriarchy.

6.2.2 Factors that Impede Pursuit of Gender Equity

The NDOE officers highlighted administration, organisation and funding as major factors that impeded the pursuit of gender equity.

Two NDOE officers highlighted negative attitudes from their authorities as major impediments to the promotion of gender equity, thereby invoking administrative discourse. NDOE Officer 2 (Female) indicated, “One of the major constraints is the attitudes of our bosses [authorities]. They do not take a lead in the promotion of gender equity. I find that the junior officers are working very hard to promote gender equity while some of our bosses [authorities] remain as major obstacles”. NDOE Officer 4 (Female) likewise stated ‘It is very shameful and embarrassing for our bosses [authorities] not to support and take an active role in the promotion of gender equity’. The first statement presented junior officers as active agents in the promotion of gender equity. Both statements indicated an apparent lack of responsibility for, and commitment to, the promotion gender equity by the responsible authorities. They also indicated that there was an absence of authoritative structure to ensure that gender policies were effectively implemented to promote gender equity at the NDOE level.

Two NDOE officers invoked organisational discourse by explicitly highlighting the need for, and provision of, human resources and funds. NDOE Officer 1 (Male) indicated, “The awareness and the dissemination of information about gender equity to each Division within NDOE is ineffective due to lack of human resources and funding”. NDOE Officer 3 (Male) highlighted “One of our major constraints is to identify specialised gender personnel to confidently carry out the duties and responsibilities of the Gender Desk. For far too long, we have not had any qualified officer to administer the gender programs”. Both officers highlighted the need for funds and specialised officers. The statements indicated issues of capacity, especially the shortage of funds and human resources.

NDOE Officer 3 (Male) commented on gender equity in relation to global issues and portrayed a negative influence thereby invoking a discourse of anti-globalisation. He commented “I have worked with NDOE for over a decade and realized that western and borrowed ideas have no place in our societies”. NDOE Officer 3 (Male) further stated “No one takes ownership or responsibility for foreign concepts and ideas introduced to PNG and as was always the case, much money from donor agencies is wasted on policies and interventions that do not work well”. The statement indicated that western ideas of gender equity were in opposition to existing ideas in traditional PNG societies. The flow of ideas and finance (Appadurai, 1990) did not seem to produce optimum results as indicated by such a statement. There was a lack of agency, ownership and responsibility by the NDOE to implement and promote the introduced concepts and ideas despite funding made available by donor agencies.

6.2.3 Factors that Promote Pursuit of Gender Equity

Two NDOE officers mentioned culture when discussing the promotion of gender equity. NDOE Officer 1 (Male) stated, “In our Division we do not follow our cultural beliefs and practices. We all participate together to make decisions that are important for the future of PNG”. This comment suggests that gender equity was well promoted in his Division. However, NDOE Officer 2 (Female) indicated that “Some of our cultures need to change to make way for the new ways and ideas that promote equity and equality”. The view highlighted a need for social and cultural transformation. It presented a cultural transformation discourse, indicating that culture is dynamic rather than static.

Three of the four NDOE officers positioned gender equity at NDOE in relation to global views, thereby invoking discourse of globalisation. The three NDOE officer’s statements highlighted that PNG was not isolated from changes that are happening on a global scale. NDOE 2 (Female) stated, “Our country must develop and keep up with the changes that are experienced in many other countries of the world. We have been criticized by international communities for not doing enough to promote gender equity”. The statement presented the international community as agentive in promoting gender equity. NDOE Officer 4 (Female) also commented “Many countries are promoting gender equity so we are not isolated from the rest of the

world. We are rated poorly in this regard compared to the other Asia Pacific nations”. Many other countries, including Asia Pacific nations, were presented as powerful social actors in the promotion of gender equity. The comments clearly indicated that other countries were taking an active role in the promotion of gender equity whereas PNG was positioned as lagging in this responsibility.

Two of the four NDOE officers mentioned politics and power when discussing the promotion of gender equity, thereby invoking discourses of power and politics on this issue. NDOE Officer 2 (Female) stated, “Our politicians should be actively involved to change the embedded social and cultural practices that maintains inequity”. Politicians were presented as being influential social agents to cause social and gender transformation. This statement presented leaders and politicians as critical in addressing gender inequity. The responsibility for providing funding was vested with leaders at the Government level as stated by NDOE Officer 3 (Male) “The Government must provide NDOE with funds to produce gender equity materials and also to run programs and awareness activities throughout PNG”. The national Government was presented as a key influential social agent and authority to provide political leadership and funds to promote gender equity at the national level.

At the Departmental level, funding was expected to be provided by responsible authorities in pursuit of gender equity. NDOE Officer 4 (Female) commented, “The Deputy Secretaries and the Divisional heads have the power to provide funds to ensure that gender equity is promoted in their respective Divisions”. She added “The Secretary instructs and provides funds to carry out our responsibilities. The onus is on all Divisional heads to ensure that directives and circulars are implemented”. The statement identified the Deputy Secretaries and Divisional heads as influential social actors to make funds available and to ensure that gender equity was promoted. The statement also highlighted the secretaries’ power to instruct Divisional heads to implement their directives and decisions. However, junior officers are denied power, privilege and opportunity to make their own decisions to promote gender equity as indicated by NDOE Officer 2 (Female). She stated, “As a gender officer in this Division, I have limited powers and opportunities to promote gender equity”. The statement illustrates the inability of junior NDOE Officers to become active participants and facilitators in pursuit of gender equity. The statements indicate the

National Government and NDOE authorities' role in pursuit of gender equity and the apparently passive role of junior NDOE officers as the recipients of funds needed to promote gender equity at the national level.

Some officers' comments oppose western ideas of gender equity, thereby invoking anti-globalisation discourse, whereas other officers presented other countries as powerful social actors in the promotion of gender equity. Other comments indicated that junior NDOE officers were agentive in promoting gender equity, however, their accessibility to funding and resources was limited. Junior male and female officers addressed the themes of respect, hard work, fairness and equal opportunity at the Division level. However, many officers indicated that junior NDOE officers, especially females, were disempowered, not recognised and excluded by higher authorities in the decision-making processes. Many of the gender programs and activities needed funds for implementation. Capacity, including funding, resources, implementation, monitoring and evaluation, and the notion of merit, such as qualification, knowledge and experience, had a high profile in the commentaries.

6.3 Gender Equity in Primary Teachers' Colleges

The NDOE officers articulated major discourses concerning pedagogy, organisation, administration, cultural maintenance and social justice when discussing gender equity in the PTCs. Major themes such as human relationships between and amongst staff, pre-service teachers, NDOE officers and college administration, and social and cultural transformation had high profiles.

6.3.1 Current Status and Practices of Gender Equity

The discussions with NDOE officers regarding the current status and practice of gender equity in the PTCs centred on teaching, learning, assessments, course offerings and structures, thereby invoking pedagogical discourse. NDOE Officer 1 (Male) stated "the courses in PTCs do address gender inequity issues. I do remember that gender inequity issues are part of the existing courses". He further commented, "I think there is gender equity or related courses offered in PTCs. Although I have not been involved in the pre-service colleges, I am aware that such courses are offered at in colleges".

NDOE Officer 1 (Male) further stated “There were several workshops for lecturers about gender equity so it is up to them to teach gender equity courses to ensure that pre-service teachers have an in-depth knowledge and understanding of the concepts”. The lecturers were positioned as responsible agents for the promotion of gender equity through PTC courses. Concomitantly, the officer distanced himself by passing responsibility to PTC lecturers.

NDOE Officer 2 (Female) confirmed comments made by the previous officer stating, “I am aware that courses are being offered on a fulltime basis in some PTCS or some aspects of gender equity are being incorporated into the existing courses”. She further stated, “The colleges do address gender inequity issues through their teaching and learning activities”. The statement presented colleges as responsible in offering gender equity courses. Both statements reflected a high degree of certainty on the offering of courses at the college level. NDOE Officer 3 (Male) also indicated, “Yes, there are courses offered at PTCs. From my own experience, as a lecturer some aspects of gender equity are offered in the colleges”. The importance of offering gender equity courses in PTCs was also highlighted by NDOE Officer 3 (Male) indicating “Gender equity must become one of the core courses to be taught at PTCs”. This was also supported by NDOE Officer 4 (Female) “Lecturers must teach gender equity but I wish that their actions complemented their teaching. They must not say one thing in the classroom and act contrary to their words”.

6.3.2 Factors that Impede Pursuit of Gender Equity

The NDOE Officers highlighted national-level factors that impeded pursuit of gender equity in the PTCs. Three of the four NDOE officers mentioned staff recruitments, monitoring, visitations, responsibility and ownership of the gender equity programs at PTCs, thereby invoking administrative discourse. The lack of visitations and monitoring by NDOE officers had a high profile in the commentary. NDOE Officer 2 (Female) stated, “One of the weaknesses we have at NDOE is our lack of commitment to follow-up or monitor the programs PTCs offer to pre-service teachers”. NDOE Officer 3 (Male) also stated “We are not there all the time to monitor the progress and development of gender equity but our expectations are very high for individual colleges to take ownership to implement the policies we develop at NDOE”. NDOE Officer 4 (Female) likewise commented “We do not visit individual colleges to follow-up on the

implementation of the GEEP and the GESP". These statements placed the NDOE officers in a difficult situation in which they were unable to take an active role or responsibility to visit colleges to monitor the implementation of gender equity programs. They could not be proactive thereby lacking agency in promoting gender equity.

Lack of commitment from, and ownership by, the NDOE officers were also highlighted as weaknesses that inhibited effective implementation of the gender equity programs and activities at the PTCs. The NDOE Officer 3 (Male) passed the responsibilities to colleges by stating, "The College and its administration have the sole responsibility to ensure that gender equity is promoted or included as a course". In contrast, the need to recruit qualified and experienced officers was highlighted by NDOE Officer 4 (Female) stating "We need to select experienced, qualified and knowledgeable officers to disseminate accurate information to the schools and colleges to minimise misunderstandings, misconceptions and confusion about gender equity". The statement highlighted a need to have qualified NDOE officers to promote gender equity and minimise misunderstandings experienced at the PTCs. The statement suggested a perception that PTCs have few or no qualified lecturers to promote gender equity.

Three of the four NDOE officers mentioned the provision of funding and distribution of information and resources in PTCs, thereby directing attention to organisational discourse. NDOE Officer 1 (Male) stated, "The PTCs and schools should have the necessary resources and materials to promote gender equity". NDOE Officer 3 (Male) commented, "We provide funding for the operational costs of the colleges and it is up to them to ensure that gender equity is one of the courses they should offer as a compulsory or as an optional course". The statement positioned the NDOE as the source of funding and presented colleges as being the beneficiaries. However, the provision, distribution and monitoring of resources was highlighted as a major challenge. NDOE Officer 4 (Female) stated "A lot of in-services materials and resources about gender equity developed by NDOE have not been followed up to ensure that all schools and colleges have actually received or used them". She also said "One of the major weaknesses we have is the distribution of teaching and learning resources and materials". NDOE was presented as responsible in the production of in-services resources and material. The schools and colleges were beneficiaries in that they

received the resources and materials. There was also a lack of agency on the part of the NDOE to follow-up the resources and materials after their distribution. NDOE Officer 4 (Female) also stated “We need to strengthen the mechanisms for distribution of information and resources”. The comment highlighted the necessity to strengthen mechanisms for the provision of resources, materials and information to the PTCs. NDOE was presented as active in the production of in-service materials and resources, but lacking effective monitoring of distribution, use and follow-up. The statements have consistently raised an issue of functional structure and mechanisms for the monitoring and implementation process.

Two of the four NDOE officers mentioned culture as an issue. NDOE Officer 4 (Female) emphasised “The courses and programs offered must be socially and culturally relevant to ensure that pre-service teachers are comfortably involved”. The statement emphasised the necessity for courses to be socially and culturally relevant. NDOE Officer 1 (Male) emphasised “Pre-service teachers will be in the local communities where the culture is deeply embedded and against gender equity”. The statement placed pre-service teachers in a position where they would be unable to promote gender equity because of the ingrained culture in the local communities. The statement also highlighted that concepts of gender equity are often in opposition to the existing cultural practices.

6.3.3 Factors that Promote Pursuit of Gender Equity

The NDOE officers highlighted some major factors that promoted the pursuit of gender equity in Primary Teachers’ Colleges. Transformation in attitude and behaviour was a major theme that had a high profile across the interviews. NDOE Officer 1 (Male) stated, “I definitely believe that courses can transform attitudes and behaviours of pre-service teachers in relation to gender equity. NDOE Officer 1 (Male) further highlighted lecturers’ influence in his personal life by stating, “The lecturers instilled positive attitudes and developed my confidence to address issues at schools and also become an agent for change”. A similar comment was expressed by NDOE Officer 2 (Female) “I do believe that primary teacher education courses have the potential to transform attitudes and behaviours of pre-service teachers”. The expression of confidence in teacher education courses having a positive impact was also supported by NDOE Officer 3 (Male) indicating, “The courses have the potential to transform the attitudes

and behaviours of the pre-service teachers. The content and the activities will determine the development and cause change in pre-service teachers' attitudes and behaviours". NDOE Officer 3 (Male) further supported the comments by stating "I strongly believe that teacher education programs have the potential to influence attitudes and behaviours of the pre-service teachers". The NDOE officers consistently used intensifiers to amplify the force of their statements: 'I *definitely* believe, I *do* believe and I '*strongly* believe'. This conveyed great certitude and confidence in the teacher education courses and programs. PTCs were also presented as agentive in preparing pre-service teachers to become agents in pursuit of gender equity and social change. NDOE Officer 4 (Female) also stated "The changing of the attitudes is a long term process that needs to be nurtured throughout the upbringing of a young person". This statement supports the view that the process of change and adaptation requires time (Kettle, 2010).

Two of the four NDOE officers mentioned respect, equality, fairness, love and care, thus invoking a social justice discourse. NDOE Officer 1 (Male) stated "The colleges do promote gender equity by educating pre-service teachers to have respect for each other and to be equal participants in the teaching and learning process". NDOE Officer 3 (Male) further commented "The values of fairness, respect, love, care and responsibility must be instilled into the pre-service teachers' minds and attitudes to become good role models in their respective classrooms and schools". These two statements presented pre-service teachers as likely to receive an education to promote social justice discourse. The colleges were presented as agentive in promoting gender equity through the teaching and learning process.

The NDOE officers raised discourses of pedagogy, organisation, administration, cultural maintenance and social justice when discussing gender equity in the Primary Teachers' Colleges. Some officers positioned lecturers as responsible agents for the promotion of gender equity through PTC courses. Lack of commitment from, and ownership by, the NDOE as well as lack adequate funding, provision of resources, effective monitoring and regular visits were highlighted as weaknesses that constrained effective implementation of the gender equity programs and activities at the PTCs.

6.4 Gender Equity in Traditional Communities

The NDOE officers invoked some major discourses and themes when discussing the promotion of gender equity in the PNG traditional communities. The major discourses that were prominent in the interview commentary included patriarchy, matriarchy, social justice, cultural maintenance, education, power and globalisation. Respecting others, role modelling and gender-oriented jobs were common themes also expressed by the interviewees. Linguistic patterns such as passivation and activation were also prominent in the commentaries.

6.4.1 Current Status and Practices of Gender Equity

The NDOE Officers commented on issues related to the current status of gender equity in PNG traditional communities. It is important to note that matriarchal communities (Figure 2–1, Chapter 2) constitute a small minority in PNG and that most traditional communities are patriarchal. Some officers mentioned male dominance, superiority, suppression and female inferiority, thereby invoking patriarchal discourse. NDOE Officer 1 (Male) stated “Men see women as second-class citizens or being inferior in making important decisions that are reserved for men”. The statement invoked culture and patriarchy discourses where men were presented as people of higher social standing and status. They were also seen as active social agents. NDOE Officer 1 (Male) further commented, “It is obvious that men are accorded high respect and the social status in many traditional PNG communities. They are far more superior to the females”. The statement reported male supremacy and dominancy and highlighted the traditional notion of authority and recognition accorded to males.

NDOE Officer 2 (Female) further highlighted “Men are so defensive about their cultural status and roles in rural societies”. The comment highlighted that male dominancy, cultural maintenance and patriarchal discourses were promoted and maintained in the traditional communities. She added, “The tribal communities operate by their own cultural rules and regulations. People especially women and girls are often punished for not following traditional rules”. The comment highlighted cultural maintenance and issues of governance in the rural communities. The maintenance of such cultural practice was endorsed by NDOE Officer 3 (Male) stating “We must remember that our cultural beliefs and practices should be observed and respected”. He

further stated, “Our cultural beliefs and practices are still practised and they become part of our life and existence”. These statements promoted cultural maintenance with the aim to maintaining male supremacy, dominance and status, which undermine and remove women from decision-making processes. Women’s lack of involvement in decision-making constrains their ability and potential to contribute meaningfully as social agents in the rural communities. NDOE Officer 2 (Female) stated “Major decisions relating to women and girls are made by men without their having a deeper understanding into the needs and aspirations of the majority of women”. The comment indicated that the tenets of gender equity to promote social inclusion and community participation were not recognised and promoted in the PNG traditional communities.

Male dominance in the rural and home setting was explicitly highlighted in the following example, NDOE Officer 2 (Female) stated “I could look back at my mother’s endless responsibilities and chores that she did daily. My father was so dominant in everything they did as a family”. She further indicated “He made decisions for her and his children and made sure that he was in total control of everything”. The comment highlighted male dominance and supremacy in the family home. It indicated that the father maintained and enforced cultural rules and obligations within the family unit. The mother and her children were excluded from the decision-making process. NDOE Officer 2 (Female) further reported “I got married into a patriarchal society where men are very dominant. We had no status and our chores and hard work were not even acknowledged, even if we worked so hard in our daily chores”. The statement highlighted that women’s chores were regarded as normal without any recognition and appreciation from the males. The statement illustrates a powerful normalisation process to maintain the hegemony of patriarchy in the family and traditional communities.

In contrast, two NDOE officers mentioned women as decision makers, breadwinners and leaders who were respected in the traditional communities, thereby invoking matriarchal discourse. NDOE Officer 3 (Male) stated, “Let’s look at the matriarchal societies. I know the matriarchal societies have high regard for females”. He further highlighted “Men respect women and allow them to make decisions for them and their extended families and communities”. The statement, unlike the previous comments, reported female dominance in the traditional setting. It indicated that women had the privilege and opportunity to make decisions for others in matriarchal societies. It placed

women in position of power and authority and as social actors in the respective traditional communities. The women were highly regarded as decision makers and leaders, thereby promoting matriarchal discourses in rural societies. A similar comment was made by NDOE Officer 4 (Female) stating “I also come from a matriarchal society where women are highly respected and have a higher status in our traditional societies. The females make decisions and they lead in all discussions in our community”. The statement presented women as active participants and agents in regards to decision-making and leadership roles in the traditional matriarchal communities. It highlighted that women had a high social status and standing in the families and communities. The statement indicated that women were recognised and empowered to make decisions and take leadership roles. It reported matriarchal dominancy and supremacy in the traditional communities, a practice and recognition that was contrary to patriarchal societies in PNG.

6.4.2 Factors that Impede Pursuit of Gender Equity

The NDOE officers highlighted male dominancy, lack of recognition of women and cultural issues as major factors that impeded pursuit of gender equity in the traditional communities. NDOE Officer 3 (Male) stated “Males, especially in the Highlands region are very dominant and they see women as inferior in all aspects of life”. He further commented, “PNG is generally seen as a male dominated society”. These statements present males as powerful active social agents. Male dominance and patriarchal discourse were promoted and maintained especially in the Highlands region. Furthermore, NDOE Officer 4 (Female) stated “This is culturally a men’s world and we need to show respect and work with them to achieve our own dreams and aspirations”. The comment promoted cultural maintenance and patriarchal discourses by way of working with men towards greater gender equity in such traditional rural communities. This comment highlighted the notion of power and the need for women to maintain respectful relationships with men in order to achieve their goals and dreams. The statement highlighted the need for more education, training and promotion of gender equity. These comments support the view that “The dominant positioning [in PNG] is patriarchy and authoritarian as it focuses on respect and obedience to maintain the status quo” (Kreisberg, 1992). Kreisberg made this statement in 1992 and the situation is still the same in PNG traditional communities.

One of the other major impediments to the promotion of gender equity was a lack of recognition and participation for women in commercial activities. NDOE Officer 2 (Female) stated “Women are not given equal opportunities in business and economic activities. The lack of economic freedom leaves women vulnerable to abuse, violence and safety”. The statement highlighted underrepresentation of females in the business sector. Women were positioned as disadvantaged and denied opportunities for progress, hence disempowering them from active participation in the economic activities. The statement highlighted the need to integrate women into economic life, thereby improving their social, economic and physical wellbeing.

Cultural issues were highlighted as factors that impeded promotion of gender equity in the rural communities. NDOE Officer 1 (Male) stated, “A lot of cultures in PNG discourage women to be equal with men”. The comment indicated that cultural maintenance and patriarchy discourses were upheld in the traditional communities. It highlighted that traditional PNG culture advantaged men more than women, thereby preventing females from being active social agents. The statement indicated that women have been denied active involvement and participation in the traditional communities. Similarly, NDOE Officer 1 (Male) stated “Teachers are living and working in the local communities where traditional PNG culture is deeply embedded in the lives of the people. Therefore, it is very difficult to promote gender equity”. He further indicated, “We will still face major challenges as cultural beliefs and practices are entrenched in the livelihoods of the majority of the rural people”. NDOE Officer 4 (Female) also emphasised “Our traditional cultural beliefs and practices are obstacles to promote gender equity”. These statements indicated that culture was a major inhibiting factor in pursuit of gender equity. The comments indicated that cultural beliefs and practices were in direct opposition to the tenets of gender equity. The issue of cultural governance was also discussed. NDOE Officer 4 (Female) stated, “The social and cultural systems are complex and most communities have their own rules to govern the people”. The statement highlighted that social and cultural activities were determined by specific cultural rules. It indicated the existence of power relationships and social structures that empowered dominant male groups to govern the social and cultural activities of their local communities. The cultural significance, systems and maintenance are greatly promoted and protected in many rural communities.

6.4.3 Factors that Promote Pursuit of Gender Equity

The NDOE Officers raised equal opportunity, fairness and equality as factors that promote pursuit of gender equity in traditional communities, thereby invoking social justice discourse. NDOE Officer 1 (Male) stated, “We all need to provide equal opportunities to work together to achieve equity. Men and women must listen to each other and learn to work together rather than promoting segregation and disparity among themselves”. The statement positioned men and women as agentive and responsible for the promotion of gender equity and was presented as social actors in supporting gender equity. The statement called for more understanding, cooperation and unity to encourage equal opportunities for both men and women.

Gender education and awareness were also identified as means to promote gender equity. Teaching, imparting and receiving knowledge and skills of gender equity had a high profile in the officer’s commentaries, which invoked educational discourse. NDOE Officer 1 (Male) stated, “Lecturers must impart appropriate knowledge and skills to pre-service teachers as they will go back into their respective local communities to teach children and educate their parents”. Lecturers were assigned critical positions as agentive in providing knowledge and skills. Pre-service teachers, children and their parents were being positioned as beneficiaries of knowledge and skills gained at the PTCs. Pre-service teachers were presented as responsible agents in transferring knowledge and skills to the children and their parents in the traditional communities. NDOE Officer 2 (Female) likewise commented “Education is good because it makes women become economically independent and also frees and protects them from abuse, violence and access to healthy lifestyles”. In this statement, health, education and economic discourses were recognised as major factors that would liberate, protect and promote women’s wellbeing. Education was stressed as the key to social and economic freedom for women. For example, NDOE Officer 3 (Male) stated, “I see that educated women are more liberated from cultural mindsets and stereotypes. The restrictive cultural beliefs and practices, to most extent, affect women who are not educated and are dependent on men or their husbands”. The statement identified educated women living in traditional communities as influential social actors to promote gender equity, thereby breaking down social and cultural barriers that inhibit active female involvement and participation. It also pointed out that educational discourse is an influencing factor that is likely to transform and liberate women from social and cultural

stereotypes and mindsets. These statements support the view that “women must be at the forefront of identifying social and cultural problems and experimenting with innovative solutions” (Sen et al., 2007).

NDOE Officer 3 (Male) identified teachers as key agents to enhance gender equity, “Teachers need to educate the bulk of our people in the rural communities about gender equity and also allowing females to attend schools to better their lives”. The notion ‘need to educate’ highlighted the significant role of education to bring about social and cultural transformation. NDOE Officer 3 (Male) further commented “The women’s education strengthens their self-belief and confidence to compete in the open market with men”. The comment indicated that women’s education improves confidence and self-belief, therefore setting the foundation for economic, social and cultural transformation. Social and cultural transformation through educational discourse was further highlighted as significant and a way forward to promote gender equity. NDOE Officer 3 (Male) stated, “Change must come from within our societies and from ideas based on our own cultures, context and experiences”. This statement called for social and cultural transformation from within the context and cultural landscapes in PNG. NDOE Officer 3 (Male) likewise highlighted “People must learn to change and adapt to new ideas and ways to make necessary changes in their lives”. The statement positioned people as agentive to adopt new ideas and ways to promote gender equity for social and cultural transformation. The statement highlighted promotion and acceptance of new ideas so that PNG will be able to gain the greatest gains from its entire people in the future.

The existing cultural social structures, functions and practices tended to support and maintain patriarchal discourse. A similar social and cultural structure existed in the matriarchal societies where women took active leadership roles and responsibilities. The teachers were seen as agentive and responsible in educating and promoting gender equity, but often met almost overwhelming opposition. Cultural maintenance, patriarchal and matriarchal discourses directly oppose the tenets of gender equity. The presence of such opposing views and clashes highlighted a great need for greater awareness, education and promotion of gender equity. The call for social and cultural transformation through education and awareness was recognised as a way forward to pursue gender equity in the traditional PNG communities.

6.5 The GEEP and the GESP

The NDOE officers articulated several key discourses and major themes when commenting on the GEEP and the GESP. The main discourses were administration, social justice, cultural maintenance, organisation and education, while other discourses included globalisation, power and health. Major themes included showing respect, role modelling, gendered chores, collaboration, networking, social and cultural diversity, awareness, responsibility and promotion of gender equity.

6.5.1 Awareness and Promotion of the GEEP and the GESP

The interviews with the four NDOE officers elicited rich, multi-faceted and, at times contradictory statements regarding the awareness and promotion of the GEEP and the GESP. NDOE Officer 1 (Male) stated, “I am aware of the GEEP and the GESP but I have not actually seen or read the policy documents”. He further stated “I was not given any in-service on the policies to assist me as a Curriculum Officer”. This officer identified awareness, promotion, training, provision and accessibility of the gender equity policy documents as being crucial. His statements support the view that ‘in order to promote and encourage gender equity and reform, officers need to be adequately trained and resourced (Aikman & Unterhalter, 2007; Subrahmanian, 2005).

Despite some criticisms of a lack of awareness and in-service trainings at the divisional level, other NDOE officers indicated that there were some workshops conducted and funded by donor agencies for PTCs and officers at the provincial level. NDOE Officer 4 (Female) stated “The donor agencies funded and conducted several awareness workshops for Provincial Education officers, school teachers, lecturers from PTCs and stakeholders to be aware of the GEEP and the GESP”. Furthermore, NDOE Officer 2 (Female) indicated “lecturers of PTCs were involved in the gender workshops and they should be the ones to promote gender equity programs in their respective colleges”. She shifted responsibility to implement the gender policies on to lecturers in PTCs, thereby distancing NDOE and, by extension, herself in pursuit of gender equity. A similar view was expressed by NDOE Officer 4 (Female) stating “We expect lecturers from PTCs who were involved in our workshops to run similar workshops and awareness programs to ensure that their colleagues are well informed about the GEEP and the GESP”. The statement highlighted the NDOE’s expectation for trained officers

to be actively involved in facilitating training and workshops at the college level. The lecturers so trained were positioned as agentive in organising and running gender training workshops in PTCs.

A lack of awareness about gender policies was expressed by NDOE Officer 3 (Male) “I have a fair knowledge about the policies, but NDOE has not done enough awareness and promotion to implement the gender policy”. The comment positioned the NDOE as inactive for not promoting and implementing the GEEP and the GESP. He further emphasised “The NDOE has not done enough awareness to reach the intended audience and to implement its aims and objectives”. The statement indicated the active involvement by the NDOE. This supports the view by Kavanamur and Okole (2004), who stated that the promotion and implementation of policy reforms in PNG are largely unsuccessful because of the lack of training, in-services and active involvement of key implementers and stakeholders.

6.5.2 Implementation of the GEEP and the GESP

The major discourses invoked by the NDOE officers regarding implementation of the gender equity policies were power, education, finance and cultural maintenance. The aims and objectives of the GEEP and GESP cannot be fully achieved if the structure and implementation process were ineffective or non-existent: ‘implementation’ was crucial. The NDOE Officer 1 (Male) highlighted “The intentions of the policy documents were very good but our problem is a lack of effective implementation, monitoring and evaluation”. The statement highlighted NDOE’s lack of engagement in the implementation process. The inaction by the NDOE as a policy developer disempowered them and eroded responsibility and influence to achieve the intentions of the gender policy documents.

Two officers identified that power should be exercised at the divisional and national levels to ensure that the gender policies were implemented. NDOE Officer 1 (Male) identified the influential role of NDOE as having the “power to ensure that all educational institutions are implementing the GEEP and the GESP”. This statement presented NDOE as agentive and powerful in ensuring that gender policies were implemented at the college and school levels. NDOE Officer 3 (Male) also stated that both the “National Government and NDOE have powers to influence the

implementation of the gender policies in all the educational institutions”. He further emphasised that such “powers must be matched with funding so that educational institutions should not have excuses for not having the resources to implement the gender policies”. The National Government was positioned as an influential social actor in order to implement the gender policies by appropriating and distributing adequate funds.

NDOE Officer 4 (Female) argued that the NDOE was “setting some bad precedent in developing essential policies and not actively following up in the implementing stages”. She further highlighted that “negative attitudes, a lack of commitment and responsibilities” were major factors “inhibiting effectively implementation” of the GEEP and the GESP. These statements indicated how NDOE’s position of influence and responsibility to promote gender equity was disempowered from within the organisation. The statement highlighted lack of control at the national level, therefore the implementation of the gender policies was not effectively realised. NDOE Officer 4 (Female) suggested, “One major way to achieve the gender policies is to implement change through the teacher education programs. This is the reason why primary teachers’ colleges were identified to implement the GEEP and the GESP”. The PTCs were positioned as social actors in implementing the gender policies. She shifted responsibility, power and influence to PTCs, thereby distancing NDOE and by extension, herself in the implementation of the gender policies.

Two officers regarding the implementation of the GEEP and the GESP invoked financial discourse. NDOE Officer 2 (Female) stated, “Donor agencies have been very good to us to develop the gender and HIV/AIDS policies for schools and colleges. I am worried that we are not implementing these policies to achieve results to impress our donors”. Donor agencies were positioned as active social actors and agentive in developing different policies. A discourse of globalisation was also invoked. The statement highlighted the influence of international organisations, on the gender policies, especially in relation to funding. NDOE Officer 3 (Male) also commented on funding “the NDOE’s lack of funds to follow up the policies inhibited interest of the wider communities to effectively implement the GEEP and the GESP”. Lack of funding at NDOE was presented as having cascading effect, thereby highlighting a greater need

for financial support from the National Government and donor agencies to implement the gender policy.

6.5.3 Administration of the GEEP and the GESP

The NDOE Officers' discussion of the administration of the GEEP and the GESP invoked discourses of administration, organisation and education as indicated in the following statements:

We at NDOE direct lecturers through circulars with specific directives to monitor the administration and implementation of our policies. (NDOE Officer 3, Male)

We normally send circulars to all schools informing them to conduct workshops and training to promote gender equity policies. (NDOE Officer 4, Female)

Both comments depict an authoritative voice projecting compliance from implementers such as lecturers to implement the GEEP and the GESP. The use of the phrase 'we direct' by a male NDOE officer was understood as an example of a patriarchal voice and power relations. Directive discourses tend to demonstrate intentions to regulate and control by implementers (Kula-Semos, 2009). The female NDOE officer used the phrase 'we inform', which was perceived as less authoritative and diplomatic in her tone, but the statement indicated directive discourse, nevertheless. The practice of writing and distributing circulars requiring compliance positioned the NDOE as an authoritarian and influential social actor by way of *instructing* schools, colleges and implementers to promote gender equity. It positioned NDOE as superior and implementers as subordinates.

Three officers invoked organisational discourse when commenting on the administration of the GEEP and the GESP. NDOE Officer 1 (Male) stated "the Human Resource Division is responsible to distribute gender equity policies and to fund the operations of the Gender Desk, but they have not done that for the last six years". He further emphasised "We must ensure that the policy documents are widely distributed to all the educational institutions throughout PNG". NDOE Officer 4 (Female) likewise expressed her concern with the NDOE and its officers for not taking a lead in the implementation of the gender policies by stating "We are disorganised so I cannot blame the educational institutions and stakeholders for not being actively involved in

implementing the gender policies. We are to be blamed for our lack of responsibility, funding, monitoring and evaluation of our policy documents”. The statement highlighted the need for a common and effective working strategy to implement the gender policies. Monitoring and evaluation were not conducted by the NDOE, therefore they may be held responsible for their inaction. The statement highlighted a dysfunctional management in practice that failed to promote active involvement and participation.

Two of the officers mentioned workshops and training, thereby invoking education discourse when commenting on the administration of the GEEP and the GESP. NDOE Officer 3 (Male) stated, “We are not providing enough training to ensure that policy documents are understood and adopted in educational institutions”. The statement highlighted that training and disseminating gender knowledge and notions were essential, however, the NDOE had failed to provide training for the implementers. NDOE Officer 4 (Female) likewise stated, “The NDOE has the responsibilities to ensure that the gender policies are understood, adopted and promoted through gender workshops and trainings”. This statement indicated that the NDOE and its officers had the responsibility as facilitators and agents to administer training programs for the colleges and implementers of the gender policies. Two officers also expressed the view that the NDOE should not only be responsible for, but have ownership of, their own policies as indicated in the following statements:

No one else will implement the GEEP and the GESP so we have to have ownership of the policy and make it our business to assist all educational institutions to implement the policy. (NDOE Officer 1, Male)

The NDOE needs to take ownership of policies and work hard to achieve the aims and goals to foster change and transformation in our communities and in PNG. (NDOE Officer 3, Male)

The first comment was aimed only at the educational level, whilst the second comment positioned the gender policies in a broader community and national perspective, which was appropriate because gender equity must be, addressed at the macro, meso and micro levels. The comments indicated that the NDOE needed to take responsibility for, and ownership of, policies to ensure that they are effectively implemented.

Respecting others, role modelling and gendered jobs were also common themes expressed by the interviewees. Other themes that were prominent in the interview commentary were collaboration, networking, social and cultural diversity, awareness, responsibility and promotion of gender equity. Many statements juxtaposed social and cultural practices with notions of gender equity. Training, funding and distribution of gender equity policies were key areas that needed attention at the national level.

6.6 Conclusion

NDOE officers presented the notion of gender equity as being fair and equal to both males and females in the distribution of goods and social services including training and workshops. They also positioned politicians and government departments as possessing the power and the role to transform gender inequity and social problems experienced, especially by women and girls. Men were generally indicated as powerful social actors, who suppressed and excluded women in decision-making processes.

Equity and fairness were promoted in some divisions by recognising women in leadership roles and responsibilities, especially at the lower level of the hierarchy. Junior NDOE officers presented themselves as social actors in the development and implementation of the HIV/AIDS and gender policies. Their statements indicated that there was equal representation in the decision-making process and both males and females were involved in all functions and activities at the junior level. However, junior NDOE officers were disempowered by staff at the senior and top management levels, especially females who were denied equal participation, representation and involvement. Male dominance, patriarchal and cultural maintenance discourses were maintained at the senior level. The officers indicated a lack of structure for implementing the gender equity policies, which caused concerns and confusion in the implementation process, sense of ownership and funding.

The NDOE officers indicated colleges were agentive in offering gender equity courses and they were confident that gender equity courses were taught at the college level. The NDOE officers highlighted an urgent need to have experienced, qualified and knowledgeable officers to disseminate accurate information to the schools and colleges to minimize misunderstanding, misconception and confusion about gender equity. However, they also commented that the power and authority to influence the

awareness, monitoring, and implementation, and provide qualified officers were lacking due to limited resources and funding by the NDOE and the PNG Government.

The officers indicated that cultural maintenance; male dominance and patriarchy were promoted and maintained in local communities. Traditional beliefs and practices positioned men as people of higher social standing and status than women. The officers highlighted the dominant traditional notion of authority and recognition conferred was on males. The officers further pointed out that male dominance; cultural maintenance and patriarchal discourses were promoted and maintained in most traditional PNG communities. Women's lack of involvement and participation in decision-making limited their ability and potential to contribute meaningfully as social agents in traditional communities. The officers indicated that the key tenets of gender equity _ to promote social inclusion and community participation _ were not recognised and promoted in PNG traditional communities.

The officers raised concerns about the availability and accessibility of the GEEP and the GESP at the national level. The National Government and the NDOE had limited funds to provide copies of the GEEP, the GESP and additional gender equity resources to PTCs and lecturers. The officers indicated that there was a lack of gender equity training, cooperation and collaboration within the different divisions at the NDOE. They highlighted the influence of international organisations on gender policies, especially in relation to the flow of ideas and funds. The officers presented polarised views on the issue of relevancy and acceptance of western ideas. Some officers called for new ideas that will lead to social and cultural transformation, whereas others presented a pessimistic view towards foreign ideas and influences, thereby maintaining patriarchy, cultural maintenance and anti-globalisation discourses.

Chapter 7 Analysis of Interviews with Principals

7.0 Introduction

Chapter 7 presents analysis of the interviews with two Principals regarding the pursuit of gender equity at the college level and their understanding and capacity to implement the existing PNG gender equity policies. Collaboration and networking with the NDOE, training, resources allocation, funding and visitations are discussed. The impediments they experience as administrators and suggestions for a way forward are also discussed.

7.1 General Understanding of Gender Equity

The interviews with the two principals, elicited complex, multi-faceted and, at times, seemingly contradictory understandings of gender equity. Each indicated that their respective understandings were grounded in diverse experiences. Principal M (Female, College M) indicated that her understandings were gained from a varied and extensive career trajectory involving positions directly related to gender equity. Principal P (Male, College P) similarly indicated that his understandings were gained from diverse experiences, such as participation in NDOE workshops, conferences and activities in the churches and schools. He did not mention direct involvement with gender equity and he repeatedly distanced educational activities and, by extension, himself from the pursuit of gender equity. Principal M (Female, College M) gave a brief statement, whereas the Principal P (Male, College P) gave a lengthy statement regarding what she understood by gender equity in education.

Many statements by Principal M (Female, College M) indicated that her understanding of gender equity was gained through personal experience or on the job training as she stated, “I came to know about gender equity when I worked with AusAID”. Gender equity concepts were further understood through her work experience and involvement with the donor agency (AusAID). Principal M (Female, College M) repeatedly positioned herself as a social agent, for example, “I am a strong advocate of women and I try to be a role model in my own personal life as well as in

my profession”. She consistently presented herself as an agentive advocate for women but not for men.

The statements by Principal P (Male, College P) invoked several discourses containing multiple themes at the macro, meso and micro levels. When asked about his general understanding of gender equity, he commented, “Gender equity is a concept floating around PNG”. The metaphor of ‘floating’ connotes elusiveness. Lackoff and Johnson (1980, p. 205) argue that “if something is floating or flying through the air, it is harder to grasp your gaze on it, locate it, and figure out how to reach it”. In this context, the floating metaphor could indicate conceptual and operational elusiveness, resulting in an inability to grasp the meaning of gender equity and, therefore, an inability to work towards and achieve it. From another perspective, the metaphor of ‘floating’ invokes a discourse of power by highlighting disempowerment and de-agentalization. Tay (2012) demonstrates that the floating metaphor can disempower social actors through passivation, i.e. the movement or action of social actors is determined by currents over which they have no control. In this instance, however, the floating metaphor de-agentalizes (van Leeuwen, 1995) gender equity, i.e. gender equity is completely dissociated from the action of any social actor(s), removing the possibility of agency and goal-oriented action.

The Principal M (Female, College M) also highlighted disempowerment in her general characterisation of gender equity. She commented, “Gender equity is a strange concept because a lot of times women are not treated fairly and we get used to this and feel that it is normal”. The statement that “women are not treated fairly” passivates and (negatively) beneficialises (van Leeuwen, 1993) women, thereby presenting women as disempowered and lacking agency. The disempowerment is then compounded by the statement that “we get used to these and feel that it is normal”, which can be interpreted as a reference to both normalisation and hegemony.

Notwithstanding the elusive and strange character of gender equity articulated by Principals P and M respectively, they each then proceeded to articulate quite detailed understandings of gender equity and how it may be pursued. Both principals primarily characterised gender equity as equal opportunity, thereby invoking a social justice discourse. The Principal M (Female, College M) stated, “Gender equity is all about giving an equal opportunity to both males and females to meet their full potential”. The

statement passivated males and females and categorised them into a simple membership. It undermined their ability to become active social agents to promote gender equity. Similarly, Principal P (Male, College P) stated, “To me gender equity is about men and women being equal or to have the same opportunity to do things”. Principal P continued, “It is about men and women doing tasks together according to their own abilities, knowledge, skills and potentials”, thereby indicating that men and women work together based on capacity rather than gender. His following statements, however, indicated a widespread, cultural challenge to the pursuit of this goal; “Men need to lower themselves in their mentality to have respect for women and allow them to do things. They must not always think that they are superior or above their women”. Thus, the principal explicitly juxtaposed his statement “about men and women being equal” to a patriarchal culture that positioned gender equity as the demotion of men. Juxtaposition rather than alignment is indicated by the use of third person pronoun ‘they’, which dissociates Principal P (Male, College P) from the prevailing view of male supremacy.

Both principals also positioned gender equity in PNG in relation to global views, thus invoking a discourse of globalisation. The commentary from Principal M (Female, College M) highlighted international influences that developed her personal understanding of gender equity. In addition to her previously-mentioned travels to observe the development and implementation of gender equity in Australia, she commented: “I got all my information about gender equity when I was attached with AusAID ... [and] I got lots of information from UNICEF” and she later stated that “it is vital to have the exposure to the outside world where gender equity is greatly encouraged”. Principal P (Male, College P) also described gender equity as “a global issue” and outlined the international influence on the promotion of gender equity in PNG by stating: “The concept was introduced into PNG by donor agencies and organizations such as AusAID. They have made funds available to develop the policy and for a series of workshops that were conducted by NDOE”. Thus both principals highlighted the influence of international organizations on gender equity in PNG, especially in relation to flow of ideas and funding (Appadurai, 1990). Principal P (Male, College P) further connected discourses of globalisation and health in his discussion of gender equity. He explicitly categorised gender equity as a ‘western idea’ and connected gender equity to health discourse through an analogy:

The social and cultural contexts, belief systems and lived conditions need to be looked at and addressed before promoting western ideas like gender equity. It's like they are dressing an infected sore without doing a proper cleaning. The sore will not heal up because the treatment was not done properly. (Principal P, Male, College P)

The analogy pathologises the extant social and cultural contexts, belief systems and lived conditions, likening them to an infected sore that is toxic to gender equity. The initial statement and the analogy that follows also indicate that social and cultural reforms must occur before gender equity can be implemented. This is a view that he mentioned repeatedly.

Discourses of social justice, cultural maintenance, globalisation and health were invoked in the discussions with both College principals in their commentary. Both principals indicated that their respective understandings were grounded in diverse experiences. Principal M (Female, College M) showed that her understanding of gender equity was gained through personal experience or on the job training whilst Principal P (Female, College P) gained his understanding about gender equity through workshops, conferences and church organised activities. According to their statements Principal M's activation to advocate for, and be a role model to women denied the collective role to promote gender equity for both males and females. In contrast, Principal P (Male, College P) seemed to protect and defend existing social and cultural practice and further suggested that social and cultural reforms must occur before gender equity can be implemented in the educational institutions and traditional communities.

7.2 Gender Equity in the National Department of Education

The views expressed by both principals were wide-ranging across the interview commentary concerning gender equity at NDOE. The two Principals highlighted discourses of administration, organisation, finance, education, politics and social justice. Other discourses that were invoked by the both principals were pedagogical, religious, power, globalisation and anti-globalisation discourses.

7.2.1 Current Status and Practices of Gender Equity

Key themes such as appointments, ownership, visitations, monitoring and evaluation were identified in the commentary of both principals, thereby invoking an administrative discourse. Principal P (Male, College P) commented on the appointment of lecturers and other staff. He stated, “The church makes recommendations and NDOE endorses their candidates for appointments”. The statement pointed out the role of church as agentive, influential and authoritative in the recruitment and appointment process. He defended his College by stating “It is not the College’s fault regarding appointments because such decisions are made by NDOE through the recommendations of the churches”. Furthermore, he also justified his appointment as a Principal by stating “I am appointed by the church authorities so I have to meet their standards and requirements”. He further stated, “I have limited power to promote and select women to be leaders in this College”. His statement highlighted power structure, relations and influence between church agencies and principals at the college level and the NDOE at the national level. The churches were presented as powerful in the appointment process.

Principal M (Female, College M) mentioned ownership, monitoring and the evaluation of the gender equity programs at the college level. She commented that “The NDOE has been vocal about gender equity but one of the things I see is the lack of ownership of the college from them”. She also emphasised “We have not heard from NDOE or see them coming to the colleges to monitor and evaluate the gender equity programs”. Her statements conveyed an expectation that NDOE should promote gender equity at the college level. Communication (“we have not heard from them”), visitation (“seen them”), partnership (“coming to the college”) and ownership were identified as key factors that needed to be addressed to promote gender equity. Principal P was defensive, protective and tried to legitimise his appointment. On the other hand, Principal M was more concerned about working relationships and how gender equity should be promoted both at the college and national level.

7.2.2 Factors that Impede Pursuit of Gender Equity

The principals invoked organisational discourse when discussing the need for adequate resources and logistics to promote gender equity. Principal P (Male, College P) remarked, “The NDOE should provide necessary resources to help us implement the

GEEP”. Principal M (Female, College M) also highlighted the need for logistics “The NDOE does not provide logistics to promote gender equity at the college”. The statements highlighted NDOE’s lack of practical support to promote gender equity. This supports the view that policies and educational reforms become ineffective because of a lack of understanding, sufficient resources and practical strategies (Kavanamur & Okole, 2004; McLaughlin, 1996; O’Donoghue, 1994).

The principals highlighted a lack of involvement of the National Government to promote gender equity, thereby invoking political discourse. Principal P (Male, College P) commented “One of the common weaknesses is that PNG Government and its agencies are known for not networking and cooperating with each other to achieve a common goal or objective”. The statement indicates a lack of a common approach to promote gender equity in state institutions and agencies. The lack of cooperation and networking were identified as major obstacles in achieving set goals and objectives. Government policies such as the GEEP and the GESP require collective efforts by all stakeholders for effective implementation. Such a need was identified by Principal M (Female, College M), who stated, “The National Government, College Principals, HOS, lecturers and even the NDOE officers all have the responsibility and duty to promote gender equity”.

Funding was also identified as an obstacle to the promotion of gender equity thereby, invoking financial discourse. Principal P (Male, College P) stressed “I have very limited funds to organize and run gender equity programs and activities at this College”. A similar statement was expressed by Principal M, “The Government and NDOE should provide necessary funds to help us implement the GEEP”. The use of the modal auxiliary ‘should’ indicated GoPNG’s and the NDOE’s obligation to provide funding to assist colleges to implement gender equity. The National Government and the NDOE were presented as social actors in the provision of funding for the implementation of their policies and programs.

A lack of recognition from the NDOE towards both male and female principals was indicated as an impediment to the promotion gender equity, thereby invoking a discourse of social justice. Principal M (Female, College M) stated “The NDOE sees me as a woman and I do not get the respect and equal treatment they give to other colleagues who are male principals”. The statement casts doubt on the NDOE’s basic

recognition of gender equity in dealing with both male and female Principals. The lack of respect and equal treatment by the NDOE as a policy developer posed great challenges as agents of social change. Despite the challenges, Principal M (Female, College M) indicated “My vast experience with policy development and engagement with NDOE at the national level has helped me greatly to advocate for social and cultural change in this College”. This remark presented Principal M as agentic by drawing strength from her past experiences to advocate for social and cultural transformation.

Both principals invoked a discourse of power in the pursuit of gender equity. Principal P (Male, College P) explicitly dissociated the pursuit of gender equity from politics and governance, by casting the National Constitution as an ‘obstacle’ to the pursuit of gender equity: one “obstacle is our National Constitution, which allows for our cultural ways to be followed and observed. The Constitution encourages our people to preserve their cultural heritage, beliefs and customs”. Hence the PNG National Constitution was presented as a means for ensuring the preservation of cultural heritage, beliefs and customs. Cultural maintenance by the PNG constitution was held to deny social justice and gender equity. The discourse of cultural maintenance was seen to take precedence over promoting the major tenets of gender equity. Thus, Principal P (Male, College P) implicitly cast cultural maintenance in opposition to gender equity and he later made this claim quite explicit: “Gender equity is in direct conflict with the traditional values, beliefs and practices”. He went on to argue that gender equity could be advanced, but that it must be done so from the home.

The jobs and responsibilities of men and women are culturally specified. Doing things in a contrary way would definitely create tensions and conflicts leading to marriage problems. Therefore, gender equity must start from the home, family, community and then to schools. We cannot change pre-service teachers’ attitudes and behaviours if gender equity is not well understood or promoted well at the family and community level. (Principal P, Male, College P)

In this statement he simultaneously advanced the possibility of achieving gender equity and concomitantly distanced education and, by extension, and himself from any immediate responsibility in the pursuit of gender equity. The Principal at College M also invoked a discourse of power. Unlike Principal P, she prefaced her views of the

politics of representation, policies and ‘promises of politicians’, however, she similarly dissociated the pursuit of gender equity from national politics and governance at the present time: “Maybe when we have more females in jobs and also in the National Parliament we might have reasonable opportunities. It’s not the policies and promises of politicians”. Instead of identifying the pursuit of gender equity through political governance, she employed an educational discourse and, unlike Principal P, Principal M (Female, College M) repeatedly identified formal education and training as being crucial. She stated: “Formal education and training has power to change gender inequality and other social problems. I do not see it any other way as it is only through continuous education and training. The power lies in education, training and awareness”. She continued: “We must teach gender equity to young children and not when they are adults as it is very difficult for them to change their current attitudes and behaviour towards females”.

7.2.3 Factors that Promote Pursuit of Gender Equity

In order to achieve the aims and objectives of the GEEP and the GESP, the two principals highlighted that funds were essential thereby invoking financial discourse. Principal P (Male, College P) indicated that “AusAID has made funds available to develop the policy and for a series of workshops that were conducted by NDOE”. AusAID was presented as agentive in the provision of funds and NDOE, PTCs and lecturers were cast as beneficiaries. The commentary highlighted the influence of donor agencies (AusAID) through the provision of finance. Principal P (Male, College P) argued, “It was a mistake that NDOE has involved western advisors to develop a policy that deals with very sensitive issues such as our social and cultural systems that are so ingrained into our livelihoods”. The Principal P in his statement implicitly promoted patriarchal and cultural maintenance discourses and rejected a discourse of globalisation. Furthermore, he invoked anti-globalisation discourse when criticising the involvement for western advisors.

Both principals invoked educational discourse by discussing workshops, conferences and training. Principal P (Male, College P) stated, “I became aware of gender issues from the workshops and conferences in relation to gender equity conducted by NDOE”. The NDOE was presented as agentive in disseminating gender knowledge through organised workshops and conferences. In contrast, Principal M

(Female, College M) stated, “The NDOE does not provide appropriate training to promote gender equity at the national level”. The statement presents the NDOE as not being agentive by providing equal training for all administrators and implementers at the college level. The differing views indicated that training and workshops were not equally offered to key stakeholders such as principals or those who have influential roles to promote gender equity at the college level. Principal P (Male, College P) commented “The promotion of gender equity is generally done through the information and pamphlets that we receive from time to time from NDOE”. The NDOE was presented as responsible in the provision of resource materials for the promotion of gender equity.

The comments articulated by the two Principals were wide-ranging across the interview commentary and at times contradictory concerning gender equity policy implementation at the NDOE. Principal P (Male, College P) had high expectations from NDOE and donor agencies to assist him in the promotion of gender equity, thereby distancing himself as an agent from the pursuit of gender equity. Principal M (Female, College M) was more focused on her work and using her experiences to promote gender equity without much expectation of support from the NDOE or donor agencies. She valued her experience and exposure working with the NDOE and donor agencies, which provided her confidence to pursue gender equity.

7.3 Gender Equity in the Primary Teachers’ Colleges

The principals invoked major discourses regarding gender equity in the primary teachers’ colleges throughout their commentary. Social justice, pedagogical, financial and administrative discourses were prominent. Religion, transformation, globalisation, organisation, matriarchy and patriarchy discourses were also invoked in the interview commentaries, although they were less prominent.

7.3.1 Current Status and Practices of Gender Equity

Both principals mentioned teaching, learning and promoting gender equity in the colleges, thereby invoking pedagogical discourse. Principal P (Male, College P) stated, “Individual lecturers are trying their best to ensure that gender equity is taught and promoted through their teaching and learning activities”. The statement highlighted that

teaching gender equity was not formally structured through the college programs, thus individual lecturers were taking the responsibility upon themselves to teach and promote gender equity. In contrast, Principal M (Female, College M) stated, “It is sad that we are not doing enough to teach gender equity. It means that our graduates will not have the necessary knowledge and skills to promote gender equity in their future schools”. This statement highlighted that gender equity was not given prominence in the college courses and programs. Consequently, pre-service teachers were not provided with the necessary knowledge and skills to pursue gender equity. Principal M further stated, “There may be some topics taught in the professional development strand but not as a subject of its own”. Moreover, she suggested that “gender equity be taught exclusively as a course. Someone has to teach gender equity to ensure that the knowledge, skills and attitudes are promoted through their learning activities and experiences”. The statement excluded Principal M as an active social agent to promote gender equity. Hence, she distanced herself from any immediate responsibility for teaching gender equity in the college curriculum. However, principals are administrators and neither principal would have the opportunity to teach gender equity, they could only support and encourage others in the teaching of gender equity.

The two principals invoked financial discourse when commenting on the promotion of gender equity in the PTCs. Principal P (Male, College P) indicated that “major Christian churches in PNG own and fund this College”. The statement presented the churches as agentive in the operations of the College. The churches were positioned as having the authority and influence because of their funding and ownership of the College. Despite the church funding, Principal P (Male, College P) highlighted “The colleges need more funds to run their programs and to recruit qualified staff”. This situation indicated issues of capacity, especially the shortage of funds and human resources. He then shifted the responsibility to the national level by stating “the NDOE does not talk about how, where and who should be responsible for the funding aspects of offering gender equity courses”.

The principals mentioned church influence and involvement in the appointment of principals, thereby invoking religious ownership in the discourse. Principal P (Male, College P) stated, “My promotion was based on the recommendation of the church authorities”. He further emphasised “appointments are done by NDOE through the

recommendations of the churches”. Such statements indicated the role of these churches and their authority to control and direct the appointment and promotion of college principals. Colleges P and M are agency institutions which are managed by churches. Therefore, the churches monitor many of the decisions concerning professional and anti-social conduct by principals. Principal M (Female, College M) likewise stated “The head of a Church asked me if I was interested in becoming the Principal and I responded positively to his request”. This statement demonstrated the power and influence vested in church authorities as owners and partial funders, and agencies for appointments and the decision-making process. The authority of the churches as ultimate owners and partial funders, confers a legal and moral authority in the appointment of principals and staff. They are the influential bodies in the appointment of senior positions such as principals and deputy principals. The comments also indicated that the NDOE does not have direct authority and influence in the selection and appointment process. Therefore, pursuit of gender equity principles and practices in appointments and promotions may face strong challenges at the college level, thereby circumventing the NDOE as a responsible authority in pursuit of gender equity.

Principal M (Female, College M) invoked matriarchal discourse by stating “We have enrolled more girls in this College than boys. These females also have the best dormitories”. Furthermore, she continued “We also have more women lecturers in this College than men. We have four women and a male who are heads of strand. The subject coordinators comprised of six women and four men”. The statements indicated that distribution of facilities; student enrolments and lecturer appointments favour females more than males. The statements indicated that male lecturers were less recognised in positions of authority and responsibility, and thereby disempowered. Despite her extensive career trajectory involving positions and experiences related to gender equity, her statements did not position her as an agent to promote gender equity. She was not promoting equal opportunity and fair treatment for the males. Such practices may have been influenced by social and cultural practices and structures as indicated in her statement “We do not experience problems in this College because it is established in a matriarchal society and pre-service teachers especially males accept girls and women taking up leadership roles and responsibilities”. The statement promotes matriarchal discourse that encourages women in leadership duties and responsibilities. Women and girls were empowered as social agents to maintain social

and cultural norms and expectations especially at the college level. Men were disempowered and underrepresented in the decision-making process and leadership roles. The statement promoted female supremacy and dominance in a college that was established in a matriarchal culture and society. However, Principal M (Female, College M) also said:

I need to ensure that a few more boys must be enrolled in this college because we have more females than males. I have a plan to make enrolment figures equal. There must be an equal number of boys and girls. The dormitories for girls are much better than the males so I have a plan to maintain and improve the dormitories for the males so that nobody is discriminated. We are planning to build a new dormitory for the males and one for the females as well. (Principal M Female, College M)

These statements positioned her as agentive in providing equal opportunities for both males and females in the future.

7.3.2 Factors that Impede Pursuit of Gender Equity

Both principals discussed how their colleges were administered, thereby invoking administrative discourse. Principal P (Male, College P) stated “We do not have any voice for women in the running of this College,” indicating that women were excluded as active social agents in the management team. Such exclusion disempowered women and denied their agency. It also highlighted male dominance and maintenance of patriarchal discourse. He further stated “We do not have any females in the management team. The Principal, two Deputies and the Heads of Strand are all males”. This statement highlighted that women were underrepresented in the college management team. They were disempowered and undermined as active participants to promote gender equity. This statement presented males in dominant positions to perform leadership roles and responsibilities.

Both principals invoked organisational discourse by explicitly highlighting the need and provision of human and material resources. Principal P (Male, College P) stated, “We have the intention to implement or promote gender equity but we do not have sufficient resources”. He further said, “Our problem is the unavailability of specialised and qualified persons to teach gender equity”. Unlike Principal P, Principal M (Female, College M) presented the NDOE as agentive in the distribution of resources. She stated

“The promotion of gender equity is generally done because of the information and pamphlets we receive from the NDOE”. Principal P (Male, College P) denied receiving any gender equity documents. Principal P shifted responsibility for the promotion of gender equity to the NDOE; whilst Principal M took ownership and initiative to promote gender equity despite the limited resources and personnel. Principal P criticised the NDOE by stating “the officers do not talk about the how, where and who should teach gender equity in the colleges”. Such a comment indicated that the NDOE has no specific structure or plan to promote gender equity at the college level. It also indicated that there was an absence of authoritative structure to ensure that gender policies were effectively implemented to promote gender equity at the college level.

7.3.3 Factors that Promote Pursuit of Gender Equity

The two principals commented on equality, equity, fairness and equal opportunity in relation to factors that promote the pursuit of gender equity, thereby invoking social justice discourse. Principal P (Male, College P) stated “Lecturers encourage both males and females to participate equally in all learning activities”. He further stated “We are generally encouraging lecturers to ensure that they provide equal opportunities for males and females in the classrooms”. The lecturers were presented as agents in the promotion of gender equity in classroom settings. He further stated, “All males and females are encouraged to equally participate in college approved activities”. This comment indicated equal participation and opportunities at the college level. Principal P (Male, College P) also indicated “Staff tend to understand gender equity more by treating each other equally and with respect”. His comments were more focused on teachers as social agents than himself in pursuit of gender equity. He distanced himself as an influential social actor in pursuit of gender equity. Principal M (Female, College M) on the other hand, presented more detailed information regarding her efforts to provide equal opportunities and treatment for males and females in her College. She stated, “I can see that gender equity is generally practised in this College in terms of enrolment, lecturer appointments and equal treatment of males and females”. She further stated “I make sure that leadership is distributed equally among males and females”. She presented herself as an agent recognising and promoting both males and females to take charge of different responsibilities at the College. However, some of

her statements contradicted her preceding statements, which recognised and favoured women and girls more than men and boys.

Both principals invoked a discourse of transformation when commenting about the attitude and behaviour changes in lecturers and pre-service teachers. Principal P (Male, College P) stated, “Gender equity courses can transform attitudes and behaviours of the pre-service teachers”. He also commented, “All teacher education programs that we offer have a positive impact in transforming the pre-service teachers’ attitudes and behaviours”. The comments indicated positive transformation of pre-service teachers’ attitudes and behaviours through various gender equity programs and activities. According to these statements courses and programs offered at the college positively influence attitudes and behaviours of pre-service teachers towards each other. Principal M (Female, College M) likewise stated, “I have a strong belief that courses offered at PTCs have the potential to transform attitudes, beliefs and the mindset males have towards females”. Her statement indicated that gender equity programs must be focused on the males for social and cultural transformation in PNG. Her focus was more on the benefits available for females. This was clearly reflected in her structure of management and appointment of key management positions, especially Heads of Strand. Her commentary positioned females as beneficiaries rather than males.

College P was presented as promoting and maintaining patriarchy and cultural maintenance discourse that favoured males over females. Women were underrepresented and overlooked for promotions to position of greater responsibilities. College M was the opposite; females were more advantaged than male staff and pre-service teachers. The discourse of matriarchy and female dominance was maintained at College M. Administrative discourse was generally presented as largely shaped by patriarchal or matriarchal voice and power relations. The churches also were involved as powerful agents in the promotion and appointment processes. The power for making appointments and promotions was determined by conventional church attitudes, thus making it difficult for the NDOE to direct and influence principals to promote gender equity. The principals presented a lack of an authoritative voice and power demanding compliance by principals and lecturers in pursuit of gender equity at the college level.

7.4 Gender Equity in the Traditional Communities

The principals invoked a wide range of discourses and common themes when presenting their views about gender equity in traditional PNG communities. Discourses of patriarchy, cultural maintenance, transformation and education had a high profile. Other discourses that were articulated by both or single principals included health, politics, social justice, religion, matriarchy, law and power.

7.4.1 Current Status and Practices of Gender Equity

The principals referred to the current status and practice of gender equity in traditional communities. They explicitly raised dominance, superiority, aggression and status when discussing gender equity, particularly invoking patriarchal discourse. Principal P (Male, College P) commented, “I have seen women being treated like personal belonging, a property or ‘cargo’. The men told me that they paid a bride-price for the woman in order to ‘own’ them and do whatever they liked with them”. The comment “personal belongings, property or cargo” likened women to lifeless objects. Perceiving the social and cultural status of women as mere goods or property excludes women from active participation. They were suppressed and disempowered as active agents and participants. Discourses of power and cultural maintenance were promoted, perpetuated and maintained in such dominant cultural beliefs and practices.

Principal P (Male, College P) further activated cultural maintenance discourse and legitimated male patriarchy and superiority through several statements. He stated “When you look at it in the customary context, you would see that men demand that women do what they want and expect them to do what they demand”. This statement activates men and passivates women. The cultural maintenance discourse inhibits women from taking active roles and denies their rights to make decisions even in their daily responsibilities and chores. Their actions are controlled and determined by males, thereby denying women’s roles as equal social agents. Furthermore, Principal P (Male, College P) reiterated, “Men need to lower themselves to have respect for women. They must not always think that they are superior or above their women. This is a PNG cultural mindset and attitude towards women”. Principal P (Male, College P) also made some comments about the attitude and practice of gender equity at the community level. When relating a story about a teacher who asked males to their females, he recounted

that “They thought that he [the teacher] was crazy or something was wrong in his head that he would make such a statement”. In addition, he recounted that:

There was a teacher from the Highlands region who was told by a female to pick up some rubbish on the floor. The male teacher stared at the female and replied angrily [and told her] that where he comes from, women do not command or direct them to do things and he walked away. (Principal P, Male, College P)

The examples that Principal P recounted typify male dominant behaviour and they exemplify social and cultural discourse at the PNG traditional community level. At the village level, men and boys have always disregarded girls and women. The last statement described a brave woman teacher attempting to take an active role to instruct a typical Highland male to pick up rubbish on the floor. The male teacher’s staring, and angry negative reply demonstrates hegemonic dominance and power by males in the community or village setting by stating “where I come from women do not command or direct men”. Such a statement shows a common and normative negative attitude towards women, which maintains male dominance and patriarchy in the village setting.

Principal P (Male, College P) discussed current domestic practices by stating “Many men are reluctant to engage in domestic chores such as laundry, cooking and dishwashing. They believe doing such activities would diminish their status and credibility”. The statement indicates that gendered responsibilities were culturally recognised and practised. It further pointed out that traditional activities were structured to maintain social status and credibility of the dominant male group. Similarly, Principal M (Female, College M) stated, “The jobs and responsibilities of men and women are culturally specified. Doing contrary activities would definitely create tensions and conflicts”. This statement explicitly indicated that there was cultural demarcation for certain tasks and responsibilities in many parts of PNG. Principal M (Female, College M) mentioned gendered responsibilities generally practised in the rural communities. For example, “Most women depend heavily on their husbands or men to do heavy physical jobs”. Moreover, she indicated that male dominance and misuse of power were apparent in some rural communities, “Men use excessive power and strength to control and suppress women and girls”. This indicated that physical force was used to disempower women and prevent them from being active participants in social and cultural activities. The excessive use of power and negative attitude

towards females reflected a greater need for awareness and understanding in gender equity in PNG traditional communities.

Despite the negative mindsets and practices towards women and girls in patriarchal societies, both principals indicated that women in matriarchal societies have higher social standing and status in their traditional communities. Both principals mentioned women and their roles as leaders, thereby invoking matriarchal discourse. Principal P (Male, College P) stated “Pre-service teachers from a matriarchal society treat women differently than those from a patriarchal background. The comment indicated different treatment and attitudes towards women in both matriarchal and patriarchal societies. Principal M (College P) elaborated further by stating “My province has a matriarchal society and men allow and accept women taking up leadership responsibilities”. The statement pointed to women as having high social and cultural status with responsibilities. Women’s capacity and roles as leaders are accepted and recognised by males in such areas. Women in the traditional matriarchal societies are empowered as agentive in active social leadership roles.

7.4.2 Factors that Impede Pursuit of Gender Equity

The principals pointed to some major factors that impeded the pursuit of gender equity in traditional communities. Both principals invoked cultural maintenance discourse when mentioning cultural beliefs and practices. Principal P (Male, College P) stated, “Gender equity is in direct conflict with the traditional values, beliefs and practices”. He reiterated, “The major hindrances of promoting gender equity are cultures and traditional belief systems”. He further elaborated, “It’s the culture that determines men’s attitude and behaviour towards women”. Principal P juxtaposed the principles of gender equity to cultural beliefs and practices. Principal M (Female, College M) also presented culture as a hindrance to gender equity, “The reality is that women are nobody as determined by our cultures”. The statement indicated that women were generally disempowered and presented them as having a low social status in traditional PNG communities. Despite Principal M coming from a matriarchal society, the comment suggested that males were presented as influential social actors in most traditional communities.

Principal P (Male, College P) invoked biblical discourse when mentioning Christianity, the Bible and church doctrines as major factors that impeded promotion of gender equity. He stated “Some churches do not allow women to be Bishops, priests or pastors and that is encouraging gender inequity to flourish in the churches”. The statement indicated that women were excluded from involvement in the spiritual development of people, hence promoting gender inequality in church responsibilities and activities. He also commented that “The Bible contains words that appear to exclude women such as ‘mankind’. It uses the word ‘men’ to represent both males and females”. The biblical discourse also legitimised patriarchal and cultural maintenance that are dominant in most of the traditional communities. Principal P (Male, College P) also commented on biblical discourse by stating, “Papua New Guinea is seen as a Christian country and most people are affiliated with the Christian churches”. He further indicated, “They respect and believe in the Bible. The Bible talks about men being the head of the family. They believe in this and often blame the women if they disobey their husbands”. Such biblical comments use the power of scriptures to normalise patriarchal and cultural maintenance discourses that tend to marginalise and suppress women from active involvement and participation in church activities and programs.

7.4.3 Factors that Promote Pursuit of Gender Equity

Both principals discussed social and cultural transformation. Principal P (Male, College P) stated “We cannot change attitudes and behaviours if gender equity is not well understood or promoted at the family and community level”. Such attitudes imply that education and awareness of gender equity at the micro level are prerequisite to promoting gender in educational institutions. The statement indicated that family and community members are very influential social actors. The comment suggested that gender equity programs and awareness be promoted with the younger children at the family level prior to their formal education. He further reiterated family and community engagement by stating:

Gender equity is all about attitudes and mindsets of the people. People need to change their mindsets, attitudes and behaviours first before accepting any other changes. We need to really start from the family unit, community and local settings. (Principal P, Male, College P)

When gender equity is practised in the house, the chances of developing positive attitudes and behaviours are inevitable. The change of attitudes and behaviours must happen in the house, village and rural areas prior to gender equity being promoted in schools. (Principal P, Male, College P)

The first comment emphasised transformation in mindsets, attitudes and behaviours of the people. It presented people as agents of social and cultural transformation within the family and community setting. The second comment suggested that transformation in cultural behavior; attitude and mindsets were prerequisites to promoting gender equity in the schools. Principal P focused attention on family and community levels, thereby distancing himself from the promotion of gender equity at the college level. He disempowered himself and denied his own authority and agency through lack of direct involvement and by deflecting responsibilities to other people or agencies.

Principal M (Female, College M) likewise highlighted the need for transformation, “We definitely need gender reform and social change. We must work hard to change the embedded cultural mindset and beliefs [about female roles]. Unless these beliefs and practices change, women will continue to face challenges and negative experiences”. The focus of transformation was to free women from their current cultural disadvantages and experiences. Unlike Principal P, who deflected the responsibility to others and distanced himself as an agent of social change, Principal M (Female, College M) was more inclusive. She stated, “We must all work hard together to promote gender equity”. Principal M took ownership and responsibility, whereas Principal P passed responsibilities to the family and community members who have limited knowledge of, and training on, the pursuit of gender equity.

Both principals invoked educational discourse as a vehicle to promote gender equity in the traditional communities. Principal P (Male, College P) stated, “The parents must be educated so that they become role models to foster positive attitudes towards their children. The awareness must be targeted towards the families, rural communities, church groups and community based organizations”. He reiterated “Gender equity must be addressed and taught at the community level and then into the education system”. His statements indicated that family and community members were social agents to promote gender equity. Principal P again shifted responsibility and focus towards parents and community members, further distancing himself from taking responsibility

for gender equity programs. He prioritised other agencies to promote gender equity. In the ensuing comments, he said, “the NDOE needs to have workshops and awareness programs right from the families, rural communities, churches and schools”. These comments explicitly indicated that teaching and promotion of gender equity was not his or the College’s responsibility. He repeatedly distanced himself and the College from any obligation.

On the other hand, Principal M (Female, College M) was more inclusive in her comments and presented her College as agentive in teaching gender equity. She stated “If we want to change negative behaviours and attitudes of people, we have to educate parents to teach their children when they are still young”. She further emphasised “Teachers must also teach gender equity to children at a younger age and not when they are adults. This is because it is very difficult for adults to change their attitudes and behaviour towards females”. The statements identified Principal M and teachers as agentive in the dissemination of gender equity knowledge and skills along with parents and their children. The comments positioned her and teachers as responsible agents to promote gender equity.

Teacher training was also identified as a vehicle to promote gender equity. Principal M (Female, College M) stated, “Teacher training is important because most of our graduates will teach in the traditional communities, therefore teaching gender equity to our pre-service teachers is an essential component of their training”. The statement presented graduates as facilitators in promoting gender equity in schools. New young teachers were also positioned as agents of social and cultural transformation. Principal M who described gender awareness and training as essential for the pre-service teachers in her College explicitly identified the role of teachers as agents.

Social justice was the final factor that the two principals mentioned to promote gender equity. The principals invoked social justice discourse by discussing issues such as suppression, rejection and equality. Principal P (Male, College P) stated “The children at their young age must experience gender equity in the household and see their mothers and sisters being treated equally”. The statement indicated a need to promote equity at the family level. This comment pointed out the need for family involvement in pursuit of gender equity. Family members were presented as responsible role models in the promotion and practice of gender equity at the micro level. Principal

M (Female, College M) also stated “People must grow with the right attitude in terms of treating females or males equally and not to suppress anyone”.

Many comments from Principal P (Male, College P) denied his agency and responsibility to promote gender equity. Most of his comments legitimised and perpetuated cultural maintenance and patriarchal discourses. He distanced himself and always attributed responsibility to promote gender equity to other individuals, groups and organisations. He explicitly emphasised the need to promote gender equity in the family and community setting more than in an educational institution. Such a view was contrary to the aims, objectives, principles and purpose of the GEEP and the GESP at the college level. Principal M (Female, College M) was more open-minded and her comments reflected her commitment to promote gender equity at the college level. Notwithstanding their marked differences, both principals highlighted the need for more education, training and awareness in pursuit of gender equity and social and cultural transformation in the traditional communities and PNG.

7.5 The GEEP and the GESP

The principals mentioned finance, globalisation, organisation, transformation, pedagogy, culture, administration and social justice when commenting on the GEEP and the GESP. Major themes identified in the interview commentary included prior knowledge and work experiences, provision of adequate resources, social and cultural systems, awareness, responsibility and promotion of gender equity.

7.5.1 Awareness and Promotion of the GEEP and the GESP

The principals when discussing awareness and promotion of the GEEP and the GESP invoked organisation, education, globalisation, finance and patriarchy discourses. The extent of awareness, promotion and the implementation of the GEEP and the GESP in both colleges were different owing to varying capacity, provision of resources, funds, prior knowledge and experiences of personnel.

Both principals commented extensively on the provision of the policy documents and gender resources. Principal P (Male, College P) commented “I have seen the GEEP and the GESP in the colleges”. The comment indicated accessibility and availability of both gender policies. In contrast, Principal M (Female, College M) stated, “I am aware

of the GEEP and the GESP but I have not seen actual copies”. This statement indicated a lack of availability of gender policies and resources at her College. Principal P (Male, College P) provided some justifications for not providing awareness and promotion of the GEEP and the GESP through a series of statements. He said, “The GEEP and the GESP lack adequate publicity and awareness from NDOE. Most of the lecturers do not have copies of the policies and they have limited knowledge and understanding”. This remark indicated that the NDOE did not distribute vital resources to promote gender equity. He further indicated, “The development of gender policies, pamphlets and a few promotional resources by NDOE is insufficient to change people’s mindsets, attitudes and behaviours”. He further suggested, “When people are happy and satisfied with the awareness, promotion and provision of resources, the chances of implementing government policies will be widely accepted”.

Both principals linked awareness and promotion of the GEEP and the GESP to funding. Principal M (Female, College M) stated “There is no awareness and funds to support the gender programs at this College after the donor agencies left PNG”. Her statement indicated a lack of knowledge and resources to promote gender equity at the college level. Principal P (Male, College P) also highlighted funding by donor agencies by stating “AusAID made funds available to develop the policy and funded a series of workshops to promote the GEEP and the GESP”. He further highlighted “As soon as they left, the policy was left idle and no one took ownership and responsibility to implement them”. These statements are similar to previous comments made by the principals regarding the provision of adequate funding as necessary in pursuit of gender equity. Both principals highlighted influence of international organisations in promoting the GEEP and the GESP through the provision of funds.

7.5.2 Implementation of the GEEP and the GESP

Both principals commented on the implementation of the GEEP and the GESP at their respective colleges. Pedagogy, organisation, finance, globalisation, culture, and administration were major discourses invoked by both principals when discussing the implementation of the GEEP and the GESP.

The principals raised pedagogical discourse in relation to teaching gender equity. Principal P (Male, College P) stated, “The general ideas and concepts of gender equity

are being practised by our lecturers in the teaching and learning environment”. However, he indicated that “Gender equity has not been taught as a course”. Gender equity, therefore, was being addressed through a cross-curricular approach, which involved many lecturers in a whole-college approach to the pursuit of gender equity. Nevertheless he commented, “The GEEP and the GESP have not been effectively implemented in this College”. Principal M (Female, College M) likewise indicated a whole-college approach. She stated that “The gender policies have to become part of the college courses and programs. It must be enforced into the rules, the code of conduct and in teaching and learning”.

Both principals indicated that funds were needed to implement the gender policies, thereby invoking financial discourse. Principal P (Male, College P) said, “There has to be budgetary support and close monitoring in the implementation of such policies to ensure that they are effective”. Principal M (Female, College M) likewise commented, “The GESP is not very detailed about how it should be implemented, by whom and the source of funding and logistics needed for effective implementation”. Administrative and organisational discourses in the implementation process were also invoked as indicated in the following statements:

We need a strategic plan to identify the policy and implement throughout all education institutions in PNG. The policy lacks clear and realistic plans to implement effectively.
(Principal M, Female, College M)

Actions speak louder than words. Words do not mean anything if we do not take any action to implement the policies. (Principal M, Female, College M)

The first statement suggested a national approach with a strategic plan identifying who and what should be done for the implementation process. It points to the need for the establishment of an administrative structure and approach. The second statement calls for academics and lecturers to become active social actors in the implementation of the gender policies.

The influence of culture was discussed as one of the factors determining the implementation of the GEEP and the GESP. Principal P (Male, College P) stated, “Policies must adequately address the social and cultural contexts in which real problems are experienced by ordinary people in PNG”. The statement calls for greater

recognition of PNG's social and cultural contexts through which gender policies will be operating. The statement also supported the view that discourse is a mode of ideological practice and must be analysed within the social and cultural context in which it is constructed (Fairclough, 1992). The statement also implied that PNG's social and cultural contexts were not captured in the gender policies.

Principal M (Female, College M) also mentioned the influenced of western beliefs and ideas in the development of gender policies, thereby invoking discourse of globalisation. She stated, "Most policies developed in PNG relate to western ideas and beliefs. When people want to implement such policies, they find that these policies are out of context or irrelevant". The statement indicated that western ideologies were irrelevant and were in opposition to existing cultural ideologies, beliefs and practices in PNG. However, she indicated that personal knowledge and experiences were needed to implement such policies. Principal M (Female, College M) stated "Gender equity is implemented in this College because of my own background and experiences without depending on the policy". She presented herself as an active social actor and indicated that she took ownership and responsibility to ensure that the gender policies were implemented at her College.

7.5.3 Administration of the GEEP and the GESP

The two Principals made comments regarding the administration of the GEEP and the GESP at the college level. The principals raised organisation, finance, education, pedagogy and globalisation discourses. The principals discussed the distribution of resources and access to the GEEP and the GESP for implementation.

Principal P (Male, College P) stated, "Most lecturers do not have access to the two documents and I do not think that they are incorporating gender equity issues into their courses, assessments and teaching methodologies". The statement points to accessibility to the gender policies and their use. Principal P (Male, College P) also stated "The copies of the GEEP and the GESP must be made available in the strands and the College library". Furthermore, Principal M (Female, College M) commented, "We do not have the GEEP and the GESP. I do not know where the two policies are and who is implementing them." She also stated "We need to have the actual policies in all colleges. We must know the details of the policies and the strategic plan on how

to actually implement the policies”. Both statements show the lack of capacity and accessibility of gender policy documents at the college level. The unavailability of gender policies severely limited principals’ and lecturers’ promotion of gender equity.

Lack of funds was identified as a major factor in determining the lack of administration and implementation of the GEEP and the GESP. Both principals invoked financial discourse when mentioning budgetary support and funding. Principal P (Male, College P) indicated, “The lack of sufficient funds and budgetary support from the Government has inhibited effective implementation of the GEEP and the GESP. The Government and NDOE should provide necessary resources and funds to help us implement the GEEP”. He stressed “I cannot do anything with my limited funds to organize and run gender equity programs and activities at this College”. This comment indicates the lack of capacity in terms of resources and funding to pursue gender programs and activities. The Government was presented as the main agent and source for funding. Moreover, the statement indicated that Principal P (Male, College P) distanced himself from responsibility to administer programs due to limited funds. Principal M (Female, College M) similarly stated, “Funding is the key factor that determines quality output or implementation of policies”. Her statement of the issue is a clear call for funding and she connected funding to quality output of the gender programs and other educational activities at the college level.

Both principals when commenting about the GEEP and the GESP invoked finance, globalisation, education, organisation, pedagogy, culture, administration and social justice discourses. Knowledge, work experiences, provision of adequate resources, social and cultural systems, awareness, ownership, responsibility and promotion of gender equity were common themes throughout the commentary.

7.6 Conclusion

Both principals indicated that their understandings of gender equity were grounded in their diverse training and work experiences. Principal M indicated that her understanding of gender equity was achieved through personal experience or on the job training whereas Principal P gained his understanding about gender equity through workshops, conferences and church organised activities. The analysis of the commentary indicated that there was a lack of communication and dialogue between

principals and the NDOE in pursuit of gender equity at the college level. Communication, collaboration, partnership and ownership were identified as key factors that needed to be addressed to promote gender equity. A lack of funding and provision of resources from the NDOE and the PNG Government were emphasised as inhibiting factors in the effective implementation and monitoring of the gender equity programs and activities. The churches were positioned as powerful social actors in the promotion and appointment process thus making it difficult for the NDOE to apply gender equity principles in the appointment and promotion processes.

Both principals indicated that inequalities were often institutionalized as the norms, processes and structures, which hindered the pursuit of gender equity in both colleges. Matriarchal and patriarchal ideologies formed the bases of social norms, practices and rules that often dictated the management of the respective colleges. The gender ideologies in both colleges were entrenched and seem to govern management strategies and daily educational activities that are translated into deeper structural inequalities. Analysis of the interviews also indicated that there were no formal structures for the implementation process. The connectivity, partnership, collaboration and networking between, the NDOE, colleges and major stakeholders were apparently ineffective.

In most traditional communities, women were prevented from taking active roles and deprived of their rights to make decisions in their daily life apart from domestic responsibilities and chores. Their actions are controlled and demanded by males, prevents women from being social agents to promote gender equity. The analysis demonstrated that the principals juxtaposed western ideologies and influences with social and cultural practices in PNG. Formal education and training were identified as effective in influencing change in gender inequity and other social problems.

The availability and provision of funds, resources, training and personnel were identified as inhibiting factors that constrained effective implementation of the gender policies. The position of the NDOE as a key social actor and agency in the policy development and implementation process of the GEEP and the GESP was not considered effective at the national and college levels. The commentary indicated that the NDOE has no specific structure and plan to promote gender equity at the college level. It was also indicated that there was an absence of authoritative structure to ensure

that gender policies were effectively implemented to promote gender equity at the college level.

Chapter 8 Analysis of Interviews with Heads of Strand

8.0 Introduction

This Chapter presents analysis of the interviews with the Heads of Strand (HOS), who are senior lecturers that take responsibility for several departments at the colleges. They are third-level administrators after the principals and deputy principals. A total of eight Heads of Strands in both colleges participated in this study. The analysis presented here investigates their understanding of gender equity, their perception of the NDOE as policy developers and the implementation of the GEEP and the GESP at the college level. These are elaborated through investigation of gender equity education in the colleges and traditional communities, training resource allocation, funding and visitations. The challenges they experience as third-level administrators and their suggestions for a way forward are also analysed.

8.1 General Understanding of Gender Equity

The Heads of Strand invoked a wide range of discourses containing multiple themes when presenting their understanding of gender equity. Social justice, patriarchy, hegemony, power, law, globalisation and religious discourses all had a prominent profile. Multiple participants articulated some of these discourses, whereas single participants addressed others in-depth.

More than half the HOS explicitly raised equality, equal opportunity and/or fairness when expressing their understanding of gender equity, thereby invoking a social justice discourse. Numerous commonalities and differences concerning these themes were present in the commentaries as illustrated by the following statements:

Gender equity is about providing equal opportunity for both men and women. I believe that men and women can do any jobs nowadays. (HOS 1, Male, College P)

Gender equity is about being fair to both men and women or boys and girls. The opportunities provided in life must be fair or equal to both genders. (HOS 3, Male, College P)

My understanding of gender equity is to make women equal to men and not being oppressed by males. Women must have equal opportunities like men. Men and women should share the responsibilities and do things together. I believe that what men do can be done by women too. (HOS 1, Female, College M)

The statements highlighted equal value and capacity of both males and females. Prominent linguistic patterns within and across the interview commentaries are also evidenced in the statements above and statements in previous chapters. The patterns include passivation, activation and exclusion. The opening sentence in each of the statements above passivates men and women and the second statement passivates boys and girls as well, that is men and women and boys and girls are “as being at the receiving end” of an ‘activity’ (van Leeuwen, 1993, p. 44). In this instance men and women and boys and girls are consistently presented as being at the ‘receiving end’, they are therefore cast as beneficiaries; they benefit positively from the ‘actions’ of other social actors. However, the social actors who are activated, that is those who “are represented as the active dynamic forces in an activity” (van Leeuwen, 1993, p. 43), have been excluded, i.e. they are not mentioned. Consequently, we can ask who is “providing equal opportunity for both men and women”; who is “being fair to both men and women or boys and girls” and who is making “women equal to men and not being oppressed by males?” There are, however, instances of men and women being represented as activated social agents. This occurs in relation to capacity. As noted above HOS 1 (Male, College P) stated, “I believe that men and women can do any jobs nowadays”, and HOS 1 (Female, College M) stated, “I believe that what men can do can be done by women too”. This activation, however, occurs in the interviewee’s justification for gender equity; it does not activate men and women in the process of gender equity. As demonstrated above, the activated social agents involved in the process were not mentioned. The passivation of men and women in the process of gender equity diminishes the representation of their agency. It is disempowering, which conflicts with the aims and central tenets of gender equity and social justice discourse.

Delimitation was another prominent feature in the commentaries. A range of membership categories (Schegloff, 2007) were present. Four HOS related gender equity to men and women, four related it to males and females, two related it to the opposite

sex and both sexes respectively, and one related it to boys and girls. The commentary of some interviewees referred to both men and women and male and female, thereby condensing men/women and male/female into a single membership category. The commentary that referred to the opposite sex and both sexes did not mention any other membership categories and demonstrates a conflation of the concepts of sex and gender by two interviewees.

Two Heads of Strand invoked a discourse of power operating at the macro level by explicitly identifying international organisations, the PNG Government and the Department of Education when presenting their understanding of gender equity. HOS 4 (Male, College P) identified the role of national and international organisations in the realisation of gender equity: “the old mindset is being discouraged by different national and international organisations to make men and women equal” (HOS 4, Male, College P). While simultaneously invoking discourses of power and social justice, this comment activates national and international organisations in the pursuit of gender equity and passivates men and women as the recipients of gender equity benefits. HOS 2 (Male, College P) offered a more detailed and more focused account that positioned his understanding of gender equity in education within a discourse of power:

I understand gender in education as an arm of the government to implement policies and goals of the government. I also know that ‘gender issues’ is an international movement that informs the world about such issues, and various international bodies like UN draws up treaties for member nations to be signatories to that treaty. Such commitment compels the government to use its agencies like Department of Education to meet those requirements by implementing them. Gender policy in Education is such an instrument to achieve those obligations. Thus, the Education Department makes policy to enable education institutions and their teaching and learning as equitable for both genders. (HOS 2, Male, College P)

HOS 4 (Male, College P) also activated international and national organisations in his commentary. Moreover, activated and passivated social actors were paired in cascading spheres of influence. The United Nations was positioned as the most powerful social actor. Specifically, the United Nations was activated through the specification of its capacity to draw up treaties and being cast as beneficiaries passivated member nations. The power binary of activated/passivated for social actors was then successively represented as hierarchically cascading downwards - PNG

Government/ Department of Education and Department of Education/education institutions - to ultimately result in equitable teaching and learning for both genders.

Two HOS invoked legal discourse when articulating their understanding of gender equity. The commentary from HOS 2 (Male, College P) identified legal obligations at the macro-societal level and made explicit links to education: “I also know that [the] Education Department has legal obligations to provide a gender inclusive learning environment for both genders. The legal framework is set out in our National Constitution on rights, liberty and freedom of people”. The Education Department has been doubly cast as a subject and agent: is therefore cast as subject to legal obligations arising from the PNG National Constitution and was, accordingly, positioned as the agent for ensuring gender inclusive learning environments. Both genders were positioned as beneficiaries. The commentary from HOS 1 (Male, College P) also invoked legal discourse, but at the micro-societal level, i.e. at the level of individuals: “There must not be any discrimination between males and females”. Unlike the commentary from the previous Head of Strand, the comment from HOS 1 (Male, College P) was de-agentialized (van Leeuwen, 1995), i.e. it was not represented as being brought about by a human agent.

In addition to patterns that were discerned across the interview commentaries, single interview participants raised some other discourses and themes that are highly pertinent to the research questions. Those that were raised in relation to general understandings of gender equity were religious discourse and hegemony. The role of religious discourse in legitimating and perpetuating gender inequity was elaborated in depth by HOS 2 (Male) at College P. In relation to the Genesis creation narrative (Genesis 2:4b-3.20), he commented, “that this story has ideology of male superiority to promote male gender and suppress female gender”. He continued, “The scripture is a powerful literary tool that has an underlying function to shape the minds of the readers to think and act in a certain way”. The HOS then elaborated how the Genesis story also legitimates patriarchy: “The Genesis story when it is read and preached to cultures that have similar ideologies (like patriarchy) as in PNG, the suppression of the female is further augmented and taken as divine ordination”. Finally, the HOS presented himself as actively seeking to overcome gender inequity perpetuated by the Genesis creation narrative: “I am trying to reconstruct this patriarchal ideology with positive elements of

Melanesian (PNGean) cultures to sit along positive elements of the Genesis story to give a fair gender-balanced reading (or an egalitarian reading)”. Clear links can be made between ‘shaping the minds of readers to think and act in certain ways’ and Foucault’s (1977/1979) notion of ‘normalisation’, which refers to promoting conformity of belief and action concerning what is normal and abnormal and/or right or wrong. Normalisation is an important technique in the construction of the ‘docile body’ (Foucault, 1977/1979), that is it participates in the construction of docile individuals and populations that are willing to obey. HOS 2 (Male, College P) outlined powerful normalisation and legitimation processes that perpetuate and maintain the hegemony of patriarchy in PNG. Despite such powerful mechanisms to control the thoughts and actions of individuals and groups, however, HOS 2 (Male, College P) positioned himself as agentive. He presented himself as not only critiquing and resisting the self-legitimizing and normalising power of scripture to maintain and perpetuate patriarchal ideology, he also presented himself as agentive and possessing the power to participate in overturning and replacing the prevailing ideology. He sought to ‘shape the minds of readers to think and act in different ways.

HOS 1 (Female, College M) also described patriarchal hegemony in action, but without reference to religious discourse. She outlined how male students were elected to positions of leadership at College M even though the proportion of female pre-service teachers in the college population was far greater.

We have more female students, but in the Student Representative Council (SRC) elections, males are chosen as leaders and not the females. It seems like women are underestimating their potentials. I am angry with the female pre-service teachers because no one put their hands up to contest the elections. The females are staying out from the elections and allowing males to dominate all positions in the SRC. (HOS 1, Female, College M)

The consent of the oppressed dominant group that underpins the notion of hegemony was enacted through the non-involvement of female students as candidates in the election. Further commentary from the HOS implicated lecturers in the hegemonic dominance of the male students in leadership positions: “The female lecturers seem to be very quiet and they are not vocal about promoting gender equity in this College” (HOS 1, Female, College M). The outcome reproduced the patriarchal dominance that exists at the national level, even though College M is located in a matriarchal region.

Social justice, power, patriarchy, hegemony, legal, globalisation and religious discourses were prominent in the commentaries concerning general understanding of gender equity. There were numerous commonalities and differences concerning the discourses and themes as presented in the interviews. International communities and organisations were positioned as powerful social actors in the pursuit of gender equity. The analysis indicated that HOS were positioned as social actors to promote gender equity at the micro and meso levels.

8.2 Gender Equity in the Primary Teachers' Colleges

The Heads of Strand responded willingly and expressed a variety of wide-ranging responses in relation to gender equity in the PTCs. All HOS acknowledged the importance of gender equity and invoked a variety of discourses. Social justice, patriarchy, matriarchy, administration, transformation and education were major discourses highlighted in their commentaries. Globalisation was also raised by one HOS. Leadership and promotion of gender equity were two major themes expressed by some interviewees in their commentaries.

8.2.1 Current Status and Practices of Gender Equity

The eight HOS commented on the current status of gender equity at their respective PTCs. Six of the eight HOS invoked pedagogical discourse when discussing gender equity. HOS 1 (Male, College P) stated “I am promoting gender equity in my lectures and I think I am influencing my students to promote gender equity”. The statement presented him as agentive and an active social agent to influence students. In contrast, HOS 4 (Male, College M) stated, “I have never felt responsible for promoting gender equity. I have not taught anything relating to gender equity”. The statement indicated an apparent lack of responsibility for, and commitment to, the promotion gender equity. He distanced himself as an active social agent in pursuit of gender equity.

Three of the HOS highlighted that gender equity was incorporated into content and pedagogical practices in existing courses as indicated below:

We are incorporating gender equity into our existing courses by involving males and females to equally participate in class or group activities and discussions. (HOS 1, Male, College P)

We are teaching some aspects of gender equity, but not as a full course. (HOS 1, Female, College M)

Many of our courses incorporate gender inequity issues. We prepare students for their future roles and responsibilities in their own school and cultural setting. (HOS 3, Male, College P)

The first statement indicated that lecturers were social actors in teaching gender equity. Pre-service teachers were presented as beneficiaries for equal participation and recognition. The second statement presented lecturers as agentive in teaching some aspects of gender equity through their existing courses. The third statement presented lecturers as agentive and positioned them as ultimately promoting gender equity at the societal level. The latter statement presented pre-service teachers as beneficiaries of the courses and as agents in their later roles as teachers.

HOS 3 (Male, College P) indicated his leadership in a different approach to promote gender equity in his strand. He stated, “I ensure that my lecturers promote gender equity in their courses. I remind them that gender equity must be promoted through their assessments and teachings and learning activities”. The statement presented lecturers as agentive and facilitators for promoting gender equity. It also indicated responsible leadership and management of staff in order to promote gender equity. He presented himself as a responsible leader and an active social agent. HOS 2 (Male, College P) outlined another approach: “We have a specialist lecturer in our strand, which teaches and advocates for gender equity”. Assigning special responsibility to a specialised lecturer may have relieved him, and others, of responsibility for promoting gender equity. The issue of having specialist lecturers was also raised by HOS 1 (Male, College M), who stated “The NDOE must provide specialised officers to teach gender equity in all colleges”. The statement highlighted issues of human capacity to promote gender equity.

Three HOS discussed equal opportunity thereby invoking social justice as indicated in the following statements:

We [lecturers] treat both genders equally in activities, using gender inclusive words, and promoting females in whatever they do. We [lecturers] treat every member with fairness. (HOS 2, Male, College P)

Lecturers are ensuring that both males and females have equal opportunity to participate in their lectures and learning activities. (HOS 4, Male, College M)

Lecturers are providing equal opportunities for males and females in group discussions and activities. Lecturers are aware that both males and females have to be treated equally in classroom settings. (HOS 1, Female, College M)

The first statement presented lecturers as actively promoting gender equity through words and actions. The use of 'we' indicated collective commitment and action to promote gender equity. Pre-service teachers were positioned as beneficiaries as the lecturers treated them equally and fairly. The second statement presented lecturers as agentic in pursuing gender equity through the teaching and learning activities. The third statement was also focused on lecturers and positioned them as social agents in providing opportunities for males and females. The HOS 1 (Female, College M) distanced herself as an active participant in promoting gender equity.

8.2.2 Factors that Impede Pursuit of Gender Equity

The Heads of Strand were asked to indicate major factors that impeded the implementation of gender equity in their respective strands and colleges. Some major factors were gender ratios, staff relations, promotions and appointments.

Three of the Heads of Strand commented on gender ratios in their respective colleges. At College P in a patriarchal community, HOS 1 (Male, College P) stated, "Our strand has all males and no female staff. This is very unfair in our strand". This statement indicated the impact of patriarchal discourse and male dominance. The statement highlighted that women were excluded and denied opportunities to become implementers in the particular strand. On the other hand, female dominance and suppression of males were common at College M in its matriarchal community. Female dominance and matriarchal discourse were promoted in College M. Two HOS invoked matriarchal discourse as indicated in the following statements:

We have more females than males. Females now have the advantages over males in this College. (HOS 1, Female, College M)

We have seen females being more advantaged than the males. We have more female leaders than men. This time men are being disadvantaged, a practice that is not so common in PNG societies. (HOS 4, Male, College M)

The first statement indicated female dominancy and gender disparity in College M. Females were presented as beneficiaries of educational services, programs and activities at the college level. Matriarchal dominance and maintenance denied equal opportunities for males. The statements highlighted that males were underrepresented and disadvantaged.

Four HOS identified staff relations as a major factor that inhibited promotion of gender equity. The HOS highlighted negative gender relationships that challenged and threatened men and women's roles and responsibilities as indicated below:

The males were very jealous and attacked me through their words, actions and attitudes. I got threat letters and they even came and confronted me. I knew my responsibilities so I stayed firm through my actions. Most men think that females are pushing too much to make themselves equal with males. There is much negativity and opposition when we talk about gender inequity issues. (HOS 1, Female, College M)

This statement indicated a fierce clash between matriarchal and patriarchal views and expectations at College M. The statement presented a female as being the target and victim of social, cultural and professional discrimination. Males threatened the female HOS to maintain cultural maintenance and patriarchal discourses at both colleges as presented in the following statements:

The conditions are unfriendly and not equal for our female staff and students. Most lecturers come from patriarchal societies and it is very difficult for them to accept women to be equal or see them doing jobs that are culturally reserved for men. We have seen negative attitudes from men who suppress and discourage women. (HOS 1, Male, College P)

Our HOS is very bossy and wants us to follow his ways and decisions. He bullies us by using his position to suppress [females] and by being disrespectful to the females. We were forced to do things against our will. (HOS 3, College M, Female)

Most of the working conditions are negative especially for females. Females are not provided with adequate opportunities to demonstrate their talents and potential in pursuing leadership roles and responsibilities. (HOS 4, College P, Male)

The first statement indicated maintenance of male dominance and patriarchy at College P. Such dominance was judged as unfair for females. The statement stressed cultural maintenance and patriarchal dominance. The second presented the male HOS as dominating and authoritarian by suppressing women lecturers. The statement also indicated that power was embedded in patriarchy discourse and through his position as HOS. The third statement highlighted that females were denied leadership opportunities thereby denying their agency as effective social representatives.

Three HOS identified appointments and promotion as sources of gender inequity at the college level. HOS 4 (Male, College P) stated, “We have no females in the administrative and management positions. The qualified female staff are suppressed when seeking to take up positions at this College.” This highlights male dominance and suppression of women in the workplace environment. In contrast, HOS 3 (Female, College M) presented a different scenario at College M by stating, “Men are being disadvantaged from taking up positions in this strand”. This statement presented men as being disadvantaged hence denied opportunities for appointments. In addition, she distanced herself from promoting gender-equitable appointment; “I do not make appointments so it’s up to the College to ensure that an equal number of males and females are recruited”. HOS 4 (Male, College M) likewise stated “There are more females at the management level than males. Women run the show here at this College”. The statement indicated that women were empowered and positioned as social and cultural agents to promote and maintain matriarchal discourse through appointments and leadership responsibilities. Males were suppressed and disadvantaged in College M, a practice that is contrary to that at College P.

8.2.3 Factors that Promote Pursuit of Gender Equity

Four of the eight interviewees mentioned transformation in their commentaries regarding gender equity in PTCs. HOS 1 (Female, College M) stated, “Lecturers have a lot of responsibility to ensure that students’ attitudes and behaviours change in relation to gender equity”. The statement presented lecturers as agents for social change. This

supports the view that teachers are thought to have a substantial influence on their students' beliefs and attitudes (Erden, 2009; Hearne, 1986; Jones et al., 2000). HOS 1 (Male, College P) stated, "I strongly believe that gender equity courses have the potential to cause change in the attitudes and behaviours of pre-service teachers. They come here with all kinds of bad habits and behaviours but they graduate as professional teachers". The statement indicated that social and cultural mindsets are transformed through the offering of gender equity courses. A similar comment was expressed by HOS 3 (Male, College P) stating "The courses do transform the attitudes and behaviour of our students. If gender equity is offered in this College then it will definitely have an impact and will transform attitudes and behaviours of our students". The pre-service teachers were presented as beneficiaries of the gender equity courses offered at PTCs regarding change in their attitudes and behaviours.

HOS 3 (Male, College P) invoked a discourse of globalisation when discussing factors that promote the pursuit of gender equity. He highlighted the need for networking and collaboration within PNG and abroad. He stated "Gender issues are global concerns and we all in PNG and abroad need to work together to find solutions to improve opportunities and fulfilling life for both men and women". He further emphasised "It is not only our duty in this College to promote gender equity, but every citizen in PNG should take an interest and ownership to ensure that positive actions are taken to minimize gender inequity issues". These statements positioned PNG and other countries as influential agents that could promote gender. These statements generally support the view that a systematic approach and partnership are equally necessary to build ownership, capacity for the implementation of policies in gender equity in teacher education programs (AusAID, 2007, 2009).

The analysis indicated that College P promoted and maintained cultural maintenance and patriarchal discourses, and that; College M promoted and maintained cultural maintenance and matriarchal discourse. Thus, both colleges maintained and perpetuated the dominant discourses and practices aligned with the communities in which they were located. Both colleges disempowered their males or females, respectively, from taking an active role as agents and facilitators in promoting gender equity. Funding, provision of adequate resources and training were highlighted as key factors to address the site-specific inequities and promote gender equity in the PTCs.

Other major areas that needed focus and attention were collaboration, networking and cooperation between and among staff at the colleges, the NDOE and donor agencies in order to ensure that gender equity programs and activities were effectively promoted and implemented.

8.3 Gender Equity in Traditional Communities

Cultural maintenance, transformation and patriarchy discourses were invoked by the HOS in their interview commentary in relation to gender equity in the traditional communities. Some of the HOS mentioned politics, social justice and matriarchy discourses in their interviews. A few Heads of Strand invoked power, globalisation and educational discourses when discussing gender equity in the traditional communities.

8.3.1 Current Status and Practices of Gender Equity

The Heads of Strand were requested to discuss the current status and practices of gender equity in their traditional communities. HOS 4 (Male, College P) indicated, “The acceptance of gender inequity is embedded into the lifestyles of the rural people. Gender inequity is promoted by the cultural beliefs and practices that allow gender inequity to thrive in our traditional communities”. The statement presented the lifestyles of rural people as obstacles to the pursuit of gender equity. It identified cultural beliefs and practices as hindrances to social and cultural change. HOS 1 (Female, College M) likewise stated, “It is culture that forms our thought processes, attitudes and behaviours. We are not allowed to act contrary to our existing cultural beliefs and practices”. HOS 3 (Male, College P) further promoted and defended a discourse of cultural maintenance by stating “If we are trying to promote gender equity and make people equal then it will lead to more social harm than fixing the problems”. The statement promoted the status quo by invoking a normative position that was justified by the avoidance of additional social problems. His advocacy of the status quo was maintained and reinforced by the statement “Women and men have their rightful place in society and they must remain there”, which can be construed as a reference to normalisation. HOS 4 (Male, College P) expressed a similar view by stating “We will definitely have problems if we try to implement the gender equity ideas and concepts. PNG is not ready for new foreign ideas yet”. He further stated, “It will take a very long time to change the mindsets of the people in PNG”. These remarks indicated that gender principles were in conflict with

traditional structures, belief systems and practices. The statement affirmed the views presented in other chapters (6, 7, 8 & 10) that social and cultural transformation are difficult to achieve because many people in PNG are not ready to accept discourses of globalisation and foreign ideologies.

HOS 2 (Female, College M) used matriarchal discourse by stating “I am from a matriarchal society where women are respected and decisions are made by them. However, things have changed over the few years where men are overpowering women especially in dealing with land issues and ownership”. The statement indicated a patriarchal encroachment that usurped women’s traditional participation in executing their duties and responsibilities. The statement indicated that discourses of power and patriarchy have overtaken matriarchal powers and discourses in some rural communities. HOS 2 (Female, College M) continued by stating, “Men are making decisions and sharing the land which is clearly against the traditional beliefs and practices. Only women should deal with land issues and make decisions that concern their immediate families”. The statement indicated that encroachment of patriarchy denied women from continuing their active roles as social agents in the traditional matriarchal communities. It also indicated that women were excluded from active social involvement and participation.

Three HOS presented some pessimistic views of social and cultural transformation. Their statements perpetuated cultural maintenance and presented social and cultural transformation as problematic. They further acknowledged the entrenchment of patriarchal discourse in their comments as presented below:

We will face more problems if we want to change traditional perceptions of the roles and responsibilities of men and women. It is difficult to change belief systems because such practices recognise men over women. (HOS 4, Male, College P)

Women are more suppressed by our cultural beliefs and practices especially in the patriarchal societies. It will take a long time to change the attitudes and behaviour of men towards girls and women. (HOS 3, Male, College P)

Our culture demands women to respect and submit to men. They must follow and listen to commands and directions. If women complain or defy their men then the whole community will ridicule and speak against them. (HOS 1, Male, College P)

The first statement invoked discourse of patriarchy and male dominance. The second statement positioned women as followers thereby disempowering them as agents and facilitators in the pursuit of gender equity. The third statement also promoted dominance and patriarchal discourse. The statement also highlighted cultural repercussions and cultural expectations for women in the traditional communities.

HOS 2 (Male, College P) raised the notion of ‘otherness’ in the maintenance of patriarchal discourse: “Women are treated as the “other”, meaning they are not men and they should be classified as ‘other’, and sometimes, unfortunately lower than that of animals. Men devise rules to regulate women’s life”. The statement referring to “women as ‘other’ and “lower than that of animals” indicated the severity of the discrimination, which denied women as intelligent beings who can reason and act equally with men. These mindsets and power structures in the traditional communities are in direct conflict with the tenets of gender equity.

8.3.2 Factors that Impede Pursuit of Gender Equity

The HOS were requested to describe factors that impeded the pursuit of gender equity in the traditional communities. HOS 1 (Male, College P) stated, “I see that culture is an obstacle that discourages the promotion of gender equity. In a patriarchal society, people see gender equity as going against their cultural practices as well as their morally established ideas”. He further stated, “The cultural beliefs and practices recognise men as superiors, therefore, women are given less attention and recognition”. These statements underpinned the promotion of patriarchal discourse and disempowerment of women as effective agents. HOS 2 (Male, College P) expressed similar views by stating “The major hindrances are the cultural mindset and stereotypes. The general perception people have towards women is that they are the weaker gender and they are unable to perform heavy-duty work”. This statement highlighted cultural mindsets and stereotyping that deny women effective participation in the promotion of gender equity. The statement “women are the weaker gender” was a reference to physical strength regarding their ability to perform “heavy-duty work”. The conception of gender difference is perceived as simple ‘might is right’. This is based on physical strength and force, which is well understood by those, who rule by force. It is a far cry from a society, which is built on moral and democratic principles.

HOS 1 (Female, College M) likewise stated, “Our culture is embedded in the beliefs and lived conditions and it is very difficult to break the barriers”. The statement presented traditional culture as an obstacle to promote gender equity. It pointed out that cultural ideologies and practices inhibited promotion of social action in pursuit of gender equity. HOS 4 (Male, College M) expressed similar comments by stating “The cultural obligations, practices and beliefs have made gender equity difficult to promote in the traditional societies. This has been a major setback for women who desired equal respect, recognition and participation”. The statement indicated that some women were not enjoying the benefits of gender equity. It reported that women were disempowered as facilitators by traditional obligations and practices. It also indicated that women were removed as social agents thereby denying their participation and involvement in pursuit of gender equity. HOS 2 (Male, College P) also posited traditional culture was an obstacle to promote social and cultural transformation. The statement indicated that cultural maintenance and patriarchal discourses were influential and inhibiting factors for social and cultural reform.

Six HOS invoked religious discourse as a constraining factor when making comments regarding gender equity in traditional communities. For example, HOS 1 (Male, College P) highlighted “Many Christians go against the promotion of gender equity. They believe that women should be submissive and not above men. If women are seen to be overriding decisions made by men then they are criticized and condemned”. HOS 2 (Male, College P) presented a similar case by stating, “The gender issues that face our country now are basically shaped by religious beliefs and practices and have overarching powers to shape people’s views”. The comments highlighted religious discourse as an obstacle to promoting gender equity in traditional communities. HOS 1 (Female, College M) expressed a related view “We have a Christian belief that allow[s] men to be the head of the family. As a Christian community, such a belief restricts us [women] from becoming leaders and taking leadership responsibilities”. HOS 3 (Female, College M) further stated, “Women are greatly disadvantaged in religious activities. Most women are not allowed to participate as partners in development as jobs are sacred or reserved for men only. For example, women cannot be appointed and ordained as priests or bishops”. The statements indicated that religious discourse prevented women from becoming leaders and spiritual agents. Christian beliefs and practices inhibited women from taking an active

role in promoting gender equity in the traditional PNG communities. The Church doctrines and beliefs have denied women's leadership roles and activities. Doctrinal ideologies and expectations were discussed by two male HOS in College P:

Churches are not doing enough to promote gender equity in PNG. A lot of their doctrines and teachings disadvantage women. I think that we should discuss issues that disadvantage women and try to improve or adopt new ways to encourage women to participate in an open and free environment. (HOS 3, Male, College P)

The Bible is very clear about the expectations of men and women. The Bible says 'women must at all times obey or listen to their men or husbands'. The scriptures remind us that women must be under men and men must be under God. Religion or Christianity does not promote gender equity but enforces the cultural beliefs and practices. (HOS 4, Male, College P)

The first statement positioned the churches as obstacles to promoting the tenets of gender equity. The remark implied that women were denied being agents of social and religious transformations. The second statement demarcates traditional roles of men and women in Christianity. Overall, the statements indicate that the biblical doctrines and ideologies support patriarchal discourse and practices. Hence the suppression of females is legitimatised as divine ordination. This is a major challenge to the tenets of gender equity and to cultural transformation in the traditional communities and in PNG.

8.3.3 Factors that Promote Pursuit of Gender Equity

HOS were requested to discuss factors that promoted the pursuit of gender equity in the traditional communities. Education, pedagogy and transformation were presented as major factors in the promotion of gender equity. HOS 3 (Male, College P) highlighted that "gender equity education was a way to challenge and overturn inequitable social and cultural ideologies engrained in traditional communities". HOS 2 (Male, College P) further stated "We must teach gender equity to our pre-service teachers. They are likely to share their knowledge and skills with local people. What we teach is not wasted, but there is a multiplier effect in the wider traditional communities". Education and pedagogy were presented as vehicles to educate and also overcome inequitable social and cultural ideologies strongly embedded in the traditional PNG communities. These statements advocated gender equity education in

PTCs and indicated confidence in pre-service teachers as future facilitators of social and cultural change.

Similarly, HOS 2 (Male, College P) stated “Teachers are agents of change in communities where traditional beliefs and cultures are deeply entrenched”. He identified teachers as facilitators and agents of social and cultural reform in the traditional communities. HOS 4 (Male, College M) stated, “More women are educated now than before so they are able and must take a lead in causing change in our traditional communities and the country”. This statement presented women as agentive in pursuit to promoting social and cultural transformation at the micro and macro levels. HOS 4 (Male, College M) likewise stated “Education has influenced young and educated women and they are speaking openly about their rights, freedom of life and speech”. This statement presented educated women as agents of social and cultural change. The educated women were presented as implementers in pursuit of gender equity. The statements encouraged exposure, participation and leadership from young educated women as vehicles in pursuit of gender equity.

HOS 4 (Male, College M) highlighted the need for traditional leaders to promote gender equity in their respective communities. He stated, “We need community leaders to collectively promote gender equity. Any transformation in attitudes, behaviour and mindsets needs support and cooperation from all leaders and members of different communities”. This statement recognised community leaders as responsible initiators in pursuit of social and cultural transformation. The statement called for collaborative efforts from PNG traditional leaders.

Four HOS invoked discourse of transformation and emphasised differences when expressing their views concerning gender equity in the traditional communities. HOS 1 (Male, College P) stated, “Young people today seem to have an open mind about promoting gender equity”. The statement indicated young people as being receptive to change in the rural communities. HOS 1 (Male, College P) further commented, “There are changes happening here in PNG and abroad and we also need to change in our own traditional communities”. The statement acknowledged national and global change in pursuit of gender equity. HOS 1 (Female, College M) similarly indicated, “It is important that the mindset of people must change to make way for any other changes”. HOS 4 (Male, College P) stated his view that social transformation was one of the major

factors to promote gender equity stating “We do not need to act like our forefathers by discouraging women to be active participants in the decision-making processes.

HOS 3 (Female, College M) expressed similar views by stating, “There is a great need for gender reform and social change. We are living in a time where the world is changing so fast. We need to keep up with the times and changes”. She further stated, “The countries around us are changing, so why would we want to remain the same? We need reform in gender and social change in PNG”. This statement conveyed support for social and cultural transformation. The statement ‘the countries around us are changing’ placed PNG on a global level, thereby invoking discourse of globalisation. It compared PNG with other countries as powerful social actors in pursuit of gender equity and asked a rhetorical question to signify that change should occur also in PNG. These remarks mutually called for social and cultural transformation in the local and global context. HOS 1 (Female, College M) likewise supported social and cultural change and she emphasised the importance of “the family values, culture and belief systems”. She stated “In order to change the person, we have to go back to the roots of our upbringing and experiences. It is only then that we will cause change in the hearts and minds of people”.

The analysis indicated that cultural maintenance; patriarchy and religious discourses were deeply embedded in the social, cultural and religious structures that inhibited the promotion of gender equity education and transformation in traditional communities. Much discussions cast foreign ideologies and gender principles in direct opposition to cultural mindsets, traditional power structures, belief systems and practices. Some HOS suggested that gender equity education and awareness in teacher education programs had the potential to change social and cultural transformation in the traditional PNG communities. Other discussions, however, acknowledged that ideas and practices were changing around the world and that PNG needed to keep up with the rest of the world.

8.4 The GEEP and the GESP

The Heads of Strand were requested to comment regarding awareness, promotion and administration of the GEEP and the GESP. The HOS invoked discourses of administration, globalisation, pedagogy, power, finance, politics, transformation and law when commenting on the GEEP and the GESP. Major themes identified in the

analysis included promotion, implementation, monitoring and evaluation of the GEEP and the GESP in the PTCs.

8.4.1 Awareness and Promotion of the GEEP and the GESP

Discourses of organisation, administration, education and politics were invoked by the HOS in their interviews concerning the awareness and promotion of the GEEP and the GESP. Six of the eight HOS commented on the distribution and the availability of the GEEP and the GESP documents in their respective colleges, thereby invoking organisational discourse. The responses in the interview commentaries were varied and, at times, contradictory in relation to awareness and promotion of the GEEP and the GEEP. At College M, HOS 2 (Female) stated, “I am not aware of the GEEP and the GESP. I have not seen any copies or read any of these gender policy documents”. HOS 1 (Female, College M) likewise commented, “I have not seen the gender policy documents and it’s quite embarrassing as a woman who does not know its purpose to promote women”. HOS 4 (Male, College M) also said “It is a pity we were not given copies of the two gender equity policies to make ourselves aware of the aims and objectives. It is essential for lecturers to know and understand the details of policies before implementing them”. These statements highlighted a lack of access to the gender policies at College M. These statements are consistent, for instance, with the claim expressed by other participants (Chapters 6, 7, 9 &10).

Other HOS commented that gender equity workshops and training were conducted by the NDOE. HOS 4 (Male, College P) indicated, “Some lecturers have attended gender equity workshops, but we were not in-serviced on such gender equity policies”. This statement indicated that lecturers who attended the gender workshops did not share the information with their colleagues. The responsibility apparently was expected to be taken by the colleges and lecturers, not the NDOE. HOS 2 (Female, College M) stated, “The workshops and training were conducted many years ago but since then there have not been any refresher courses or workshops to help us implement these policies”. Both statements highlighted a common criticism of cascade training around the world.

8.4.2 Administration and Funding of the GEEP and the GESP

HOS were requested to comment regarding the implementation of the GEEP and the GESP. Discourses of administration and finance were identified in the analysis. Implementation, monitoring and evaluation were some common themes also identified.

Four of the eight HOS invoked administrative discourse concerning the implementation of the GEEP and the GESP as highlighted in the following statements:

The NDOE has the sole responsibility to ensure that the GEEP is understood and implemented in all colleges and other educational institutions. (HOS 2, Male, College P)

There is no proper planning in colleges to effectively implement the policies that were developed by the NDOE. (HOS 3, Female, College M)

The process of participation and implementation was inhibited by a lack of awareness, understanding and ownership of the two gender policies by NDOE. (HOS 3, Male, College P)

We [lecturers] must feel responsible and own these gender equity policies and must actually implement them. (HOS 4, Male, College P)

The first statement highlighted issues of ownership and responsibility in the implementation process of the GEEP and the GESP. The second statement showed the need for colleges to be pro-active in the implementation process of the GEEP and the GESP. The colleges were positioned as agents in pursuit of gender equity. It also indicated the absence of a functional structure for the implementation process. The third statement cited issues of NDOE's capacity, ownership and promotion of the gender equity policies. The fourth statement presented lecturers as agentive in the implementation process. All statements expressed different views concerning capacity, ownership and responsibility in the implementation of the GEEP and the GESP.

Four of the eight HOS mentioned the need for funds and resources in the administration of the gender policies, thereby invoking financial discourse in their commentaries. HOS 2 (Female, College M) similarly stated "The PNG Government must make a firm commitment by allocating fixed budgets to ensure that their policies are effectively implemented". HOS 4 (Male, College P) likewise said, "The national

policies need more funding for effective implementation”. The statements positioned the NDOE and GoPNG as responsible authorities in the administration of gender policies. The statements identified funding as a determining factor in the promotion and administration of gender equity. This point was made very explicitly by HOS 1 (Female, College M), who stated “If the NDOE and PNG Government are not funding gender equity programs, it is highly likely that most educational institutions will not take ownership of the policies. The statement presented the both NDOE and the PNG Government as responsible authorities for funding gender equity. The statements indicated that funding from both the NDOE and GoPNG was crucial. Furthermore, HOS 1 (Male, College P) stated, “The onus is on the NDOE and the GoPNG to ensure that colleges and educational institutions must have adequate funds to effectively implement the GEEP and the GESP”. The statement presented the NDOE and GoPNG as ultimately responsible for the implementation of gender equity policies through the provision of funds for the promotion and implementation of gender equity.

8.5 Conclusion

The analysis of the HOS interviews indicated that they had a clear understanding of gender equity. The HOS presented the view that gender equity was about being fair and providing equal opportunities for women, men, girls and boys. The role of religious discourse and hegemony in legitimating and perpetuating gender inequity was raised and discussed in depth in relation to general understandings of gender equity. The analysis indicated that the suppression of females through religious discourse was viewed as divine ordination. In contrast, the analysis highlighted that biblical/religious discourse enforced cultural maintenance, hegemony and patriarchal ideology.

The HOS indicated that gender equity programs were partially offered in both colleges. Lecturers were presented as agentive in teaching some aspects of gender equity through their existing courses. The HOS also suggested the NDOE should provide specialized training for lecturers to teach gender equity and provide in-house training for lecturers at the college level.

Most HOS identified traditional culture as a major inhibiting factor in the promotion of gender equity. The analysis showed that gender inequity is promoted by the cultural beliefs and practices in rural PNG communities. Cultural values, beliefs

and practices were juxtaposed to the principles of gender equity. Some comments pointed to the severity of the discrimination, especially against women and girls. Aspects of traditional culture were posited as obstacles to the promotion of social and cultural transformation. The analysis further indicated that cultural maintenance and patriarchal discourses were presented as influential and constraining influences for social and cultural reform. The lack of recognition and adoption of foreign ideologies into the social, educational and cultural systems and practices of contemporary PNG remains a major challenge that needs to be addressed.

Many HOS argued that a lack of access to the gender policies inhibited effective awareness, training and implementation of the gender equity policies at the college and classroom levels. However, some HOS indicated that they had access to the GEEP and the GESP. Some HOS questioned the legitimacy and relevancy of the GEEP and the GESP. Many HOS pointed out a need for more awareness and training of the gender policies. The HOS raised concerns about the NDOE's capacity to promote and implement the GEEP and the GESP. Many HOS presented the NDOE and GoPNG as influential social agents in the implementation and promotion of gender equity. The HOS further suggested that funding and collaborative efforts were necessary preconditions for effective promotion of gender equity. HOS supported the view that a systemic approach, structure and partnership are necessary to build ownership, capacity in the promotion, implementation, and evaluation and monitoring of gender policies and gender equity programs. Education, awareness, better pedagogy, training and adequate funding were presented as vehicles to educate and overcome prejudiced social and cultural ideologies still strongly embedded in both colleges and local communities in PNG.

Chapter 9 Analysis of Focus Group Discussions among Lecturers

9.0 Introduction

This Chapter presents an analysis of focus group discussions (FGDs) with the lecturers concerning their understanding and perception of gender equity and the implementation of the GEEP and the GESP at the primary teachers' colleges. A total of 19 lecturers comprising of 5 males and 6 females in College P and 4 males and 4 females in College M participated in the FGDs. Separate FGDs were conducted for male or female lecturers separately to avoid suppression and domination during discussions by a prominent group or individuals. Such an arrangement allowed lecturers to express their views without restrictions, fear or favour. The perception of gender equity and obstacles in the respective cultural settings are also discussed. The lecturers' involvement in gender equity education in the classroom setting, awareness, training, resource allocation, funding and visitations from the NDOE officials are discussed.

9.1 General Understanding of Gender Equity

The lecturers expressed different understandings of, and opinion towards gender equity. Major discourses articulated by lecturers in the FGDs included social justice, cultural maintenance, pedagogy and religion.

Most lecturers invoked a discourse of social justice. The deliberations regarding social justice discourse addressed a wide range of themes such as equality, inequality, fairness, unfairness, recognition and responsibilities for males and females in families, schools and traditional communities in PNG. Lecturer 1 (Female, College P) stated "Gender equity means treating the opposite sex in the same manner or to be fair and equal to each other in whatever we do whether in the school or in the community setting". Such views were also supported by Lecturer 2 (Female, College P), who stated "There must be equality for both sexes in any responsibilities". Lecturer 1 (Female, College M) likewise expressed "Gender equity is sharing of responsibilities equally, regardless of gender differences". These comments positioned males and females as potential agents to promote gender equity. They further emphasised the need to

recognise equal recognition and participation by males and females. Lecturer 2 (Female, College M) also stated “An understanding and awareness by Government authorities in gender equity will provide improved basic social benefits and opportunities for males and females”. The statement presented men and women as equal beneficiaries in the provision of social services.

A woman’s potential, ability and contribution to family and society were explained by Lecturer 3 (Male, College P), who stated, “Whatever is done by males can also be done by females”. Lecturer 2 (Female, College M) also stated “I am a woman but I always believe that I can competently perform all duties and responsibilities that men do”. Both comments demonstrated women’s potential and willingness to become active participants in their respective families and communities. The statements highlighted that there were no set boundaries for men and women and presented them as equal partners engaging in social and economic activities. The statements expressed the need for equal recognition and participation by males and females. Lecturer 5 (Male, College P) stated “Gender equity is a way forward for girls, mothers, wives and daughters to realise their full potential and have an equal footing without any form of dominance in their everyday life”. This statement explicitly supported equal participation and involvement by males and females in the promotion of gender equity. Lecturer 3 (Male, College P) stated, “Gender equity to me means all males and females have equal rights and access to social and economic benefits”. He further stated “Gender equity is essential because it allows all males and females to advance in their personal and professional lives”. His comments pointed out that promotion of gender equity has career implications and wide-ranging benefits for individual families and the wider communities.

The following comments provide a distinct shift from the positive support for gender equity. Lecturer 2 (Male, College P) stated “Girls are not sent to school because it is a common knowledge that they will get married and live in a different community, so parents do not spend their limited resources on their daughters. They pay school fees and look after the males more than the females”. The statement illustrated male preference over females in the choice of education opportunities. Lecturer 3 (Male, College P) similarly stated “Parents see education as an investment for their future and girls’ education does not bring monetary returns for the parents. This mindset and

practice is not fair for the females”. The statement placed parents as responsible for determining their children’s future. Parents were also presented as beneficiaries of their children’s success in education. The statements indicate that females were highly disadvantaged when preferences were given to male children. Financial discourse was invoked as a determining and legitimating factor for the preference for boys over girls.

Many lecturers mentioned discourse of cultural maintenance in which patriarchal views prevail even though some lecturers were teaching in College M, which made their cultural beliefs’ problematic in a matriarchal context. For example, Lecturer 1 (Male, College M) indicated, “Our cultural beliefs and practices allow only boys to be educated and require girls to stay at home helping their parents”. Lecturer 3 (Female, College P) likewise argued, “In PNG, gender equity should be stressed especially for females because of the prevailing suppression they experience as result of the existing traditional belief systems and cultural practices”. These statements presented females as victims of cultural practices in the traditional communities. The comments indicated that gender equity was potentially more beneficial for women than men because women are suppressed and disadvantaged by traditional culture in most areas. In addition to the preceding comments, Lecturer 1 (Male, College P) stated “Most men in PNG use their cultural and religious views to suppress women and maintain the status quo in power and domination”. The statement positions men as powerful and influential because their position and status are supported by cultural and religious views. The domination and power of men disempowered and undermined women’s representation as societal agents.

Cultural beliefs and practices were evident in institutional practice at College P. Lecturer 5 (Male, College P) stated “The females normally sit on one side of the classroom and the males sitting opposite to them. This is a general cultural practice that females in most parts of PNG sit behind males”. The statement illustrates a common observation that female pre-service teachers are commonly socialised into behaving this way in the educational system and they display such behaviour habitually when they attend various institutions. The statement similarly emphasised that cultural practices are perpetuated at the college level by accepting such a behavior. Lecturer 2 (Male, College M) suggested a way forward by stating, “Gender equity must promote positive attitudes and improve cultural mindsets and practices that disadvantage males and

females”. The statement postulates the need for social and cultural transformation through participative and collaborative efforts.

Some lecturers raised pedagogical discourse when expressing their understanding of gender equity. Lecturer 6 (Female, College P) stated, “My understanding and knowledge about gender equity is limited and therefore I do not promote or say much in my lectures”. The statement emphasised a need for capacity building, provision of resources and training for lecturers. This lecturer’s lack of understanding and knowledge diminished her capacity to address gender equity at the college and classroom levels. Lecturer 1 (Female, College P) likewise indicated “Gender equity in education is very important because we are teaching young people to instil the concept of being equal in all aspects of our life”. The statement raised the importance of gender equity in education and identified lecturers as key initiators in the promotion of gender equity.

Lecturer 1 (Male, College P) invoked biblical discourse when articulating his understanding of gender equity, which he explained in depth. He stated “As a Christian I want to discuss about God’s view on gender. The first woman was created out of a man’s rib so males and females should work alongside each other. The rib is in the middle of a man so God’s creation promotes equality and fairness”. Social justice discourse was legitimised in the creation of a woman. He added, “I have observed that men have misinterpreted the Bible for their own convenience and advantage”. Men were presented as social agents who distort the role and value of women as inferior. He further stated, “The men select parts of the Bible to argue that they are superior or head of everything including the women”. This statement featured men as powerful by legitimising discourses of patriarchy, power and cultural maintenance. The lecturer then elaborated how the Bible promoted social justice discourse by reiterating “God created men and women equal. He never created women from a skull so that men can be the head of the family or think for the woman nor did He create woman from his feet-bone so that she could be trampled over or suppressed by man”. The lecturer further presented the woman as a protector, nurturer and agent that promotes family, love and unity. He explained, “The Bible clearly states that the woman was made out of a rib-bone that protects the vital organs of a human such as the heart. The heart is protected by the rib-bones; therefore, women are naturally created to protect and surround the

family with love and care”. He further suggested, “It is only proper that men must also treat women with mutual respect, tolerance, love and care. Men and women were created equally. We must live at peace and with high respect for one another”. His explanations articulated how biblical discourse has been falsely used to legitimise, support and maintain patriarchal dominance. He also offered a corrective view by arguing how biblical discourse should be used to support gender equity. His comments moreover pointed out positive values towards women and articulated the potential that they have as agents to contribute to families, communities and to PNG’s future. One of the other lecturers had an in-depth discussion to explain the interconnectedness of biblical and social justice discourses. She stated:

The Book of Genesis records that men and women are created equally. We must live at peace in the community and with high respect for one another. If we call ourselves as a Christian country, we must live according to the Bible. (Lecturer 2, Female, College P)

The statement explained that biblical and social justice discourses were intertwined to advocate for equity within the family. The Christian creation narrative was presented as promoting a discourse of social justice. The statements provided a foundation from which gender equity and social justice can be built. The statements indicated that biblical and social justice discourses could be advanced not only through dialogue and respect but also developing capacities to understand how culture and religion shape gender roles and relations in the traditional communities. The second statement called for collective action at the macro level to reaffirm PNG as a Christian nation.

Lecturer 1 (Male, College P) on the other hand argued that tensions and suppression could be created if the Bible doctrines and teaching are misinterpreted for one’s own benefit as indicated in the following statement. The statement explained that biblical discourse has been used to legitimise patriarchal ideologies and perpetuate gender inequity and illustrated how dominant forces in a society construct versions of reality that favour their interests (McGregor, 2003). However, Lecturer 1 (Male, College P) commented positively by stating “The Bible talks about overarching powers to love and respect for God and others. The Bible demands complete love and respect from men, women and children. This should help us to view gender equity positively through our own churches”. This statement called for respect and promotion of gender justice

towards women and children. The statement also pointed out the need for equity and empowerment.

Another two lecturers mentioned the influence and impact of missionaries regarding gender relations and equity. Lecturer 5 (Male, College P) stated, “The first missionaries who came to PNG did not promote gender equity”. He further indicated, “The early missionaries had a lot of influence on the lives of people, but they did not influence [change] the mindsets, cultural practices and beliefs that suppressed and disadvantaged women. When they came they enforced the existing social systems and practices”. In contrast, Lecturer 4 (Male, College M) presented a positive view of early missionaries as agents of social and cultural change. He stated, “When the early missionaries arrived in PNG, a lot of our belief systems and practices changed. One of the major churches got rid of some of the practices that were harmful and bad for women and girls”. The statements illustrated contradictory sentiments indicating that missionaries may have behaved differently in different parts of PNG.

Unlike comments from HOS (Chapter 8), which were moderated by expressions such as ‘I think’, ‘I know’, ‘I suppose’ and ‘I understand’, this lecturer’s explanations were more definitive and conveyed greater certitude concerning his understanding of gender equity. Most lecturers explicitly articulated the potential of women and their need for active participation and involvement in the promotion of gender equity. Gender equity was also legitimised through insightful biblical interpretation. The role of women and their potential to contribute to education, families, communities and PNG’s future were equally emphasised by most lecturers. However, some lecturers elaborated how cultural maintenance discourse was still commonly used to legitimise the pervasiveness of patriarchal discourse and associated practices that oppress women and girls.

9.2 Gender Equity in the Primary Teachers’ Colleges

The focus group discussions elicited multifaceted and diverse responses regarding gender equity for staff in PTCs. The females in College P had lengthy discussions because of their suppression and domination by their male colleagues. Likewise, males in College M expressed similar experiences of suppression and domination by females. Major discourses invoked were pedagogy, patriarchy, matriarchy, administration,

social justice and organisation. Minor discourses invoked were religion, cultural maintenance, finance, power and organisation. Some lecturers also discussed maintaining relationships and dealing with development issues and impacts.

9.2.1 Current Status and Practices of Gender Equity

Twelve lecturers' emphasised curriculum and teaching in their discussions, thereby prominently raising discourse of pedagogy. The lecturers voiced multilayered influences and possible impacts of offering gender equity elements in a course in PTCs. Lecturer 1 (Female, College P) commented, "Gender equity is integrated into the existing courses. The College should offer gender equity as a compulsory course because it will influence positive social and cultural mindsets". Lecturer 2 (Female, College M) likewise stated, "Some aspects of gender equity are being taught by individual staff members". Lecturer 4 (Male, College P) also commented "We teach pre-service teachers by incorporating gender inequity issues into our existing courses". However, she continued, stating, "The college administration should take ownership and responsibility by ensuring that gender equity is practised and offered as a fulltime course". Lecturer 1 (Female, College M) said, "Gender equity is incorporated in many of our courses". The colleges and their lecturers were activated and presented as influential social agents in pursuit of gender equity. Lecturers were in the role of initiators in pursuit of gender equity. Pre-service teachers were presented as beneficiaries of such gender equity education. However, the lecturers indicated that existing structures and strategies lacked a holistic educational approach for promoting gender equity. The lecturers noted a need to explore various educational strategies that would address gender equity. They suggested a need for a more structured, yet a more participative and interactive approach to teaching and promoting gender equity that included a cross-curricular approach combined with dedicated courses on gender equity.

Ten lecturers raised a discourse of administration while discussing gender equity in PTCs. The analysis demonstrated that the issue of administration was site-specific. At College P, which is in a patriarchal society, Lecturer 3 (Female, College P) stated, "There is total ignorance towards women because the top management team do not seem to have the time to sit with us and discuss issues and negative experiences we encounter in this College". Lecturer 1 (Male, College P) likewise argued, "I observed that female lecturers are not given opportunities to become leaders or to take up

positions at the top management level”. These statements were supported by Lecturer 4 (Female, College P) affirming “Females do not have their voice in the administration or even at the strand level”. A similar concern was expressed by Lecturer 2 (Female, College P) who stated, “It seems like there is nobody in College P who is interested to talk for female lecturers’ issues. I think we are fighting a battle on our own”. Lecturer 5 (Male, College P) likewise stated “Female lecturers are missing out on a lot of things and importantly in the decision-making process because they do not have any of their representatives in the college [top] bodies”. These statements indicated an administrative gap in College P for female lecturers. The comments consistently indicated that female lecturers were denied access to, and were underrepresented at the management level. The lecturers articulated male dominance and supremacy at the management level, which denied women’s active involvement and participation in the promotion of gender equity from management positions.

In contrast to College P, male lecturers at College M were underrepresented and denied active participation and involvement. Eight lecturers invoked discourse of patriarchy when discussing gender equity in College M. Lecturer 2 (Female, College M) stated, “Females in this College are more advantaged than the males. We also have leaders such as Heads of strand and Principal who are females. There seem to be more emphasis on females than males”. Lecturer 4 (Female, College M) likewise stressed, “Males are being disadvantaged in this College. Women seem to be better off because most of the leadership responsibilities are given to females”. These statements featured women’s influence, prominence and dominance in leadership roles and responsibilities. Lecturer 2 (Male, College M) expressed a similar comment regarding decision-making by stating, “Men are treated unfairly and are being suppressed by females because the top management team is mostly made-up of females. The men are disadvantaged in the decision-making process”. The statements presented men as underrepresented and denied agency in the decision-making processes.

9.2.2 Factors that Impede Pursuit of Gender Equity

The lecturers identified major factors that impeded pursuit of gender equity. Twelve lecturers invoked discourse of patriarchy when expressing gender equity issues in PTCs. Lack of voice for female staff was a common concern at College P. Lecturer 1 (Female, College P) stated, “We do not have a voice in the management or the Governing Council.

It is the males who represent us and we are kind of left in complete darkness”. The phrase *‘left in complete darkness’* connoted that women were denied active participation, and involvement, and were underrepresented in the decision-making processes. The concern for a lack of voice was also raised by Lecturer 1 (Female, College P) stating, “We have been suppressed and our voices have not been heard for so many years”. She added, “We try to talk about gender related issues but often get frustrated and depressed most times”. The comments pointed out that women were disempowered, denied freedom of expression and removed as active social agents. They emphasised social division and discrimination against women that prevented them from expressing their views about gender inequity. Lecturer 3 (Female, College P) echoed similar sentiments by stating “This is a male-dominated College where females’ views are ignored or suppressed”. The comments conveyed male supremacy and dominance, which denied active participation, involvement and opportunities for female staff. Moreover, the site-specific nature of the statements identified the need to address gender discrimination and suppression of female lecturers at the college level. The statements illustrate that patriarchy and cultural maintenance discourses, maintenance of power relations and sociocultural factors account for many of the barriers encountered by women in College P and men in College M. The analysis demonstrated a need to develop an inclusive structure that recognises both genders. This supports the view that for gender equity to be meaningful, mechanisms and structures ensuring equity and opportunity must be provided for both males and females (Hinton & Earnest, 2011; Subrahmanian, 2005).

In addition to suppression of voice, especially in decision-making at the management level, some lecturers presented more general examples of male dominance; supremacy and suppression in general at College P. Lecturer 3 (Female, College P) stated, “The treatment I get from male colleagues is unacceptable and suppressive. The treatment towards females is very negative, full of bias and suppressive”. Lecturer 5 (Female, College P) reiterated, “I was very surprised and sometimes shocked to experience females being suppressed and discriminated at this national institution”. These comments indicated maintenance of male dominance and patriarchy at College P. The commentaries prominently featured male supremacy and dominance of women. The commentaries indicated that women were being suppressed and disempowered when

seeking deliverance and choice in their professional lives. The comments articulated male hegemony and influence and authority over females in all facets of college life.

Two lecturers from College P expressed concern over the NDOE's lack of effort to uphold gender principles and practices at the college level. Lecturer 6 (Female, College P) stated, "The promotions and positions are screened and endorsed by the NDOE and yet they have not done anything to stop gender inequity practised in this College". Lecturer 5 (Male, College P) likewise stated "The NDOE has to relook at the college policies that are discriminatory, make appointments and promotion on merit, give more responsibilities to females and make the environment conducive for both males and females". The NDOE was viewed as agentive and yet it failed to provide the required leadership/support/agency to ensure that gender equity was practised in the appointments and practices at the PTCs. Both statements pointed out that the NDOE had power and authority to make gender balanced decisions but they have failed to uphold the principles of gender equity by appointing only male leaders in College P.

Lecturers from College M indicated that contrasting treatment was accorded to males and that females were in dominant positions of influence and authority. Lecturer 2 (Male, College M) stated "Females in this College are dominating in most leadership positions and taking a leading role in the decision-making process. Lecturer 3 (Male, College M) likewise stated, "Gender equity at this College is not balanced because we have more females who hold senior positions". Unlike the commentary from College P, these statements indicated that males in College M were disadvantaged and underrepresented in leadership duties and responsibilities. The statements pointed out dominance of matriarchy and female supremacy. The commentaries indicated that more females were recognised as leaders than males. The likely reason for female dominance and supremacy at College M is because it is established in a matriarchal society.

Two lecturers mentioned churches and religious beliefs in their commentary, thereby invoking religious discourse. Lecturer 2 (Female, College P) commented on the lack of support from churches to promote gender equity at College P. She stated, "Gender equity lacks recognition and value even though this is an agency College administered by churches". She further stated "We are all suppressed by all means and ways even with the lack of support from the churches". The statement aligned with the view that "Religious teachings and practices are often viewed as contributing to gender inequality

and oppression” (Anderson, 2015, p. 1357). At College M, Lecturer 1 (Male) likewise highlighted, “Female leadership does not go well with our religious beliefs and practices in the family”. He added, “The man should be the head of the family. When men are not the head of family or the institution, you will notice that they will show their dissatisfaction and frustration towards women”. The statements demonstrated the discourses of cultural maintenance and patriarchy being upheld and perpetuated through religious discourse.

The analysis demonstrated that most statements from lecturers at College P promoted and legitimised patriarchal ideologies and cultural maintenance discourse to suppress women from becoming agents of social, cultural and religious transformation. In contrast, most statements from lecturers at College M promoted and maintained matriarchal discourse and dominance. The lecturers’ commentary indicated that the principles of democracy and the tenets of gender equity were not upheld in either colleges in relation to the treatment of lecturers, and in both cases, the NDOE was presented as indecisive or disengaged from the process of appointment and recognition of leaders.

9.2.3 Factors that Promote Pursuit of Gender Equity

The lecturers indicated factors that promoted gender equity in their respective colleges. Six lecturers invoked discourse for transformation regarding gender equity. Lecturer 3 (Female, College P) stated “I believe strongly that our [lecturers’] collective efforts in promoting, organizing and making awareness of gender equity will change the attitudes of pre-service teachers”. However, she added “It will take several years for us to see any real change in the attitudes and behaviours of our males in PNG”. The statement implied that lecturers were key implementers of the awareness and promotion of gender equity. The statement indicated that collective and collaborative efforts would cause change in the attitudes of pre-service teachers, which she linked with future societal transformation. Lecturer 2 (Female, College M) further articulated, “As lecturers, we must make every effort to be agents of change in attitudes and behaviour and desirable mindsets. We are slowly transforming our attitudes and behaviour towards women”. Lecturers were again presented as key initiators in pursuit of gender equity.

Five lecturers identified training as a factor that promoted gender equity in their respective PTCs. Lecturer 1 (Female, College M) stated “Some of our colleagues have run several workshops on gender equity”. Lecturer 4 (Male, College M) likewise stated “I also attended college in-services given by one of our colleagues after he attended gender equity workshops provided by the NDOE”. The statement pointed out that some lecturers took the initiative to cascade gender equity workshops. Lecturer 2 (Male, College P) identified training as an ongoing requirement by stating “We need to have constant in-services on gender equity. We must all come together and seriously discuss means and ways to promote gender equity”. This statement emphasised a need for collaboration and cooperation among lecturers to promote gender equity. The use of the modal auxiliaries ‘*need*’ and ‘*must*’ indicated the necessity of ongoing training and the obligation to collaboratively address issues of gender equity respectively. Lecturer 3 (Male, College P) also expressed a need for training offered by specialists. He stated, “We need to have specialised and trained officers to come and offer courses and organise gender equity workshops and activities”. The statement pointed out issues of limited capacity in the provision of training. Lecturer 2 (Male, College P), therefore distanced himself as an active implementer in the delivery of training to promote gender equity.

Several lecturers invoked religion and cultural maintenance discourses. Male dominance and supremacy were maintained in College P, whereas female dominance and supremacy were maintained in College M. Males in College P had more privileges, preferences and social services than their male colleagues in College M. In some circumstances, religious discourse was used to legitimise social and cultural practices in both colleges. The Colleges P and M protected and practised their own ideologies in a manner that was contrary to the tenets of gender equity.

9.3 Gender Equity in the Traditional Communities

The lecturers invoked cultural maintenance, patriarchy, religion, social justice and matriarchy as major discourses in their discussion of gender equity in the traditional communities. Globalisation, power, organisation and politics were raised as minor discourses. Role modelling was one of the common themes discussed relating to gender equity in the family, traditional communities and schools.

9.3.1 Current Status and Practices of Gender Equity

Twelve lecturers mentioned cultural maintenance when discussing gender equity in the traditional communities. Lecturer 3 (Male, College P) stated “Most traditional cultures in PNG disadvantage women and girls. They are seen as inferior and not equal to men”. He added, “We are not addressing the causes of gender inequity that is deeply ingrained in our social and cultural systems”. The statements explained the prevalence of male supremacy and dominance in most PNG traditional communities. The statements indicated that women were disadvantaged as active social agents, thereby disempowering their opportunity to promote gender equity. The development of gendered roles, and gendered segregation and upbringing was stressed in the following statement:

I was growing up with a very strong cultural influence and beliefs that kept me away from my mother, sisters and other women in the community. The boys were with their fathers and our mothers took care of the girls doing their own gendered tasks. There was a big barrier that kept us away from our mothers and sisters. (Lecturer 2, Male, College P)

This statement indicated that social and cultural structures demarcated specific gender roles for males and females. The segregated socialisation into gender roles was promoted through different gender groups in the children’s upbringing. Lecturer 4 (Female, College P) stated, “Men are only allowed to host or take charge of the different traditional ceremonies or even church conferences. It is fixed in the head and no one will change that mentality. Women are never encouraged to participate in meetings”. She further stated, “Women only help in cooking and sharing of food and the clean-up. They seem to do most of the dirty jobs rather than men”. The comments highlighted division of labour for males and females supported by social, cultural and religious practices and ideologies. The comments indicated that patriarchy was supported through different church responsibilities and cultural activities, and also conveyed the belief that cultural change could not occur.

Two lecturers described identity crisis arising from cultural clashes. Lecturer 2 (Male, College M) indicated, “I am caught in the middle because my father comes from a patriarchal society and my mother is from a matriarchal society”. Lecturer 3 (Male, College M) likewise stated, “I am also caught in between cultural imperatives as I am

from a patriarchal society and my wife is from the matriarchal society. At times we have conflicts because we seem to be doing things against each other”. He added “We have cultural clashes from time to time, but now it has improved because we have compromised many beliefs and practices. Our children are also confused as to whose culture they should inherit”. These statements described conflicted identity, roles and cultural confusion for adaption and practice. The comments also voiced clashes between patriarchal and matriarchal discourses and ideologies. The statements pointed out the need for cultural understanding and adaptation.

Two lecturers argued that contrary to expectations and embedded ideologies, women in the matriarchal society were mistreated by their male partners. Lecturer 1 (Female, College M) stated, “We still face social problems even though we come from a matriarchal society. The females are no longer respected by males”. Lecturer 2 (Female, College M) likewise stated “In matriarchal societies I still see women being treated unfairly, beaten up by their husbands and not getting the respect they deserve in bringing up the family especially children”. Both statements indicated the disintegration of social and cultural values and practices that once promoted respect for matriarchy. The statements articulated a transformational phenomenon that blatantly disregarded the social glue, power and structure of matriarchal discourse and ideologies. Women were disempowered and, hence, denied agency in pursuit of gender equity in such traditional communities.

A lecturer when discussing gender equity and girls’ upbringing in the traditional communities explicitly expressed a discourse on matriarchy. Lecturer 3 (Female, College M) described the role of women in her matriarchal society. She stated:

In my culture, women are the owners of the land. When I go home, I gather all my blood brothers and sisters and conduct meetings to discuss land issues that may exist within my family. They all listen to me and follow my decisions and instructions regarding our family land. (Lecturer 3, Female, College M)

The statement depicted female leadership, dominance and maintenance of matriarchal discourse. It likewise outlined that land decisions are reserved for females, hence excluding active participation by males in the decision-making process. Men and boys are excluded from the roles of agents of social and cultural change in the matriarchal societies.

9.3.2 Factors that Impede Pursuit of Gender Equity

Six lecturers when explaining gender equity in the traditional communities raised social justice and cultural maintenance discourses. Lecturer 3 (Female, College M) stated, “Culturally women are still disadvantaged or not given a fair and equal treatment”. Lecturer 2 (Female, College M) similarly stated “Women are not given equal opportunities especially when they are dealing with their traditional customs or culture”. Both statements indicated that women were disadvantaged and denied agency to become initiators and partners to promote gender equity. Both statements also featured male supremacy, dominance and reflected the powerlessness and challenges women encounter in the traditional communities. The statements illustrated how the status of women reflects the complex ways that oppressive patriarchal values maintain patterns of inequity and disadvantage based on sex (Hinton & Earnest, 2010). Lecturer 3 (Male, College M) likewise stated, “The social and cultural disadvantages are undoubtedly resilient and are mostly evident against the women. Cultural beliefs and practices seem to favour men more than women”. The statement identified male dominance, supremacy and preference over females. It also indicated that women were disadvantaged by cultural mores that favoured men over women. Such practice removed women and girls from becoming active agents in pursuit of gender equity. Lecturer 1 (Male, College M) stated, a major challenge for girls’ education in the traditional communities was “Our cultural beliefs and practices allow only boys to be educated and girls to stay at home helping their parents”. The boys were presented as beneficiaries of a cultural preference in education. This illustrated that the preference of boys over girls was influenced by the family values in education. Girls were denied an education, which limited their agency to support gender equity. The statement indicated that social and cultural discourses are in direct opposition to the principles of gender equity.

Three lecturers identified challenges that women face regarding leadership duties and responsibilities. Lecturer 4 (Male, College M) stated, “Culturally, we have clear demarcation of what is expected from a male and a female. There are specific things that are expected of males and females in our traditional societies”. He added, “We have distinctive and specific places designated for men. People know exactly what to do. Women are criticised if and when they overstep the boundaries of social and cultural beliefs, practices and expectations”. These statements highlighted the incompatibility

of traditional gender roles and the tenets of gender equity. These comments point out that discourses of patriarchy and hegemony have been used to legitimise women's underrepresentation and lack of involvement in leadership and community activities. Lecturer 4 (Female, College M) likewise described a general view in PNG traditional communities by stating:

I feel that cultural beliefs and practices play a major role in the selection of leaders. The cultural stereotypes and mindsets disadvantage women to take up leadership roles and responsibilities. The common belief is that women should concentrate on domestic matters and the men should be responsible for public matters. (Lecturer 4, Female, College M)

The foregoing statements described male dominance and supremacy and presented men as active social actors in leadership responsibilities. They also indicated that women are denied leadership roles, which consequently diminished their ability and potential to promote gender equity. The statements also presented traditional culture as an obstacle to effective promotion and implement of gender equity in traditional communities. They also illustrated that women and their needs and responsibilities are kept out of public discourse (Blackmore, 2014; Blackmore, Sanchez-Moreno, & Sawers, 2015; Eisenstein, 1983).

A feeling of women's inferiority was explicitly expressed by Lecturer 4 (Female, College P), who stated, "Our cultural beliefs and practices make us feel inferior and as second-class citizens in our own communities and country. We are culturally suppressed more than the males". Women were disempowered from active involvement and participation especially in rural communities. Lecturer 4 (Male, College P) stated "The absolute majority of people living in the rural traditional communities still regard women lowly and have very little respect for them. They have fixed mindsets and values for women and their roles in their respective societies". These comments indicated that women are overpowered and suppressed by patriarchy discourse and ideologies in the traditional communities.

9.3.3 Factors that Promote Pursuit of Gender Equity

Nine lecturers raised the topic of transformation when discussing gender equity in the traditional communities. Lecturer 2 (Female, College P) stated "The time is right to

advocate for social and cultural change but we have to start changing attitudes and mindsets from the community levels where there is strong opposition for women to advance”. She added, “We need to educate our people in the tribal communities to change their attitudes, mindsets and behaviours first and then allow for new changes to take places. We have to play our cards right”. The statements articulated that discourse of transformation was conditional to changing social and cultural ideologies that were deeply entrenched over ages in the rural communities. Lecturer 6 (Female, College P) likewise stated, “This is definitely a very good time for social and cultural change in our communities. We are no longer living like our past ancestors”. However, Lecturer 3 (Female, College P) suggested, “A change must come from within a person and one of the ways to cause change is to run more awareness programs and activities in the communities as well as the family unit”. Lecturer 5 (Male, College P) added another suggestion stating, “If gender programs and interventions are targeted at the social and cultural systems then we might see some positive changes in mindsets, attitudes and behaviours”. These statements called for personal and family transformation. They called for an establishment of a structure to link educational programs to social and cultural systems in order to facilitate social and cultural transformation. These comments are aligned with the view that education is key to social and cultural transformation (Fullan, 2001; Lewis & Lockheed, 2007; Neuman, 2006; Robertson, 2009).

Four lecturers invoked discourse of globalisation when articulating gender equity in the traditional communities. Lecturer 2 (Female, College P) stated:

We are living in a time of rapid change and we should move with the rest of the world. We are no longer alone, but with improved communication and technology; we hear a lot about what other countries are doing for their women. (Lecturer 2, Female, College P)

Lecturer 6 (Female, College P) likewise stated, “Things are changing and we need to move with the rest of the world”. These observations indicate that other countries are powerful social actors and agencies in the promotion gender equity. The statement ‘*we should move with the rest of the world*’ posits that PNG should embrace concepts and ideologies of globalisation. Lecturer 3 (Female, College M) highlighted, “Many people in the world are changing to adopt and adapt to new thoughts. We must change in PNG

too and especially in our rural communities”. The phrase ‘*we must change*’ signifies necessity for social and cultural transformation. Lecturer 4 (Female, College M) further stated “We are living in a changing world and PNG needs to keep with the flow of ideas and changes especially in our rural communities”. These statements link to globalisation as described by Appadurai (1990) in terms of the flow of ideas.

Gender education and training were identified as vehicles for social and cultural transformation. Lecturer 4 (Female, College P) stated “We have to educate a lot of men to address the current gender issues because we often get into trouble for not following the set rules, norms, behaviours and expectations from our own tribal groups and communities”. This statement indicated that patriarchy and cultural maintenance discourses inhibit the promotion of gender equity. The statement indicated that social relations are inherently gendered and must be understood within the social and cultural content in which they are experienced. This supports Hinton and Earnest (2011) contention that negotiations of social relationships lie at the heart of gender equity in PNG.

Two lecturers invoked discourse of ideology in their discussions of gender equity in the traditional communities. Lecturer 2 (Female, College P) stated, “Men must tolerate some of the changes and adapt to new ideas rather than upholding practices that are discriminative in nature”. The use of the modal auxiliary ‘*must*’ indicated obligation for social and cultural change. Lecturer 2 (Male, College M) likewise stated, “The traditional cultures and the modern ideas are going against each other. Males and females are often affected in their efforts to maintain their traditional belief systems and the adoption of introduced ideas”. The statement juxtaposed traditional beliefs to introduced ideologies. It indicated cultural clashes and confusion in pursuit of the adoption of new ideologies. The statement explained that the traditional communities in PNG are still caught in the two worlds of tradition and of modernity.

Traditional communities were presented as being caught between the worlds of tradition and modernity. Traditional norms and practices were explicitly juxtaposed with modern ideologies and practices, and the principles of gender equity were positioned in direct opposition to cultural beliefs, preferences and value systems. Many of the lecturers expressed support for social and cultural transformation in the families, traditional communities and the school system.

9.4 The GEEP and the GESP

The lecturers articulated a wide range of discourses with some common themes in their discussions of the GEEP and the GESP. Some major discourses explicitly invoked in the commentaries were discourses of organisation, administration, cultural maintenance, and pedagogy. Other minor discourses invoked by some lecturers were discourses of globalisation and politics. Individual lecturers also elucidated discourses of power and social justice during their discussion of the GEEP and the GESP.

9.4.1 Awareness and Promotion of the GEEP and the GESP

Five lecturers elicited discourse of organisation when commenting about the awareness and promotion of the GEEP and the GESP. Lecturer 4 (Male, College P) stated, “Lecturers are doing their own tasks because there is no training or coordination”. The statement indicated a need for collaborative and cooperative efforts. It indicated that there was no academic structure or power relations to coordinate the awareness and promotion processes. Lecturer 3 (Male, College M) likewise stated “I am a teacher educator and I have very little knowledge of the content and purpose of the GEEP. Some of us are working in total darkness”. The statement identified issues of knowledge and a lack of capacity. Hence, accessibility to gender policy documents is fundamental for greater promotion and awareness. The metaphor ‘*working in total darkness*’ highlighted that lecturers lacked knowledge and direction, which diminished their agency to promote the GEEP and the GESP. The statement supports the view that the use of vital knowledge and skills is a key to achieving gender equity (Aikman & Rao, 2012; Aikman & Unterhalter, 2007; UNGEI, 2010; UNICEF, 2005). Lecturer 3 (Female, College M) indicated that “The GEEP was very brief and lacked details of how lecturers could promote gender equity. We all needed awareness and training to fully understand the content of the GEEP”. The statement identified issues with the nature of the document, which necessitated awareness and training in order for lecturers to be fully engaged as dynamic agents in the promotion of the gender equity policies.

Three lecturers mentioned the involvement of the Australian Government and other international organisations in the development and promotion of the GEEP and the GESP, thereby invoking discourse of globalisation. Lecturer 2 (Male, College P) stated, “The Australian Government gave a lot of funds to develop the policy and to conduct

workshops. There were numerous gender equity promotions and activities at that time, but now everything seems to have naturally died out”. The statement explains that funding from the Australian Government ceased and activities in pursuit of gender equity dwindled as a result. Lecturer 3 (Male, College P) similarly stated, “The donor agencies funded and promoted gender equity and as they left, the NDOE and our Government departments did very little regarding the gender policies”. These statements identified the need for ongoing government support and funding in pursuit of gender equity. These statements support the view that gender equity funding, training; promotion and awareness are key issues that ought to be critically addressed by major stakeholders (Griffen, 2006; UNESCO, 2003, 2007; World Bank, 2007).

9.4.2 Implementation of the GEEP and the GESP

Lecturers discussed the implementation of the GEEP and the GESP and mentioned ownership, responsibility, authority and management of the gender policies, thereby invoking a discourse of administration. The Government through the NDOE provides annual funds to administer and manage college programs and activities. The college administration ensures that such funds are distributed to Strands and Departments at the college level to manage their own specific educational activities. As indicated in Chapters 6, 7 and 8, churches also provide budgetary support and other resources for their respective colleges. Lecturer 1 (Female, College P) stated “It’s the responsibility for our colleges and their administration to take ownership of the GEEP and implement it without relying too much on others such the NDOE, GoPNG and donor agencies”. Lecturer 1 (Male, College M) further stated:

The College must take ownership of the two gender equity policies and we must make our own plans to implement gender equity policies. A lot of times, we expect NDOE or people in higher authorities to come and do things for us. It’s about time we implement such important policies. (Lecturer 1, Male, College M)

This statement presents College M as key agent in pursuit of gender equity. The statement raised the general need for ownership and responsibility by the College M. This lecturer expressed a sense of obligation by the use of the modal auxiliary ‘*must*’ by encouraging College M to be proactive as implementers and agents to promote gender equity. In contrast, Lecturer 6 (Female, College P) argued, “The NDOE is

responsible for the policy. We have a lot of work in our plate and we are not willing to take extra duties and time to implement the GEEP”. Lecturer 1 (Female, College P) likewise stressed, “The NDOE has responsibility to ensure that we are implementing the gender equity policies. The authorities must be in constant contact with what we are doing”. Lecturer 3 (Male, College P) also stated “We have our authorities who must be proactive in ensuring that the GEEP is understood, implemented and promoted in our College”. Lecturer 2 (Male, College P) further stated, “It is the responsibility of the authorities to inform and train us to promote gender equity”. The statements indicated the lack of communication and involvement between the responsible authorities and the implementers of the gender equity policies. The statements indicate an apparent lack of commitment and responsibility by NDOE to guide and inform lecturers in the implementation process. These statements also demonstrated that lecturers distanced themselves as active agents and implementers in pursuit of gender equity, attributing responsibility and agency to the College generally and the NDOE.

The PNG Government was criticised for not taking a proactive approach to effectively implement the gender equity policies. Lecturer 1 (Male, College P) argued “Our Government should take ownership and responsibility by providing funds to implement the policies. To date the Government has done very little to promote gender equity”. Lecturer 5 (Male, College P) similarly emphasised “I strongly believe that the Government should take an active role in making sure that the GEEP is understood, adopted and implemented. They have not been doing a good job of following up with us at the ground level”. Lecturer 1 (Female, College P) further argued “Our Government is good at making policies, but they are very indecisive and not practical when it comes to implementing their own policies”. These statements indicated a lack of commitment, responsibility, ownership and action by the PNG National Government. Lack of effective involvement, communication and funding were identified as major obstacles to the implementation of the gender policies. The statements support AusAID’s contention that gender equity and related policies were hampered by a lack of the PNG Government’s leadership, responsibility and commitment especially to promoting women and girls’ wellbeing (AusAID, 2007, 2009, 2011).

The NDOE was also criticised for a lack of action and involvement in implementing the gender policies. Lecturer 1 (Male, College M) stated, “It is a sad situation whereby

the NDOE spends lots of time, efforts, resources and funds to develop a policy and not implement it”. Lecturer 1 (Female, College M) was also critical: “The NDOE is known for making different policies but they are not good at funding or implementing the policies they develop”. The statements described the NDOE’s lack of action and commitment in the implementation process of the gender equity policies. These statements support the view that the lack of effective implementation and monitoring are major impediments to the realisation of policy goals and objectives (PNG NDOE, 1996, 2009; Policek, 2012). Lecturer 1 (Male, College M), however, suggested a way forward to ensuring the effective implementation of the GEEP and the GESP when he suggested, “There must be lots of collaboration, consultation and cooperation to ensure that policies are effectively implemented. We have to cooperate and share the responsibilities to implement the gender policies”. This statement indicated a need for collaborative efforts and cooperation by all stakeholders in pursuit of gender equity.

9.4.3 Administration of the GEEP and the GESP

Nine lecturers discussed the accessibility and availability of the gender policy documents, thereby invoking discourse of organisation. Lecturer 1 (Female, College M) stated, “I have not seen copies of these policies. It is news to me that such policies were developed by the NDOE”. Likewise, Lecturer 1 (Female, College P) argued, “I have not seen the content of the GEEP and the GESP. We heard about the gender policy documents but we have not actually seen or read the policies”. Lecturer 1 (Male, College M) further commented, “I have not seen the GEEP and the GESP. Lecturer 2 (Female, College P) reiterated, “The NDOE failed to distribute such important gender policy documents to educational institutions.” These statements described a lack of availability of the gender policy documents to effectively promote gender equity at the college level. They indicated issues of accessibility and availability for gender equity policy documents and relevant resources, which disempowered lecturers from taking an active role in the implementation process.

In contrast, some lecturers indicated that they have had accessed the GEEP and the GESP and other related materials. Lecturer 1 (Female, College P) stated, “I have seen the GEEP but not the GESP. We have a small gender equity booklet too that was sent by the NDOE”. Lecturer 5 (Female, College P) likewise stated “Not all staff members have copies of the GEEP and the GESP but only a few of us”. Lecturer 2 (Male, College

M) also said, “At the moment a few of us have access to the gender policy documents. The NDOE must make funds available to ensure that such an important policy must be distributed to all lecturers”. The GoPNG and the NDOE held to be responsible authorities in the provision of resources, funds and training in pursuit of gender equity. The use of the modal auxiliary ‘*must*’ by Lecturer 2 (Male, College M) indicated the necessity for active involvement and engagement by the responsible authorities.

Having the required knowledge and skills for the adoption of any policy document is fundamental. However, the following lecturers have expressed a lack of such knowledge and skills. Lecturer 1 (Male, College M) stated “I have very limited knowledge about gender equity because the concerned policies have not been distributed to us as implementers”. Lecturer 5 (Female, College P) likewise uttered, “I simply do not have any knowledge about the policy and the real purpose of the policy”. Lecturer 3 (Female, College P) further voiced “As an implementer, I cannot do much to teach pre-service teachers or make my community and family members aware of gender equity because I do not have the in-depth knowledge”. Lecturer 4 (Female, College M) also said “I possess very limited knowledge about the GEEP and the GESP”. Lecturers identified their lack of knowledge as a hindrance to their participation in, and initiation of gender-related programs and activities. These comments suggest the need for more upskilling and training in pursuit of gender equity at the college level.

The lecturers explicitly reported the lack of availability and accessibility to the gender equity policies at the college level. Some lecturers stated that they had access to the gender policies, whilst others denied having the GEEP and the GESP. The varied statements suggest that the gender policies were not equally distributed to lecturers as implementers. The lecturers also reported a lack of training, coordination and funding from the NDOE and GoPNG for colleges to effectively implement the gender equity policies. They further indicated that there was no academic structure, in terms of process and responsibility to coordinate awareness and promotion. Many lecturers argued that, they lacked sufficient knowledge and understanding to implement the GEEP and the GESP at the college level because of inadequate awareness and training.

9.5 Conclusion

The lecturers' discussions were definitive and they conveyed certitude regarding their general understanding of gender equity. The lecturers explicitly emphasised women's potential and the need for their active participation and involvement in the promotion of gender equity. Most lecturers emphasised the role of women and their potential to contribute in education, families, communities and PNG. However, cultural maintenance discourse was commonly used to legitimise the pervasiveness of patriarchal discourse and associated practices that oppress women and girls.

Male dominance and supremacy were maintained in College P, whereas female dominance and supremacy were maintained in College M. The commentaries indicated that males in College M accepted female dominance and in most cases cooperated with female leadership and administration. The opposite treatment was accorded to females in College P because they were highly suppressed and excluded in the leadership and decision-making processes. Males in College P had more privileges, preferences and social services than their male colleagues in College M. Both colleges protected and practiced their respective ideologies, which are often juxtaposed to the tenets of gender equity. The women in College P were unable to negotiate gendered constraints in order to participate in different opportunities and leadership roles. Gender inequalities and power relationships were institutionalised in the PTCs and presented as barriers to the achievement of equitable outcomes. In addition, some lecturers explained how religious discourse, especially biblical interpretation, was used to legitimise inequitable social and cultural practices in both colleges and traditional communities.

The traditional communities were presented as being caught between the worlds of tradition and modernity. Traditional norms and practices were explicitly juxtaposed with modern ideologies and practices, and the principles of gender equity were seen to be in direct opposition to cultural beliefs, preferences and values systems. Matriarchal and patriarchal identities and ideologies were intractably protected as customary and unchallengeable. However, many lecturers also expressed support for social and cultural transformation in the traditional communities. Most of the lecturers contended that the education policies in PNG must be socially and culturally relevant, and focus on the richness and diversity of cultures. However, many lecturers further argued against the influence of globalisation, sharing of foreign ideologies and funding. Many

lecturers also maintained that foreign influence resulted in the gender equity policies not being relevant to people's social and cultural beliefs and practices, context and lived experiences and prevailing cultures. The lecturers also identified gender education, training, and awareness as key elements to social and cultural transformation in PTCs, traditional communities and generally in PNG.

There were varied accounts in both colleges concerning the accessibility of the GEEP and the GESP. Some lecturers confirmed having access to the gender policies, whilst others denied having access to the gender equity policies. The variation suggests that the gender policies were not equally distributed to lecturers as implementers. The NDOE Officers (Chapter 6) also expressed similar sentiments regarding access to, and availability of the GEEP and the GESP.

Chapter 10 Analysis of Focus Group Discussions among Pre-service Teachers

10.0 Introduction

This Chapter presents an analysis of focus group discussions (FGDs) with the final year pre-service teachers in primary teacher education programs. A total of 24 pre-service teachers, comprising 6 males and 6 females in College P and 5 males and 7 females in College M, participated in the FGDs. Separate FGDs were conducted for males and females at each college to avoid gender-based inhibition to speak candidly about gender equity. This arrangement allowed individuals to express their views without restrictions, fear or favour. The FGDs were conducted to investigate the pre-service teachers' understanding and perception of gender equity, how gender equity was implemented in the colleges, and the status and practice of gender equity in traditional communities. The pre-service teachers were not asked to discuss the substance and the implementation of the GEEP and the GESP because they lacked knowledge of, and access to, these documents. The analysis of the four FGDs was combined because there were many commonalities, but site-specific and gender-specific trends were identified where applicable.

10.1 General Understanding of Gender Equity

The pre-service teachers expressed different understandings of, and opinions towards, gender equity. The discussions were wide-ranging and the pre-service teachers invoked social justice, matriarchy and legal discourses.

Eleven pre-service teachers mentioned equality, fairness, equal opportunities, equal participation and sameness, thereby invoking social justice discourse. Student 4 (Male, College M) commented "Gender equity is about giving 'equal opportunities' to both males and females". Student 3 (Female, College P) claimed "Gender equity is all about giving equal opportunities to males and females in education and other government and private organizations". Student 1 (Female, College M) also stated "Gender equity is allowing males and females equal opportunities in the decision-making process". Furthermore, Student 2 (Male, College M) indicated "Gender equity is referring to both

males and females as having ‘equal chances’ in their lives”. These statements aligned with the view that promoting gender equity would enable males and females to realise their full potential and capabilities.

Four pre-service teachers mentioned that gender equity was about ‘fairness’. Student 4 (Male, College P) stated, “Gender equity is all about being ‘fair’ to males and females”. Student 2 (Female, College P) likewise commented, “Gender equity is about ‘fairness’ between males and females, who are equally capable of taking responsibilities, duties and tasks”. Student 2 (Female, College M) highlighted, “Gender equity talks about fairness between males and females in discussions as well as participating in social and educational activities”. The comments suggest the promotion of fairness for all in the social and educational setting. The discussions of equality and fairness promoted social justice discourse through distributive justice, which involves the “equal distribution of material and social goods” (Gale & Densmore, 2002, p. 12). In this instance, social goods can be construed to include equal opportunity to participate in educational activities and decision-making and to accept responsibility.

Four pre-service teachers expressed the view that gender equity was developed to promote and advance women and girls. Student 6 (Male, College P) stated, “The first thing people perceive is that gender equity is all about females. It talks about promoting females to match the level of males”. Student 1 (Male, College P) likewise commented, “Gender equity is all about women. It promotes the welfare and issues affecting ‘only’ women and girls in PNG”. Student 3 (Male, College M) argued “The males are disadvantaged as gender equity provides more opportunities for females than males”. These statements demonstrated a lack of understanding, awareness and knowledge about gender equity. The statements presented women and girls as the only beneficiaries of gender policies. These descriptions focused on advantaging women and girls over men and boys. In contrast, Student 7 (Female, College M), stated “Gender equity is about involving males and females through education to prepare for their successful careers, wellbeing and livelihoods”. Student 4 (Female, College P) likewise said “Gender equity is about recognizing potentials and capabilities for males and females to determine positive social and economic outcomes”. These statements called for equal recognition for males and females and pointed to a need for collaborative efforts through education to enhance the social and economic wellbeing of all.

Four pre-service teachers pointed out the legal rights of males and females, thereby eliciting legal discourse. Student 1 (Male, College P) stated, “Gender equity is all about deprivation of women’s legal rights by men in organizations and communities”. This statement indicated that women were considered more disadvantaged than men. It also pointed to male dominance and maintenance of patriarchal discourse. Two other pre-service teachers commented on rights in education. Student 3 (Male, College M) stated “Gender equity is essential because males and females should have equal rights to an education and opportunities. People often claim that education is a legal right and not a privilege”. Student 5 (Male, College M) likewise emphasised “No matter what, females and males all have equal rights to be recognized and be educated”. These statements presented males and females as equal beneficiaries in the provision of education opportunities regardless of gender differences.

Two pre-service teachers mentioned that gender equity was all about sharing ideas, thereby promoting discourse of ideology. Student 3 (Female, College P) stated “Both males and females must share ideas and make decisions that are beneficial for each other”. Student 5 (Female, College P) likewise stated, “In my understanding, gender equity is about sharing common ideas and beliefs that will help us to do things together as partners”. These statements emphasised collaboration and cooperation among males and females through discussions and in the decision-making processes. Pre-service teachers generally indicated that women and girls in PNG were suppressed, underrepresented and denied active participation in social, educational and economic engagements. Pre-service teachers also explicitly pointed out that promotion of gender equity was necessary because it enhances and provides equal opportunities and privileges for males and females. Most pre-service teachers indicated that gender equity involves equal rights and privileges to social, economic and educational benefits for both males and females, although some presented the erroneous view that gender equity favoured only women and girls.

10.2 Gender Equity in the Primary Teachers’ Colleges

The pre-service teachers discussed the current status of gender equity and constraints that impede pursuit of gender equity in the PTCs. Discourses concerning pedagogy, law, social justice; patriarchy, matriarchy and culture were raised.

10.2.1 Current Status and Practices of Gender Equity

Thirteen pre-service teachers discussed teaching methodologies, offerings of courses and assessment processes, at their respective colleges, thereby raising discourse about pedagogy. Pre-service teachers from both colleges generally indicated that gender equity courses and programs were not prominent. Student 1 (Female, College P) stated “There are no courses offered in the College to promote gender equity to prepare us to become agents of change”. Student 5 (Female, College P) likewise stated, “The College is not taking an active role in promoting gender equity through its courses, college programs and activities”. Student 1 (Female, College M) indicated, “I do not think that gender equity is adequately promoted in this College”. The first statement indicated that gender equity courses were not offered in College P. The other two statements cited the PTCs’ lack of action to offer courses, teach and organise gender programs and activities. The statements indicated that neither college was agentive in offering courses to promote and implement gender equity programs.

Other practices in the colleges were presented as variable in terms of promoting gender equity. Student 5 (Female, College P) stated, “The College administration and lecturers allow us to talk openly and freely in the classrooms and ask questions to express our views relating to gender issues”. This statement indicated pedagogical practices were gender equitable. However, Student 4 (Female, College P) stated “The lecturers lack in-depth content, knowledge and skills for promoting gender equity”. The statements indicated varying capacity and expertise of lecturers. Some female pre-service teachers mentioned disregard of certain rights, such as freedom, and lack of equal treatment that disadvantaged them, thereby invoking legal and social justice discourses. For example, Student 5 (Female, College M) highlighted, “We are locked in as ‘prisoners’ and we have no freedom. We are very restricted in our dormitories and have no freedom at all”. Student 3 (Female, College P) likewise stated, “Our Constitutional rights to freedom of movement and speech have always been denied by the college authorities”. The Constitution was invoked to oppose to restrictive practices in the College. From the researcher’s knowledge and experiences, most PNG colleges and universities, restrict females’ movements to protect their safety and wellbeing. The established rules and policies seemed to favour males more than females as indicated in the following statements:

The rules and policies of this College must be fair to males and females. We [females] are more heavily penalised for breaking the rules than the males. (Student 5, Female, College P)

Males have the advantage and freedom to study well in the classrooms whereas females are cramped in their rooms. Such disadvantages affect our tests and assessable tasks. (Student 3, Female, College M)

The first statement indicated that females were suppressed and denied natural justice. It also pointed out the need to promote fairness and social justice discourse in PTCs. The use of the modal auxiliary '*must*' stressed necessity to revise existing rules and policies that discriminate certain gender groups. The statement also supports the view that females are often punished for breaking educational, social and cultural rules (Aikman & Unterhalter, 2007; Griffen, 2006; World Bank, 2005). The second statement referred to issues of accessibility and provision for college facilities and study opportunities. The female pre-service teachers were denied access to conducive study areas, which disadvantaged their academic achievements and opportunities.

Four pre-service teachers discussed the need for free speech and expression. Student 1 (Female, College P) stated, "We must be given more freedom to speak about our rights that are not promoted in this College". Student 6 (Female, College P) likewise said "Every time, males tend to neglect our rights to speak freely". Student 1 (Male, College P) further highlighted, "The male pre-service teachers do not give any chances to females for their contribution of ideas". The statements indicated College P's lack of action to provide opportunities for females to express and share their ideas. They further pointed out that females were suppressed and denied their freedom of speech and expression, and indicated male supremacy and dominance in College P. In contrast, Student 4 (Female, College M) stated "Our College and lecturers provide more opportunities for females to freely express what we think and feel about gender inequity issues. We have equal rights with males to speak openly and freely". These comments also demonstrate that social and cultural ideologies and practices at the respective colleges may promote or disadvantage tenets of gender equity at the college and classroom environments.

10.2.2 Factors that Impede Pursuit of Gender Equity

Pre-service teachers in College P articulated some major factors that inhibited pursuit of gender equity. Themes that featured prominently in the discussions were male dominance, supremacy and suppression. Student 3 (Female, College P) stated, “It is obvious that males are in control of this College. It seems like men decide everything for us and we just follow and listen to them”. She continued, “I have seen females being suppressed or mistreated in this College. This is not a worthy experience for me as a female”. Student 6 (Male, College P) likewise stated, “One thing I observe is that women are suppressed and disadvantaged in this College”. The comments referred to practices in which males assumed social superiority and power to behave in ways that inhibit full participation and involvement by females. These comments support the view that females generally experience male domination and hegemonic discourses across social, cultural, professional and ideological domains (Fairclough, 1995; van Dijk, 1993).

Two female pre-service teachers in College P also shared some specific examples regarding male dominance and suppression in the classroom setting as presented below:

We keep very quiet in the classrooms in fear of boys criticising us if we make mistakes or say the wrong things in class. The males are always very dominant in class discussions and participation. (Student 1, Female, College P)

The attitude of respect and care is not there anymore with the young males. The males think they want to be our bosses and instruct us to always obey and do things for them. (Student 6, Female, College P)

The first statement presented females at College P as having to be passive in fear of being publicly criticised by their male counterparts. It presented males in a domineering and suppressing role in the learning process. The phrase ‘*we keep very quiet*’ described a sense of fear and the threat of intimidation by males in the learning environment. It indicates that females could not adopt a risk-taking approach to learn from their mistakes for fear of criticism from the male pre-service teachers, which limits the ways in which they could learn. The second statement presented male pre-service teachers as adopting a socially superior attitude and undermining females’ potentials and capabilities to perform tasks and fulfil their responsibilities. These statements identified

the need for lecturers at College P to alleviate female fearfulness and male dominance inherent in their present experiences. No pre-service teachers should be marginalised, threatened, alienated, humiliated, teased, rejected or excluded in the teaching and learning environment (Forlin, 2007).

The pre-service teachers also discussed their perceptions and observations regarding lecturer appointments and promotions, thereby raising aspects of administrative discourse. Student 1 (Female, College P) stated, “The men are promoted to higher positions and consequently they seem to hold all the senior positions. They exclude females from participating and it seems like females are missing their voices in the decision-making process”. Student 4 (Female, College P) likewise contended, “Male lecturers are taking control of all the management and senior positions. They do not seem to allow women to hold any leadership positions”. These remarks indicated that women were being denied positions of authority and responsibility at College P: they were disempowered. In contrast, some pre-service teachers shared examples of female supremacy and dominance in College M, thereby invoking matriarchal discourse as demonstrated in the following statements:

Females are better off than the males because leadership responsibilities are given to them more than the males. (Student 2, Male, College M)

Males in this College are being treated unfairly and they are disadvantaged compared with the females. The females are given priority over the males. Many leadership responsibilities are given to female lecturers, even the position of College Principal. (Student 3, Male, College M)

These statements appear to present women as socially and culturally superior to their male counterparts because they come from a matriarchal society. Unlike College P, men were suppressed, underrepresented and denied social responsibility and leadership in College M. The comments indicated that males do not fit into the dominant culture that influenced distribution of positions, power and interpersonal relationships in a matriarchal cultural setting. The experiences described at both colleges align with the view that gender ideologies and discourses influence social and cultural practices as well as rules and distribution of positions, duties, power and responsibilities (Aikman & Unterhalter, 2007; Griffen, 2006; Subrahmanian, 2005).

10.2.3 Factors that Promote Pursuit of Gender Equity

The pre-service teachers voiced some major factors that they considered would promote gender equity. The concepts of equality, fairness and equal opportunity were emphasised, thereby raising a discourse of social justice. Student 3 (Female, College P) stated, “Our lecturers, the Principal and other pre-service teachers have influenced our thinking about gender equity and how we should treat each other”. This statement pointed out that promoting gender equity had a positive influence on pre-service teachers’ perceptions, mindsets and social relationships. Student 4 (Female, College M) also stated “Some lecturers promote gender equity by giving us equal time and opportunity to participate in their lectures. They also treat us well regardless of our gender differences”. The statements illustrated equal distributive practice and inclusion to accommodate pre-service teachers regardless of gender. Some pre-service teachers articulated their own personal experiences and positive influences as a result of some lecturers in Colleges P and M promoting and implementing gender equity as shown in the subsequent statements:

The course that we did on gender equity helped me to understand others better. I learnt the values of respect, love and tolerance. I saw a lot of males listening to us and allowing us to talk freely in group discussions and activities. (Student 2, Female, College P)

My behaviour and attitudes are different since we have done some topics in gender equity. It instilled good discipline and positive attitudes and mindsets. (Student 3, Male, College P)

Culturally, males and females are not supposed to sit together, look at each other directly with their eyes or even touch the opposite sex. My cultural perspectives have changed because of the influence and concepts of gender equity. (Student 1, Female, College M)

Many of my lecturers influenced me especially in my thinking, actions and behaviour. I was not a good person in high school and I did not want to talk to girls or listen to them. Since I came to this College, most of my attitudes and behaviours have changed. I am now seeing girls differently and listening to them more. (Student 5, Male, College M)

The first statement underscored the influence of self-respect, personal identity and respect for others. The influence and impact of a gender equity course provided a

conducive environment, which facilitated freedom of speech, expression and discussion. The second statement featured social and cultural transformation towards self and others. It demonstrated positive mindset and discipline. The third statement pointed to cultural mindsets and practices in a traditional setting, followed by personal change. The last statement presented lecturers as facilitators to transform pre-service teachers' social attitudes and behaviours. These examples explicitly indicated that teaching aspects of gender equity could influence social and cultural transformation. The statements also support the view that provision of gender equity education and positive institutional practices can bridge gender inequity gaps and influence social change (UNGEI, 2010; UNICEF, 2004, 2005; Vatnabar, 2003).

The pre-service teachers at both colleges indicated that some lecturers at both colleges facilitated gender equity programs and activities. The existing rules, policies and practices in College P tended to favour males more than females. The females in College P explicitly expressed dissatisfaction because they were denied equal participation, treatment and opportunities. The fundamental freedom and choices were not equally available to females and males. Male supremacy, dominance and suppression were articulated as major inhibiting factors in pursuit of gender equity in College P. In College M, however, it was reported that males were more suppressed and disadvantaged. Pre-service teachers from both colleges indicated that the dominant regional culture influenced distribution of positions, authority and maintained interpersonal relationships. Despite the many challenges and inhibiting factors that constrained the pursuit of gender equity, many pre-service teachers shared positive personal experiences. Many pre-service teachers were positively influenced by their lecturers, gender programs and activities provided in the colleges. The provision of even limited gender equity education has instilled positive discipline, self-respect and recognition for personal differences and diversity.

10.3 Gender Equity in the Traditional Communities

The pre-service teachers discussed the current status and practice of gender equity in the traditional communities and identified factors that impeded or promoted pursuit of gender equity. In their deliberations, several discourses were invoked including discourses of culture, patriarchy, social justice, matriarchy, religion and globalisation.

10.3.1 Current Status and Practices of Gender Equity

The pre-service teachers mentioned cultural expectations, beliefs and practices. Student 6 (Male, College P) stated, “People’s behaviour and way of life is guided by their cultures, beliefs and expectations of the traditional communities”. Student 5 (Female, College P) likewise stated “There are very strict traditional rules and expectations for men and women and girls and boys”. She also said “Often times, men are not penalised if they disobey the traditional rules, but women are heavily blamed, discriminated against and penalised for not living up to the cultural expectations”. These statements pointed out that women and girls are often disadvantaged by the embedded traditional patriarchal rules and expectations. They illustrate that cultural rules and expectations favour males more than females. These statements are aligned with the view that females are often punished for breaking social and cultural rules (Aikman & Unterhalter, 2007; Griffen, 2006; World Bank, 2005). These comments also reflect that gendered duties and responsibilities are socially and culturally determined and based on unequal power relations between men, boys, women and girls. These comments further support the view that social and cultural practices can be thought of as a way of favouring certain gender and excluding others (Fairclough, 1990, 1992, 1995).

College P pre-service teachers, thereby raising patriarchal and cultural maintenance discourses, raised the denial and underrepresentation of women in leadership roles and responsibilities. Student 3 (Female, College P) stated “In our culture, women are not allowed to speak in public or make decisions for the communities”. Student 1 (Male, College P) also emphasised “In my village, women and young girls do not have equal opportunities to express themselves”. These statements pointed out that women were suppressed and denied active engagement in social and cultural activities. The comments presented males as being beneficiaries of the existing social and cultural beliefs and practices. Males were also recognised as socially superior and more advantaged than the females as indicated in the following statements:

Our traditional cultures are very strict and they only recognise men as leaders. Men are well respected and they have a place [an important role] in our traditional societies. Women are not respected and their place is in the house and gardens.

The women are confined to family and domesticated duties and responsibilities.
(Student 5, Female, College P)

Men are generally expected to take a lead in decision-making and taking care of families by providing them a sense of strength and security. A lot of our cultures still prefer men to be leaders than the women. (Student 4, Male, College P)

These statements illustrate that males were culturally preferred as leaders. The comments noted that the division of labour was socially and culturally determined where women and girls were placed in the homes and males in the public sphere. Both comments highlighted male supremacy, patriarchy and cultural discourses. These statements pointed out that social and cultural values, norms and ideologies which are in direct opposition to the tenets of gender equity are deeply embedded in the traditional PNG communities.

10.3.2 Factors that Impede Pursuit of Gender Equity

The pre-service teachers discussed some major factors that impeded pursuit of gender equity in the traditional communities of PNG. Pre-service teachers mentioned key themes such as inferiority, low social class, control and disadvantage. The succeeding comments were site specific and only expressed by pre-service teachers from College P. Student 1 (Male, College P) stated “Culturally men see women as inferior or low class and a weaker sex. They must be under the care, protection and control of men. This is the mindset of most people in PNG traditional communities”. Student 1 (Female, College P) likewise commented “I find it difficult because males seem to take control of everything and I sometimes feel helpless and defeated”. Student 2 (Male, College P) also argued that “Culture has disadvantaged women to seek freedom and equal participation”. These remarks indicated that women were suppressed, underrepresented, denied, and at times, disempowered from becoming active participants in the social and cultural activities. The comments highlighted male dominance and supremacy in traditional PNG settings. These practices support the view that the dominant gender positioning is patriarchal and authoritarian as it focuses on respect of, and obedience to, males to maintain the status quo (Kreisberg, 1992).

The following comments by pre-service teachers illustrated that being educated had little influence or impact in pursuit of gender equity in traditional communities. Student

3 (Male, College P) stated “Our cultural beliefs, practices and mindsets are so strong even though we are educated”. Student 6 (Male, College P) likewise explained, “We are talking about promoting gender equity as educated people but the majority of people in PNG live in rural societies. Our cultures are so strong that even the western influence had very little impact”. Student 3 (Male, College P) moreover commented, “Women are being suppressed, controlled and their destiny is being decided by men in our respective communities even if women are educated”. These statements pointed out that the influence of western ideologies and education has little or no impact in traditional PNG communities because of the encrypted social and cultural belief systems and practices. Women and girls are disadvantaged, suppressed and disempowered from taking an active role in pursuit of gender equity. Culture was presented as the major constraint to the promotion of gender equity. The statements support the view that male dominance and hegemony constrained freedom and emancipation of females in social, cultural and professional aspects of life (Fairclough, 2009b; Grundy, 1987; Maddock, 1999; van Dijk, 2008; Young, 1989).

The Highlands region was singled out by some pre-service teachers as one of the most suppressive regions in PNG. For example, Student 1 (Female, College M) stated, “Most men think that they own their wives. They sexually abuse or beat them up if they do not listen or follow their instructions. The women are somehow seen as their slaves”. Student 3 (Male, College M) likewise stated “Men seem to have more authority and dominance to look after the family and to make decisions for them”. Student 4 (Male, College M) further emphasised “Men think they have the power to control all things from family to businesses and even politics”. The statements pointed to male supremacy, dominance and enslavement of women. They indicated that women were being abused, and suppressed, and disempowered from seeking emancipation and freedom in their lives. The comments indicated male hegemony and power over females in all aspects of life. These statements agree with the Asian Development Report (2006) which stated that females continued to face harsh inequalities and prejudices in all facets of their social, cultural, professional and economic lives in PNG.

In contrast, three pre-service teachers mentioned women as powerful, leaders and decision-makers, thereby invoking matriarchal discourse. Student 1 (Female, College P) indicated, “In my culture, in the ‘Autonomous Region of Bougainville’, men have a

lot of respect for women who become powerful. The women make decisions and tell the men what to do in the communities”. She further stated, “Men rely on women for advice and decision-making”. The remarks pointed out that men were being suppressed and disempowered from pursuing liberation and choice in their lives. The statements indicated female supremacy and dominance hence maintaining patriarchal discourse. Unlike in patriarchal cultures, women in the patriarchal societies were positioned as powerful and domineering. Student 6 (Male, College P) also stated “In the New Guinea Islands region [in PNG], we treat women higher than men. Women are generally respected and they do make a lot of decisions for the families”. For example, Student 3 (Male, College M) commented, “When I came to this College, I observed that females make decisions for the land and they are respected as it is a patriarchal society”. These statements indicated that women maintained high social status, recognition and power relations over men in such a patriarchal society.

Four pre-service teachers presented church doctrines, beliefs and practices as obstacles to the promotion of gender equity, thereby invoking religious discourse. Student 4 (Male, College P) highlighted, “Our church does not allow women to preach or even to go close to the pulpit and if they disobey then they are expelled from the church”. He also said “Our church doctrines and beliefs promote gender inequity and make women more suppressed”. Student 3 (Male, College M) likewise stated, “Women are disadvantaged by most churches and allowing only men to lead in church activities”. The statements illustrated that women were suppressed and excluded from active involvement and participation in the church activities even in patriarchal communities. Women were being penalised and punished for not upholding the rules and doctrines of the churches. Women and girls were denied access and privilege to exercise their social and spiritual freedom in faith-based activities. Two other pre-service teachers presented similar views as indicated below:

I am not against churches but they have doctrines or laws for women to submit to men and live under their headship. We have no rights to talk in churches or even to lead in any church organised activities. This is not fair and I think the churches are encouraging gender inequity by allowing only men to participate in church activities. (Student 3, Female, College P)

Churches do not allow women to lead in church-based activities. Some vocations such as bishops or pastors are only reserved for men. Churches must tell us how to treat women fairly. (Student 2, Female, College P)

The first statement demonstrated a lack of fairness and equal recognition of females in church roles and functions. The second remark stressed that women were denied active participation from religious activities and excluded from certain activities or positions in the church hierarchy and structure that were reserved for men. The statement indicated maintenance of male supremacy, dominance and patriarchal discourse. Both statements pointed out that the exclusion and suppression of women were legitimised by the church rules and doctrines. The comments also indicated that the role of religious discourse has legitimised and perpetuated gender inequality.

Despite the negative comments regarding the role of churches and how they promote gender inequality in their doctrines and church structure, other pre-service teachers stated that some churches were promoting gender equity. For example, Student 1 (Male, College P) stated “Some churches are promoting gender equity because they claim that the first woman [Eve] was created by God from a man’s [Adam’s] rib. Therefore, women are to be treated equal and they are to be loved and respected”. He further added, “This kind of teaching allows for change in the mindset and allows women to be given equal opportunities. The Bible talks about men, women and children respecting each other and working together as a family”. The comments highlighted a need for equal participation, recognition and opportunities in churches for all members of the communities. Student 2 (Male, College P) also presented a positive view of the role of religious discourse by stating “Some religion encourages gender equity by reassuring men and women to love and respect each other. I often witness that men who are Christians respect their wives, children, family and church members”. The statement presents Christian men as being respectful and loving to their own family members and other extended members of the church.

The pre-service teachers presented existing social and cultural structures in most traditional communities as favouring men and boys over women and girls. They further indicated that women are often criticised or penalised for breaking the cultural norms, practices and belief systems that are deeply entrenched in the livelihoods of the people. Women and girls were presented as suppressed and excluded from leadership

responsibilities. Females were reported to be suppressed and removed from being active social agents in pursuit of social and cultural transformation. In contrast, some commentaries in matriarchal cultures indicated that women maintained a high social status, recognition and power relations over men. Pre-service teachers presented a positive view about religious discourses and church practices. They highlighted that individuals and family members through Christian beliefs, practices and doctrines supported themes of social justice discourse such as respect and love.

10.4 Conclusion

Most pre-service teachers presented gender equity as promoting fairness, equity and ensuring equal participation and opportunities for males and females in education to advance people for their wellbeing and survival. Pre-service teachers explicitly pointed out that promotion of gender equity was essential because it enriches and offers equal opportunities and privileges for males and females. The pre-service teachers also asserted that males and females should have equal rights and privileges to teaching and learning at the college and classroom levels. The pre-service teachers indicated that lecturers at both colleges offered some aspects of gender equity programs and activities. Fundamental freedom, liberty and choices in general were not equally available to females and males in the two colleges. Male supremacy, dominancy and suppression were highlighted as major inhibiting factors in the pursuit of gender equity in College P. In College M, however, males tend to be more suppressed and disadvantaged, which limited their potential and ability to promote gender equity. The prevailing culture in each college influenced the distribution of positions and power, and interpersonal relationships. On a positive note, some pre-service teachers were clearly influenced by their lecturers and the gender programs and activities were implemented in both colleges. Some pre-service teachers explicitly expressed that the provision of gender equity education has instilled positive discipline, self-respect and recognition for personal differences and diversity.

Culture was presented as a major factor that impeded effective pursuit of gender equity. Male dominancy and hegemony were reported to constrain freedom of speech and expression and social recognition for females in College P. However, the pre-service teachers indicated that males in College M were being suppressed,

disempowered social and educational choices and services. Unlike in patriarchal cultures, women in the matriarchal societies were positioned as powerful and domineering. It was clear from the analysis that cultural belief systems and practices and gender ideologies formed the basis of social and cultural norms, practices and rules for both colleges in their neighbouring rural communities. The pre-service teachers pointed out that despite being educated or being influenced by western ideologies, culture was deeply embedded to the livelihoods of staff, pre-service teachers and the local people. Religious doctrines and structures were also identified as major impediments in the pursuit of gender equity. The exclusion and suppression of women were often upheld by church rules and doctrines. The pre-service teacher's comments indicated that biblical discourse was used to legitimise and perpetuate gender inequity. However, some churches were presented as promoting equal participation, recognition and opportunities for all members of families and communities. Such positive engagement by these churches aimed to overcome and transform the gender inequity being perpetuated and maintained by religious practices, doctrines and structures.

Chapter 11 Synthesis of the Study

11.0 Introduction

Chapter 11 encompasses, integrates, consolidates and analyses the findings from the interviews with NDOE Officers, Principals, and Heads of Strand, and the focus group discussions with lecturers and pre-service teachers. Major findings, discourses and themes are identified, analysed and summarised from within, across and between participant groups. The synthesis compares and contrasts main features and ideas presented by different participant groups and from the literature review. Divergent interpretations and possibilities are presented, however, they are addressed through observations of repeated patterns within and across the data. The major findings are initially consolidated and captured under the same frames of analysis that were used to structure the analysis of the interviews and FGDs: general understanding of gender equity, gender equity in PTCs, gender equity in traditional communities, the GEEP and the GESP, and gender equity at the NDOE.

The synthesis presents robust patterns in discourses and associated themes within, between and across participant groups and in the literature review. Moreover, it identifies relationships between discourses that apparently characterise particular groups and the important ideas/themes that emerge in the findings. The analysis then synthesises and presents major findings that occur across the analytical frames. These are presented separately to minimize repetition. The second synthesis addresses partnerships and collaboration to promote gender equity; ideological and financial influences of religion, colonisation, globalisation and social and cultural transformation to promote gender equity.

11.1 Synthesis within Analytical Frames and Literature

The discourses and themes identified in the analyses of participant group data and the literature review are summarised in Table 11–1 which shows where the discourses and themes contributed to the analyses and by whom. The ticks indicate where the discourses and themes were invoked and the numbers specify chapter numbers and identify which participant groups mentioned particular discourses and/or themes. The

discourses and themes have been arranged according to their prominence in the interviews and FGDs. The findings regarding ‘gender equity at the NDOE’ were only gauged from the NDOE officers and the Principals because other participants do not generally have access to and have limited knowledge of, the practices at the headquarters. Similarly, information regarding the GEEP and the GESP was not sought from the pre-service teachers because they did not have access to the gender equity policies.

Table 11–1: Discourses and Themes across the Participant Groups and Literature Review

Discourses	Themes	Analytical Frames					Literature Review
		General Understanding of gender equity	Gender equity at NDOE	Gender equity in PTCs	Gender equity in traditional communities	The GEEP and the GESP	
Culture	Beliefs, practices, norms, languages, gendered roles, land, bride price, polygamy, preferences, kinship, transformation, stereotypes	✓ 6.1, 7.1, 8.1, 9.1, 10.1	✓ 6.2, 7.2	✓ 6.3, 7.3, 8.3, 9.3, 10.3	✓ 6.4, 7.4, 8.4, 9.4, 10.4	✓ 6.5, 7.5, 8.5, 9.5, 10.5	✓ 2.1, 2.2, 2.4, 2.6, 3.7
Social justice	Equal opportunity, equal capacity, recognition, rights, sameness, unfair, biasness, inequity, fairness, inferior, second-class citizen	✓ 7.1, 8.1, 9.1, 10.1	✓ 6.2, 7.2	✓ 6.3, 7.3, 8.3, 9.3, 10.3	✓ 6.4, 7.4, 9.4, 10.4	✓ 6.5, 7.5, 9.5, 10.5	✓ 2.6, 3.2, 3.3
Patriarchy	Dominance, hegemony, suppression, exclusion, tribal leadership, decision-making, social and cultural status, inheritance, head of family/tribe	✓ 6.1, 8.1	✓ 6.2, 7.2	✓ 7.3, 8.3, 9.3, 10.3	✓ 6.4, 7.4, 8.4, 9.4, 10.4	✓ 9.5, 10.5	✓ 2.4, 2.5, 2.6
Power	Governance, hegemony, dominance, authority, domestic violence, decision-making, directives, influence, control	✓ 6.1, 8.1, 9.1	✓ 6.2, 7.2	✓ 7.3, 9.3	✓ 6.4, 7.4, 8.4, 9.4	✓ 6.5, 8.5, 9.5	✓ 4.3.1, 4.3.2, 4.3.3, 4.3.4
Organisation	Research, funding, training, workshops, awareness, in-services, distribution, resources, monitoring	✓ 9.1	✓ 7.2	✓ 6.3, 7.3, 8.3, 9.3	✓ 6.4, 7.4, 8.4, 9.4	✓ 6.5, 7.5, 8.5, 9.5	✓ 1.6, 1.12
Globalisation	Flow of ideas, Flow of people consultants, Flow of money, Flow of technology, International relationships, collaboration, partnership	✓ 7.1, 8.1	✓ 7.2	✓ 7.3, 8.3	✓ 6.4, 8.4, 9.4, 10.4	✓ 7.5, 8.5, 9.5	✓ 1.3, 2.7, 2.8, 2.10
Politics	Leadership, authority, power, responsibility, relationships, decision-making, funding, ownership, representation, governance	✓ 6.1, 8.1	✓ 6.2, 7.2		✓ 7.4, 8.4, 9.4, 10.4	✓ 8.5, 9.5	✓ 2.10

Discourses	Themes	Analytical Frames					Literature Review
		General Understanding of gender equity	Gender equity at NDOE	Gender equity in PTCs	Gender equity in traditional communities	The GEEP and the GESP	
Pedagogy	Teaching, learning, assessment, curriculum, courses, programs	✓ 9.1	✓ 7.2	✓ 6.3, 7.3, 9.3, 10.3		✓ 7.5, 8.5, 9.5, 10.5	✓ 2.11
Administration	Recruitment, promotion, monitoring, evaluation, responsibility, ownership, visitations, governance		✓ 7.2	✓ 6.3, 7.3, 8.3, 9.3, 10.3		✓ 6.5, 7.5, 8.5, 9.5	✓ 2.12
Matriarchy	Dominance, hegemony, suppression, exclusion, leadership, land, decision-making, kinship	✓ 10.1		✓ 7.3, 8.3, 9.3, 10.3	✓ 6.4, 7.4, 9.4, 10.4		✓ 2.5
Religion/Biblical	Church practices, doctrines, headship, love and respect, church leadership, dominance, hegemony	✓ 8.1, 9.1		✓ 7.3, 9.3	✓ 7.4, 9.4, 10.4		
Law/Legal	Constitution, rights, second-class citizens, International commitments, domestic violence, Directive Principles	✓ 6.2, 9.2, 10.2		✓ 10.3	✓ 7.4	✓ 8.5	
Finance	Donor agencies, budget, funding, training, resources, recruitment, consultants		✓ 7.2	✓ 7.3, 9.3		✓ 7.5, 8.5	✓ 2.8
Health	HIV/AIDS, diseases, wellbeing, treatment, mental and physical condition	✓ 6.1, 7.1		✓ 9.3	✓ 7.4	✓ 6.5	✓ 2.2, 2.9
Anti-globalisation	Irrelevancy, dependency, cultural and ideological clash, dominance		✓ 7.2			✓ 10.5	

Note: The numbers refer to section numbers in each of the chapters and literature review.

The tabular presentation of the coverage of discourses and themes in relation to the five frames of analysis and the literature review (Table 11–1) facilitates identification of patterns in the analyses and gaps in the literature. For example, in relations to patterns in the coverage of discourses and themes in the five frames of analysis, Table 11–1 shows that matriarchal and religious/biblical discourses were absent in the GEEP and the GESP. The placement of discourses in descending order of prominence shows that culture, social justice and patriarchal discourses were very prominent and finance, health and anti-globalisation discourses were the least prominent. The tabular summary also demonstrates that religious/biblical, legal and anti-globalisation discourses were cited by the participants but absent in the literature.

The identification of commonalities and distinctive discourses invoked by different participant groups in relation to each of the five analytical frames is facilitated in Table 11–2. It also clearly shows which particular groups provided data pertaining to the five frames of analysis. Specifically, all participant groups provided data on General Understanding of Gender Equity, Gender Equity in PTCs and Gender Equity in Traditional Communities. However, data regarding the GEEP and the GESP were gauged from all participant groups except pre-service teachers, and data regarding Gender Equity at NDOE were gauged from the NDOE officers and the Principals. The differential data collection in relation to the five frames of analysis reflected the different levels of access that the various participant groups had to certain information and practices.

Table 11–2: Identification of Commonalities and Distinctive Discourses for Participant Groups

Analytical Frames	Participant Groups	Discourses														
		Social Justice	Culture	Power	Organisation	Globalisation	Patriarchy	Administration	Pedagogy	Matriarchy	Religious/Biblical	Politics	Law/Legal	Finance	Health	Anti-globalisation
General Understanding of Gender Equity	NDOE Officers	✓	✓	✓		✓					✓	✓	✓		✓	
	Principals	✓	✓			✓									✓	
	Heads of Strand	✓		✓		✓	✓				✓					
	Lecturers	✓	✓						✓		✓					
	Pre-service teachers	✓								✓						
Gender Equity in PTCs	NDOE Officers	✓	✓		✓			✓	✓							
	Principals	✓		✓	✓	✓	✓	✓	✓	✓	✓			✓		
	Heads of Strand	✓			✓	✓	✓	✓		✓				✓		
	Lecturers	✓	✓	✓	✓		✓	✓	✓		✓			✓		
	Pre-service teachers	✓	✓				✓		✓	✓						
Gender Equity in Traditional Communities	NDOE Officers	✓	✓	✓	✓	✓	✓			✓						
	Principals	✓	✓	✓	✓		✓			✓	✓	✓			✓	
	Heads of Strand	✓	✓	✓	✓		✓			✓		✓				
	Lecturers	✓	✓	✓	✓	✓	✓			✓	✓	✓				
	Pre-service teachers	✓	✓			✓	✓			✓	✓					
The GEEP and the GESP	NDOE Officers	✓	✓	✓	✓	✓		✓							✓	✓
	Principals	✓	✓		✓	✓		✓	✓					✓		
	Heads of Strand		✓	✓	✓	✓		✓	✓			✓		✓		
	Lecturers	✓	✓	✓	✓	✓		✓	✓			✓				
Gender Equity at NDOE	NDOE Officers	✓	✓	✓								✓		✓		
	Principals	✓		✓	✓	✓		✓	✓		✓	✓		✓		✓

Numerous patterns concerning commonalities and distinctive discourses invoked by different participant groups can be discerned in Table 11–2. For example:

- all participant groups raised the discourse of social justice when discussing their understanding of gender equity in PTCs, and gender equity in traditional communities;
- only Principals, Heads of Strand and the NDOE officers invoked discourses of finance;
- NDOE officers and Principals invoked more discourses than the other participant groups; and
- Pre-service teachers invoked fewer discourses than the other participant groups.

Many other patterns can be identified in Table 11–1 and Table 11–2. They are presented and elaborated on in the sub-sections below while the synthesis across frames of analysis is presented and elaborated on in Section 11.2.

11.1.1 General Understanding of Gender Equity

Participants in this study articulated a wide range of concepts, ideologies and discourses comprising multiple themes when expressing their understanding of gender equity as explicitly indicated for categorised groups in Chapters 6, 7, 8, 9 and 10. The concepts of ‘equity’, ‘equality’ and ‘equal opportunity’ were not clearly understood by most participants (e.g. p.113.). The concepts were often used interchangeably leading to confusion and misunderstanding in the interviews and discussions. Other concepts such as ‘gender’, ‘sameness’ and ‘gender inclusive curriculum’ also proved difficult to identify and understand in respondents’ discourses in PNG’s social and cultural context. Moreover, the participants’ understandings of concepts such as ‘equity’ and ‘equality’ did not align well with the GEEP and from the literature. The demonstrated lack of understanding of gender discourses and ideologies indicated that the promotion, awareness, access to and adequate use of the gender policy documents at the NDOE, in colleges and in PTC classrooms were minimal or non-existent. It should also be borne in mind that English is the third or fourth language for most participants so the subtleties of academic and bureaucratic English may not have been well understood.

The Heads of Strand, some lecturers and pre-service teachers had been more articulate and surer and demonstrated better understanding of gender concepts and ideologies than Principals and the NDOE officers. Both Principals in their attempt to promote gender equity continued to

uphold patriarchal and matriarchal ideologies, discourses and practices. Arguably, they tended to defend their respective ideologies, beliefs and practices and were not promoting and implementing gender equity policies and related programs. Many lecturers expressed confused notions in their attempt to define gender equity (e.g. p.165, 167). Some lecturers, especially females, expressed regret at not possessing such essential knowledge, skills and understanding of gender equity. The NDOE officers, in many instances, had expressed difficulty in articulating gender concepts and ideologies even though other participant groups regarded them as custodians of the gender equity policies. Their demonstrated lack of understanding of gender concepts and ideologies presented a major obstacle in the promotion and implementation of gender policies and related activities.

The findings indicated that training about gender knowledge and concepts was essential, however, the NDOE has apparently failed in its responsibility to provide adequate training and awareness for implementers. The research literature demonstrates that policies and educational reforms become ineffective because of a lack of understanding, sufficient resources and relevant practical pedagogical strategies (Kavanamur & Okole, 2004; McLaughlin, 1996; O'Donoghue, 1994). Moreover, the research literature calls for a better understanding for gender equity concepts because these notions are connected with various ideologies and pedagogical practices (PNG NDOE, 2002; Solimon, 2009; USAID, 2008; Wadham et al., 2006). The findings indicated that social, cultural, educational and pedagogical predispositions were inconsistent with the global understanding of the notion of gender '*equity*' as fair behavior, and this has posed great difficulty in people's efforts to promote gender equity.

11.1.2 Gender Equity at the National Department of Education

Perceptions of gender equity at the NDOE were discerned from the interviews with the four NDOE officers and two principals only because other likely participants did not have access and opportunities to witness gender equity activities at the Head Office. At the lower level in the divisions both males and females were positioned as agents of social development and activities. They recognised each other's responsibilities and worked collectively as a team. Both men and women were empowered and presented as social actors through equal participation in the decision-making processes. However, at the senior and top management levels, NDOE officers, especially females felt disempowered and denied equal participation, representation and involvement in the pursuit of gender equity. Patriarchal discourse and dominance were apparent in promotional practice but not among lower level workers, i.e. the

organisational stratification of the workforce was still male gender dominated. The tenets of gender equity were generally practised among colleagues, but not in the organisational structure. The organisational structure maintained and reinforced patriarchal dominance, discourses and ideologies.

The promotion and implementation of gender equity and associated practices remained ineffective for the participating divisions at the NDOE. Female officers were reported to be suppressed at the NDOE in terms of recognition, promotion and appointments at the senior bureaucratic levels. Despite their experience, qualifications and leadership potentials, female officers were suppressed by male dominant regimes and structures. Numerous scholars at the international level indicated that women and girls faced teacher and institutional bias regularly (Carlone et al., 2015; Eastman, 2018; Nurnberger et al., 2016; Rahimi & Liston, 2009). Generally, educators and authorities across the world often do not notice this bias (Towery, 2007). Cooky, Messner and Musto (2015) similarly maintain that women and girls regularly face bias in the schools and place of work internationally.

The unequal treatment of females practised by males and a lack of sharing responsibilities explicitly reflects social and cultural inequality that are interwoven into community and organisational practices. The females at the NDOE continue to face inequality, discrimination, domination and abuse in their professional experiences and practice at work. Commentators in the literature advise that if nothing is done to educate and recognise women, then the low social and cultural values of women will always be maintained and continue to be the main factors contributing to gender inequities and social injustices (Aikman & Rao, 2012; Hinton & Earnest, 2010; Meleis, 2005; Sen, 2008). The analysis identified that senior officers at the NDOE had power over others and sustained a high level of competition and authority. There was evidence of male domination and hegemonic discourses across social, cultural, professional and ideological domains in the structures and functions of divisions at the NDOE. The findings demonstrated that the NDOE structure upholds, perpetuates and strengthens patriarchal discourse, influence and hegemony. The findings indicated that there was much talk about gender equity discourses but very little action, especially at the senior management level (e.g. p.183). The rhetoric about promotion of gender equity was mutual among most participants but very few participants such as NDOE and Principals had demonstrated personal ethical and moral principles that actually engaged in gender programs and activities at the national level.

11.1.3 Gender Equity in Primary Teachers' Colleges P and M

Teacher education programs should incorporate gender equity strategies in both theory and practice so that new teachers are able to implement gender concepts well and with confidence especially in rural environments (Eastman, 2018; Eppley, 2015; Galliano, 2003; Subrahmanian, 2005). In the context of the PTCs in PNG, this involves many aspects of gender equity such as inclusion of gender equity in the PTC curriculum and; pedagogical practices, equitable interactions among and between staff and pre-service teachers, and equitable career promotions.

Most participants indicated that gender equity was partially offered and incorporated into existing courses. However, most lecturers (Chapter 9, p. 168) and pre-service teachers (Chapter 10) contended that gender equity courses were not prominent or effectively resourced to achieve maximum results. Principals, lecturers and pre-service teachers invoked a discourse of pedagogy and expressed the view that gender equity curriculum, pedagogies, professional interactions and experiences should be given more prominence at the college and classroom levels. It was a major concern when the Heads of Strand did not discuss pedagogy because they were directly responsible for the courses and programs offered at their strand and at department levels in PTCs. The positive finding was that Principals and Heads of Strand did not invoke discourse of culture when discussing gender equity in PTCs. Unlike other participant groups, they did not identify culture as a major impediment to promote and implement gender equity at the college level unlike other participant groups. Lack of funds, limited teaching resources and materials, specialised personnel and training were identified as major limitations that inhibited effective promotion and implementation of gender equity as indicated in Chapters 6, 7, 8, 9 and 10. For example, most participants expressed disappointment in the lack of availability of and access to the gender equity policy documents in both colleges and the NDOE. The findings clearly indicated that there was no administrative structure and implementation framework to promote gender programs and activities at the college level (e.g. p. 212). The responsible authorities (NDOE) and implementers (Principals, HOS and lecturers) were evasive or non-committal and they distanced themselves as active implementers in the pursuit of gender equity. The findings indicated that pre-service teachers were not adequately provided with in-depth gender knowledge and skills in preparation for their future careers as teachers. In addition, the quality of their experience in gender equity education, participation in gender-related programs and benefit from such gender-related activities were minimal. This is a common problem experienced in many teacher education programs around the world (Cayleff et al., 2011; Eastman, 2018). Participants indicated that gender policies and resources were scarce in the

divisions at NDOE and colleges. Notwithstanding the issues that were reported, many pre-service teachers highlighted positive attitudinal and behavioural transformation through courses and programs that promoted gender equity.

The findings indicated that female pre-service teachers and staff from patriarchal College P were suppressed, discriminated against, denied social and leadership responsibilities and excluded from decision-making processes. They expressed disappointment and dissatisfaction in the provision and support for academic and social services. In contrast, male staff and pre-service teachers in College P were satisfied and defended their positions of power and responsibility. Male pre-service teachers were also advantaged over female pre-service teachers. Females were restricted and given limited opportunities to use facilities and become leaders at the college and classroom levels. The findings demonstrated that women were unable to negotiate about such constraints in order to participate meaningfully in different opportunities. On the other hand, males in matriarchal College M were excluded and disadvantaged from social and education responsibilities and social services. Male pre-service teachers were also not given opportunities to enjoy the provision of academic and social services. Male lecturers and pre-service teachers expressed bitterness and disappointment in the way they were treated at College M. In contrast, female lecturers and pre-service teachers at College M were enjoying privileges and opportunities provided for them. Such unequal practices indicated that gender inequity was apparently institutionalised as the norms, processes and structures of PTCs and present barriers to equitable outcomes.

The findings indicated that patriarchal, matriarchal and cultural discourses and ideologies were aggressively defended and protected in both colleges in relation to promotions, appointments and educational and social benefits (e.g. p.150). Both institutional structures maintained and strengthened patriarchal and matriarchal dominance, discourses and ideologies. The literature affirms that gender inequalities arise from unequal power relations between males and females, and hence assessments of gender equality need to capture the relational dimensions of gender inequality (Fairclough, 2001, 2015; Londono & Oscar, 2010; Rogers & Schaenen, 2014; Subrahmanian, 2005; Tasner & Gaber, 2017). According to the findings, the NDOE had very limited or little influence in correcting such deeply rooted practices. The churches as ultimate owners and part funders of the colleges confer a moral and legal authority in the decision-making of promotion and appointment processes. The findings explicitly

indicated that dominant matriarchal and patriarchal discourses together with church influence and biblical discourse created unequal power relations between men and women.

11.1.4 Gender Equity in Traditional Communities

Cultural multiplicity and geographical terrain in PNG pose great challenges and impediments in communication and transport, which hinders the dissemination of information about gender discourses and practices (Grimes, 1992; Nagai, 1999, 2004; Nettle & Romaine, 2000). Consequently, gender and family violence, abuse, rape, suppression and other violations of human rights, such as sorcery and witchcraft, receive little attention by government authorities, organisations and international communities. Of all the analytical frames, gender equity in the traditional communities invoked more discourses from all participants groups (Table 11–2). Culture, social justice, patriarchy, matriarchy and power were major discourses invoked by all participants. Most participants presented a common view that culture was part of their existence and should be preserved and protected at all times despite those who were suppressed especially women and girls. Consequently, through cultural consensus jobs and responsibilities were culturally specified and demarcated for males and females. Many findings found that contrary activities would definitely create tensions and conflicts (e.g. p.128). Therefore, women were often forced to believe and accept that tasks such as child rearing and domestic responsibilities were their normal obligation. The participants also presented a powerful normalisation process to maintain the hegemony of patriarchy in the family and traditional communities. This was a clear case of hegemonic influence, through which a controlled group or individuals are influenced to consent to power and domination and participate in the interest of the powerful without their own choice and free will (Gramsci, 1971; Hall et al., 1977; Herman & Chomsky, 1988; van Dijk, 1993, 1998, 2009).

Furthermore, the findings indicated that higher recognition; social status and leadership responsibilities were culturally bestowed generally to men. Women were subjected to and excluded from some specific social and cultural activities. They were also regarded as inferior and sometimes seen as objects. For example, in the patriarchal Highlands region the notion of ‘bride price’ produces passivity in women, who are regarded as objects and inferior in social status and standing. Such embedded beliefs and practices are currently apparent in institutional and government structures. This was evidenced in this study as disadvantaging and denying women and girls’ educational opportunities, appointments, promotions and even political and economic advancement. Moreover, many findings indicated that such cultural beliefs and

practices are reinforced by biblical doctrines and ideologies that support patriarchal discourse and practices. When biblical doctrines are read and preached to cultural groups that have similar ideologies (like patriarchy) in PNG, the suppression of females is augmented, perpetuated, legitimated and taken as divine ordination. Other participants mentioned the PNG Constitution (Heads of Strand) and colonisation (Principals) as contributing factors that strengthened male dominance and patriarchal ideologies in PNG. The colonisers (Britain, German and Australia) enforced social and cultural behaviors in relation to division of labor and responsibilities. The gendered ideology of the colonial states separated and confined wives and mothers in their homes (Waiko, 2013). The influence of predominantly male colonial administrators affirmed male dominance and male authority. Social and cultural practices, biblical doctrines, discourses of patriarchy and hegemony are major challenges to the tenets of gender equity and to social and cultural transformation in the traditional PNG communities.

In matriarchal societies, however, women were recognised and accorded leadership duties and responsibilities, but with limited powers such as dealing with land matters (Blackwood, 1997; Pasternak et al., 1997; Stone, 2000). Some HOS, female lecturers and Principal 2 expressed deep concern regarding negative attitudes and behaviours of men towards women and girls in matriarchal societies. Many findings indicated a patriarchal encroachment that usurped women's participation in performing their duties and responsibilities (e.g. p.161). These findings further indicated that discourses of power and patriarchy have overtaken matriarchal powers and discourses in these traditional rural communities. The findings pointed out a patriarchal takeover and cultural maintenance that prevented women from taking active roles as social agents in the traditional matriarchal communities. Most findings explicitly indicated that women and girls were suppressed and excluded in many social, cultural and educational activities. Some of the examples of negative lived experiences were domestic violence, rape, stereotypes and restricted gender roles. Freeman (1999) and Hinton and Earnest (2010, 2011) cautioned against such negative cultural practices by stating that the high level of power relations, dominance and hegemony coerced by males seemed highly likely to contribute to uneasiness, uncertainty, low self-confidence and a sense of helplessness to adjust to life's challenging circumstance for females.

The findings from all participant groups indicate that cultural discourse is ingrained in the fabric of PNG society and there is a need to make way for new ways and ideas. Males were seen to be active social agents in maintaining social and cultural belief systems and practices.

These analyses were in direct opposition to the tenets of gender equity. Most findings indicate that social, cultural, religious, political and economic inequities still exist in families, villages, towns and cities today in PNG. This supports Subramanian's (2005, p.398) contention that "masked as 'culture', these identities and ideologies become stubbornly defended as traditional and immutable". Similarly, several commentators contend that social and cultural practices and discourses remain major constraints in relation to the recognition and acceptance of new roles and responsibilities females have in many contemporary societies (Aikman & Unterhalter, 2007; Ajzen, 2005; Vatnabar, 2003; World Bank, 2005; Yoko, 2007).

11.1.5 Implementation of the GEEP and the GESP

Culture organisation, administration and globalisation were major discourses invoked when discussing the GEEP and the GESP (Table 11–2). The pre-service teachers were not asked to discuss the GEEP and the GESP in the FGDs because of their lack of in-depth knowledge and accessibility to the gender policies. It was important to note that none of the participants cited patriarchal, matriarchal and religious discourses in the discussions regarding the GEEP and the GESP. The findings indicated that most participant groups were aware that the GEEP and the GESP were developed because of the economic and political pressures and influence from donor agencies in order to improve the social, cultural conditions and from international agencies such as the United Nations, Commonwealth of Nations and UNESCO, most of which had gender equity declarations which the GoPNG had signed. The participants argued that the development of policies was not adapted well to recognise and adopt the entrenched social and cultural conditions, experiences and in the context of the people of PNG. Furthermore, the GEEP was not adapted well because it failed to explain the tensions and how these might be resolved in order to meet, for example, UN Declaration on the rights of women and children, the importance to the economy of women in the workforce, the prevalence of not only unequal but often abusive treatment of women all of which need to be addressed not just in education but in politics and the country in every tribal group. Part of the issue is also church institutional bias rather than Jesus' teachings, his love, and his actions to support and highly regard women, no matter their race or circumstance. The social and cultural diversity presented challenges to the implementation of the gender policies hence; gender policies must be carefully developed to accommodate diverse social and cultural differences and contexts. The majority of participants likewise maintained that the successful implementation of the GEEP and the GESP, and the transformation of educational, social and cultural discourses and practices will only

occur when ideological and discursive practices are tailored to the special social and cultural experiences, contexts and needs of the people of PNG (e.g. p.186). This aligns with views presented by McLaughlin (1994) and PNG NDOE (1996, 2002, 2009).

Limited availability and accessibility to the GEEP and the GESP and other related gender equity resources and materials were a major concern expressed by most participants. Such a situation presented negative ramifications for the GEEP and the GESP, the NDOE and GoPNG because college principals, lecturers and pre-service teachers saw them as owners, custodians and funders of the gender equity policies. Many participants at the college level have heard about the gender policies but they did not have an actual copy. The limited access that NDOE officers, Principals, Heads of Strand and lecturers had to the gender policies consequently hindered pre-service teachers' access to and knowledge of the GEEP and the GESP.

The findings demonstrated that funding, resource provision and implementation have not been incorporated as key priority areas for the GoPNG, the NDOE and College administrations. These are long standing issues that have impeded the implementation of a range of policies in PNG (Guy, 2009; UNICEF, 2005; Vatnabar, 2003). This supports the view of Kavanamur and Okole (2004), who stated that the promotion and implementation of policy reforms in PNG are largely unsuccessful because of the lack of training, provision of in-services and active involvement of key implementers and stakeholders. Similarly, the research found that the promotion and implementation of the GEEP and GESP was very minimal. Some mandated workshops were conducted by the NDOE for these purposes, but they ceased immediately after the allocated funds from AusAID were exhausted. This demonstrated a lack of commitment from GoPNG to provide the necessary ongoing funding.

The lack of mandatory and monitored professional development experiences and provision of adequate resources and funding by concerned authorities has impeded effective implementation of gender equity policies and programs (Paquette, 1998; PNG NDOE, 2009; UNGEI, 2010; UNICEF, 2003; USAID, 2008; Waninga, 2011; Woodside-Jiron, 2004). In addition, peoples' beliefs and attitudes in promoting gender equity can influence others, especially in breaking down the stereotypes and mindsets through appropriate training and experiences (Aikman & Unterhalter, 2007; UNICEF, 2003 & USAID, 2008). Most participants indicated that adequate awareness and training in gender equity and transformation of ideological and pedagogical practices in educational institutions are fundamental if gender equity education is to be realised in PNG. Even though the GoPNG and the NDOE incorporate

funding, resource provision and implementation as key priority areas, as indicated in the GEEP, the respective authorities have given very little attention. Most participants expressed their concern that the implementation of the GEEP and the GESP are likely to continue to encounter difficulties unless the NDOE and the GoPNG take ownership, responsibility and leadership to ensure that gender policies are effectively implemented in PTCs (e.g. p.91). This concern aligns with Kavanamur and Okole (2004) view that the promotion and implementation of policy reforms in PNG are largely unsuccessful because of the lack of in-service training and active involvement of key implementers and stakeholders. Other participants contended that the NDOE and GoPNG developed various policies but there was a lack of political will, material, human support and funding to ensure that such policies were effectively implemented. Many findings indicated that the social and cultural structures, power relations and hegemony would impede active participation and obstruct potential transformation and advancement, especially for females in PNG. Many commentators and the NDOE have suggested that education policies in PNG must be socially and culturally relevant, focusing on the richness and diversity of cultures (Guthrie, 2003; Matane, 1986; PNG NDOE, 1999, 2002, 2002b, 2004; PNG National Government, 2008).

11.1.6 Gaps in the Literature

This study has drawn attention to some significant gaps in the literature (6). Religion/biblical, law and anti-globalisation discourses were expressed by research participants in the interviews and FGDs but are not indicated in the literature. The identification of these gaps is important because the findings explicitly indicated that religious/biblical discourse had impeded promotion and implementation of gender equity. Churches exert an influential role in the management of most PTCs and appointments of senior administrative positions such as principals, and this was the case in both colleges M and P. The findings explicitly indicated that religious/biblical doctrines and ideologies had suppressed and disempowered females hence supporting patriarchal discourse, dominance, hegemony and practices. The PNG Constitution was also identified as a major contributing factor that strengthened male dominance and patriarchal ideologies in PNG. The PNG Constitution promotes and encourages maintenance of *all* cultural belief systems and practices, which includes belief systems and practices that oppose the principles of gender equity. The findings indicated that females were generally suppressed and denied their freedom of movement and expression. The findings similarly indicated strong resistance to gender equity expressed through anti-globalisation discourse from

participant groups. The findings pointed out that the flow of ideas from abroad encouraged high dependency and the introduced ideologies that clashed with existing social and cultural beliefs and practices. The findings articulated that many gender concepts and ideologies were seen to be irrelevant to PNG's traditional social and cultural contexts and lived experiences.

The discovery of these gaps in the literature is enormously significant because such findings will guide future decisions, planning and development of new policies in PNG. These gaps also identify further areas for research.

11.2 Cross-Frame Synthesis

Some robust and interrelated themes were identified across the frames of analysis. These are presented separately here to highlight their prominence and minimise duplication in the synthesis presented in the previous section.

11.2.1 Partnerships and Collaboration to Promote Gender Equity

The need for partnership and collaboration by all stakeholders was constantly and consistently raised by the NDOE officers, Principals, Heads of Strand and lecturers, and in the research literature (Chapter 3). The NDOE officers, Heads of Strand and lecturers consistently advocated the need for regular workshops and in-service training on gender equity at the colleges and respective divisions at the NDOE. They also called for regular gatherings to seriously discuss means and ways to promote gender equity. The findings indicated that there were numerous informal discussions at the college and divisional levels that did not produce tangible outcomes. Other findings demonstrated tensions between the tenets of gender equity and discourse of cultural maintenance in College P and College M, which highlighted the need for greater understanding, cooperation and collaboration between males and females.

The findings also indicated widespread support for consultation, collaboration and cooperation between and among colleges; the NDOE and other state agencies because the connectivity, partnership and networking between these major stakeholders were not effective (e.g. p.183). International organisations such as AusAID, UNESCO, UNICEF and the World Bank agree that cooperation and collaboration enhance gender discourse practices and favour positive engagement (AusAID, 2007, 2009, 2011; Janks, 2006; PNG NDOE, 2002, 2004; UNESCO, 2007; UNICEF, 2003; World Bank, 2005). The findings likewise indicated that officers within government departments and agencies had not collaborated, networked,

cooperated and aligned their goals collectively to promote gender equity. Many government departments and agencies were working in isolation and on an ad hoc basis. They had no established structures or frameworks to promote gender equity. Consequently, the likelihood of promoting gender equity and providing quality services to the majority of the people in educational institutions and the wider communities was very limited. Kula-Semos (2009) and Westlund and Larsson (2016) contended that social networks, collaboration, cooperation and organisational relationships characterised by norms of trust and reciprocity may lead to a broader range of outcomes, of varying social, educational, economic and political scale. AusAID (2008, 2011) also stated that while many outcomes have been achieved through individual efforts from government departments: dialogues for participation, networking, collaboration and cooperation from government agencies have been weak or absent.

The need for networking, partnership and collaboration within PNG and abroad was also emphasised by many participants (e.g. p.149). Using a discourse of globalisation, they argued that gender inequity issues are global concerns and PNG should cooperate with other countries to find solutions to improve lifelong opportunities for both men and women. The participants in this study requested the GoPNG to be a regional and global player because PNG's participation will provide the knowledge and experience to deal with gender inequity issues at the national and local levels. One of the issues cited was the absence of functional links and structures at local, institutional, national and international levels in pursuit of gender equity. These views are aligned with AusAID intensions (2007, 2009), which stated that a systemic approach and partnership are equally necessary to build ownership, and capacity in the implementation of policies and gender equity programs. AusAID further emphasised that gender equity programs should encourage collective efforts by all government agencies, private and donor organisations in order to achieve intended goals, aims and objectives. The relevancy of working more strategically and systematically should be vigorously encouraged between donor agencies and government organisations (AusAID, 2009, 2011).

11.2.2 Ideological and Financial influences of Religion, Colonisation and Globalisation

PNG has been heavily reliant on donor funds to develop, implement, monitor and sustain current gender policies and programs. The financial assistance was commonly accepted and appreciated, however, some participants criticised the reliance on donor funds because it promoted a discourse of dependency. The analysis indicated evidence of a discourse of

dependency in terms of financial and ideological input from Australia through its advisors and consultants. This supports Kula-Semos' (2009) contention that the "entire process [of policy development and implementation] indicates the influence of colonial legacies assimilated with neo-colonial practices of foreign dependency to reform and restructure governance and shaping of teacher education curriculum, pedagogy, and the assessment of outcomes". The research participants were divided in their comments on this opinion. Many agreed that funds were necessary to pursue development goals, but most rejected foreign ideological influences through the involvement of foreign advisors and consultants (e.g. p.119). The management and accountability for funds by local authorities was highly criticised by the participants. The conclusion is that funding could not be separated from ideas and projects.

The findings reported that PNG had a legal obligation through its international treaties and commitment to promote gender equity. The legal discourse, primarily articulated through rights and responsibilities, provides a powerful overarching framework for discussing gender equity, particularly as it is authenticated through international dialogue on the nature of international cooperation. Many female participants strongly argued that their human rights were violated by traditional social and cultural dominance and hegemony. The citation of human rights in education is grounded in international law, which provides the legal standards that governments commit to when they ratify international treaties. Governments that have committed to relevant international instruments have clear obligations to progressively realise the right to education and gender equity in and through education (Wilson, 2003).

The issue of relevancy and acceptance of western ideas through colonisation and globalisation generally attracted criticisms, rejections and differences in opinions. The research data and findings indicated that new ideas would lead to social and cultural transformation. However, most findings presented a pessimistic view towards foreign ideas and influences, thereby maintaining patriarchy, cultural maintenance and anti-globalisation discourses. Moreover, most findings (Chapters 7, 8 & 9) pointed out that many foreign ideologies and gender principles were juxtaposed with traditional governance structures, belief systems and practices. The major challenge that was identified was a lack of recognition and adoption of foreign ideologies into the social, educational and cultural systems and practices (e.g. p.160). Many female participants unequivocally argued that influences from religion and colonisation favoured males and disadvantaged females by safeguarding patriarchal and cultural maintenance discourses. Other findings (Chapters 6, 7, 8 & 9) demonstrated that gender equity

principles and ideologies were foreign and derived from policies developed from western ideologies and discourses. Consequently, the findings indicated that such policies were alien and irrelevant to the social and cultural conditions, experiences and context in most PNG communities. Overall, the adoption of new ideologies for gender equity, fair practice, equal opportunity and recognition were highly contested and debated. The objections and reproaches explicitly indicated that international aid and the introduction of foreign ideologies are wasteful if not developed and enacted in accordance with local cultural beliefs and practices.

11.2.3 Social and Cultural Transformation to Promote Gender Equity

The findings of this study demonstrated that the majority of participants welcomed some social and cultural change, but also sought to preserve many aspects of their social and cultural beliefs and practices. Most of their remarks were paradoxical in nature because they desired social and cultural change but made little attempt to effect such transformation at the personal, college, community and national level. Similar views were voiced in relation to funds from donor agencies; the participants wanted funds but rejected western influence and ideologies. The findings indicated that more participants favoured social and cultural maintenance rather than change (e.g. p 156). Consequently, there is a need to develop and target gender equity programs to change the beliefs and practices. The use of socially and culturally appropriate discourses and discursive practices may help overcome impediments and, hence, develop potential and competences to tolerate cultural dissimilarities and customs (Lewis & Lockheed, 2007; Nasir & Hand, 2006; Popkewitz & Brennan, 1998; Robertson, 2009).

The study pointed out that there was a general lack of emphasis on gender-conscious curriculum, pedagogy and programs to achieve gender equitable education in the PTCs. Fullan (1995, 2001, 2007) argued that an educational, social and cultural transformation is technically simple but socially and culturally complex. Aikman and Unterhalter (2007, p. 16) suggested that gender equity and discourse practices should be “institutionalised, well-resourced and incorporated into policy visions in order for schools and teachers to become beacons and models for wider social and cultural transformation”. The general consensus from many participants was that the promotion of gender equity should become a fundamental responsibility for families, communities, educational institutions as well as government institutions and agencies. The findings indicated that the NDOE, through teacher education programs, has a great potential to impart necessary knowledge and skills to effect social and

cultural change (e.g. p.149). This view aligns with Fullan's (1999, 2001, 2007), contention that people in responsible positions with power and influence should pursue, critically assess and selectively integrate ideological gender discourses and practices into their organisational systems and structures in order to effect social and cultural change. However, the findings further indicated that there was a lack of social interaction, communication, networking and enactment of power relations between the NDOE and the PTCs.

Fullan (2001, 2003, 2007) and Mintzberg, Ahlstrand and Lampel (1998) emphasised that gender discourses and social transformation would only come about through understanding, cooperation and acceptance of ideologies by developers, donor agencies and implementers (Fullan, 2001, 2003, 2007; Mintzberg et al., 1998). Other findings suggested that directives and instructions from the NDOE may force educational institutions to implement the policies, an approach that is not currently effective. Furthermore, some participants reiterated that power and directive discourse be used by the NDOE with the intention to regulate and control PTCs to implement the policies. Some findings (Chapters 7, 8 & 9) indicated that change should come from within their societies and from ideas based on their own cultures, context and experiences. They further indicated that change must come from within existing societies. These findings called for social and cultural transformation from within the context and cultural landscapes of PNG.

11.3 Conclusion

The concepts and ideologies of gender equity were not clearly understood by most participants. The participants' upbringing, experiences and PNG's social and cultural context pose challenges for understanding gender concepts and ideologies. A lack of understanding, irregular gender equity training, insufficient resources, inadequate funding and lack of practical pedagogical strategies have contributed to their misunderstanding and the ineffective implementation of gender equity programs.

At the NDOE gender equity was well promoted at the lower level in the divisions. The junior officers recognised each other's responsibilities and worked collectively as a team. However, among the senior and top management levels, NDOE officers especially females, were under-represented and such officers often felt disempowered and denied equal participation, representation and involvement in pursuit of gender equity policies. Cultural maintenance, patriarchal attitudes and dominance were apparent, hence, the organisational

stratification of the workforce advantaged males. The findings indicated that the organisational structure preserved and protected patriarchal dominance, discourses and ideologies. The senior officers at the NDOE had powerful influence over others and sustained a high level of competition and authority. There was evidence of male domination and hegemonic discourses across social, cultural, professional and ideological domains in the structures and functions of divisions.

Gender equity in the PTCs was partially incorporated into the curriculum. However, gender equity courses were not prominent or effectively resourced to achieve maximum outcomes. A lack of funding, and limited teaching resources, specialised personnel and training were identified as major factors that inhibited effective promotion and implementation of the gender equity courses. The implementers' limited knowledge; skills and efforts to promote gender equity were identified at both colleges. There was a lack of a functional structure to maintain power relations and monitor discursive practices at the college and classroom levels. The findings align with Subrahmanian's (2005, p.6), view that "gender inequalities are often institutionalised in the norms, processes and structures of interventions and institutions and present barriers to equitable outcomes". The findings indicated that patriarchal, matriarchal and cultural discourses and ideologies were aggressively defended and protected in both colleges in relation to promotions, appointments, and educational and social benefits. Institutional structures maintained and strengthened patriarchy and matriarchy dominance and ideologies in both colleges.

Gender equity reforms in traditional communities have proved very difficult to establish. Cultural diversity and difficult geographical terrain also pose great challenges and impediments in communication and transport, which impede the dissemination of information about gender discourses and practices. The findings indicated that most participants viewed culture as an important part of their existence that should be preserved and protected at all times. It was also indicated that biblical doctrines and ideologies support patriarchal discourse and practices. The PNG Constitution and colonisation were also presented as contributing factors that strengthened male dominance and patriarchal ideologies in PNG. Social and cultural practices, biblical doctrines, discourses of patriarchy and hegemony present major challenges to the tenets of gender equity and to social and cultural transformation in traditional PNG communities. The findings also indicated that discourses of power and patriarchy have surpassed matriarchal powers and discourses in traditional rural communities. The research findings indicated a

patriarchal takeover in the traditional matriarchal communities, which prevented women from taking active roles as social agents. The findings explicitly indicated that women and girls were suppressed and excluded in many social, cultural, economic, religious and educational opportunities.

The GEEP and the GESP had been developed mainly in response to pressures and influence from donor agencies to improve the social, cultural conditions and fulfil PNG's international commitments to promote gender equity. The lack of accessibility and availability of the GEEP and the GESP documents and other related resources and materials were identified as major impediments to the promotion of gender equity in both the NDOE and colleges. In addition, funding, resource provision and implementation were not set as key priority areas for the GoPNG, the NDOE and College administrations. Most participants expressed their concern that the implementation of the GEEP and the GESP are likely to continue to encounter difficulties unless the NDOE and the GoPNG provide adequate funding and resources and exercise ownership, responsibility and leadership to ensure that gender policies are effectively implemented in PTCs.

Effective collaboration, consultation and cooperation were identified as necessary requirements to promote gender equity at the local, national and international levels. There is a great need for wider consultation, collaboration and cooperation between and among colleges; the NDOE and other state agencies because the connectivity, partnership and networking between these major stakeholders were currently not effective. It was indicated that officers within colleges, the NDOE and government departments have not collaborated, networked, cooperated and aligned their goals collectively to promote gender equity. Responsible agencies and stakeholders were working in isolation and on an ad hoc basis to promote and deal with gender inequity issues. One of the major issues identified was the absence of functional links and structures at local, institutional, national and international levels in pursuit of gender equity. The findings indicated that PNG was highly dependent on donor funds in order to develop, implement, monitor and sustain respective gender policies and programs. Such financial assistance was commonly accepted and appreciated, however some participants criticised the reliance on donor funds because it promoted discourses of dependency. The majority of participants rejected the involvement of foreign advisors and consultants. The findings were paradoxical as new ideas, concepts and initiatives become available through much needed funding. Moreover, the findings indicated that foreign ideologies and gender principles

conflicted with traditional governance structures, belief systems and practices. A major impediment in the adoption of gender equity was the influence of foreign ideologies into existing social, educational and cultural systems and practices.

The majority of participants expressed support for social and cultural change, but they also sought to preserve many of their social and cultural beliefs and practices. This was apparently paradoxical; the participants expressed a desire for social and cultural change, but made little attempt to effect such transformation at the personal, college, community and national levels. Similar paradoxes were found concerning funds from donor agencies; the NDOE and PTCs sought funds, but rejected western influence and ideologies. Thus, the findings indicated that the majority of participants pursued conservative social and cultural maintenance rather than change. The use of socially and culturally appropriate discourses and discursive practices may help overcome such social and cultural challenges. Moreover, it was recommended that gender equity and discourse practices should be institutionalised, well-resourced and incorporated into policy visions in order for schools and teachers to become beacons and models for wider social and cultural transformation. The majority of participants also advocated that change should come from within their societies and from ideas based on their own cultures, context and experiences. Nevertheless the social and cultural norms, stereotypes and mindsets that reinforce and perpetuate inequalities between males and females should be eliminated in order to achieve gender equity. Such findings call for social and cultural transformation from within the context and cultural landscapes in PNG.

The study identified certain important discourses in the analysis that were not mentioned in the literature. Religious/biblical, legal and anti-globalisation discourses were invoked by research participants as major impediments for the implementation and promotion of gender equity. The paradoxical views from participants in contradiction of the PNG Constitution, foreign influences and religion presented major challenges to the promotion of gender equity and the implementation of the GEEP and the GESP. The discovery of these gaps is noteworthy because such findings can inform and guide further decision-making and policy directions in PNG, and may prompt further research into their effect on gender equity in education and other areas, for example in health, welfare, employment, political representation and elsewhere in PNG life.

Chapter 12 Summary, Conclusion and Recommendations

12.0 Introduction

This Chapter presents a summary of major research findings and analysis and the implications for gender equity in PNG. The theoretical reflections pertaining to critical theory, thematic CDA and sociological analysis as an overarching critical lens together with the findings are discussed to answer the main and sub-research questions. The major constraints and suggestions to enhance the effective promotion and implementation of educational policies in primary teacher education programs in PNG are discussed. The sub-research questions were articulated and linked to the major themes, discourses and textual analysis to ensure that the main question was fully answered. The sub-research questions were developed representing the macro, meso and micro levels. The major constraints and the overarching research questions were addressed separately because the discussions traverse all three levels. Recommendations are provided and the limitations of the study and implications for future research are highlighted.

12.1 Theoretical Reflections

Critical theory identifies and analyses lived experiences, culture, politics and religion of people. The theoretical reflections pertaining to critical theory and thematic critical discourse analysis used for this study were aligned and linked to social, cultural and pedagogical practices at the macro, meso and micro levels in PNG. Critical theory (Chapter 3) was aligned with major discourses and ideologies because it is concerned with the social and cultural realities and experiences of people. The study linked CDA (Chapter 4) and thematic analysis (Chapter 5) to analyse the interview and FGD data. Thematic CDA was used to identify common discourses and themes and investigate how they were initiated, maintained, reproduced, or transformed within specific social, economic, political, and historical contexts (Fairclough, 2009, 2017; Rogers, 2004; van Dijk, 2009, Gee, 2004; Bloor & Bloor, 2007). Such theoretical links were essential because they provided broader explanations relating to the influence and impacts of introduced and existing discourses and ideologies at the NDOE, college and the classroom levels.

12.2 Macro Level

The macro level captures the explanation of socio-cultural practices at the wider society in which the data was produced. The analysis focused on national- and international-level themes and discourses described by participants, i.e. themes and discourses relating to: GoPNG, NGOs, and International Organisations and donor agencies. Four sub-research questions (1, 2, 3, 4) addressed the macro level:

1. How have external influences impacted upon policy development and practices in the promotion of gender equity?
2. To what extent are the GEEP and the GESP perceived to be socially and ideologically influenced?
3. Are the GEEP, the GESP and the promotion of gender equity perceived to be socially and culturally relevant to address social and cultural context?
4. To what extent are the existing social and cultural belief systems and practices perceived to impact the understanding, adoption, and implementation of the gender policies and the promotion of gender equity?

The first sub-research question was set to investigate how external influences have impacted upon policy development and practices in the promotion of gender equity. The study indicated that there were external influences, which impacted the policy development of the GEEP and the GESP. PNG has been heavily reliant on donor funds to develop, implement, monitor and sustain current gender policies and programs. The study indicated that the GEEP and GESP were influenced by discourses of power relations, finance and hegemony by donor agencies, especially, by AusAID through the engagement of foreign consultants and advisors. Funding arrangements allowed AusAID to engage expertise in the planning and development of the gender policies. However, the study indicated that donor funding had a negative impact because it encouraged dependency and reliance on foreign agencies rather than ownership and responsibility within PNG.

The second sub-research question investigated the extent to which the GEEP and the GESP were socially and ideologically influenced by introduced gender equity concepts and ideologies. According to the study, there was evidence of external ideological and financial influence in the development of the GEEP and the GESP. The GEEP and the GESP adopted foreign gender concepts and ideologies to promote gender equity. The analysis indicated some support and willingness by NDOE in the implementation of the GEEP and the GESP and the promotion of

gender equity concepts and ideologies through mandated in-service training and workshops. The findings also indicated that gender concepts and ideologies have not adopted social, cultural and religious ideologies, belief systems and practices. The findings indicated that the GEEP and the GESP were ideologically influenced through foreign advice, funding and gender training but lacked adoption of existing and embedded PNG social and cultural values, systems and practices.

The third sub-research question investigated whether the GEEP, the GESP and the promotion of gender equity were socially and culturally relevant to address social and cultural context. The analysis explicitly highlighted that the GEEP, the GESP and the gender concepts and ideologies were not socially and culturally relevant to address social and cultural contexts. This was attributed to three major factors: the advisors' and consultants' lack of understanding and lived experiences of PNG contexts and diverse cultural beliefs and practices; lack of consultation and discussions with local and relevant stakeholders; and the rushed development of the policies. Consequently, the study found the gender policies were inappropriate for the social and cultural conditions, experiences and context in most PNG communities. The foreign ideologies and gender principles were repeatedly juxtaposed to traditional governance structures, belief systems and practices. Moreover, the analysis identified that the negative view towards foreign ideas and influences, maintained patriarchy, cultural maintenance and anti-globalisation discourses by default.

The fourth sub-research question investigated how the existing social and cultural belief systems and practices have impacted the understanding, adoption, and implementation of the gender policies and the promotion of gender equity. The major constraints were the lack of relevancy and the adoption of foreign ideologies into the social, educational and cultural systems and practices. The embedded social and cultural belief systems, practices, customs and differences were not addressed in the initial stages in the development of the GEEP and the GESP. Consequently, the lack of relevancy and the introduced gender ideologies and concepts have had a negative impact on the understanding, adoption, and implementation of the GEEP and the GEEP and the promotion of gender equity.

GoPNG and NDOE have a moral responsibility and legal obligation through their international treaties and commitments to promote gender equity. The analysis highlighted that NDOE did not take full responsibility and ownership of the gender equity policies. Most participants consistently and repeatedly criticised the NDOE for its lack of commitment,

involvement and partnership in the implementation of the GEEP and the GESP, and the promotion of gender equity in PTCs. The lack of funding, resources and qualified gender personnel greatly impeded a quality outcome in the promotion of gender equity. The findings revealed repeated and widespread criticism of the management and accountability of funds by responsible authorities for the planning and development of the gender policies. The analysis identified that the absence of functional links and structures with the NDOE, colleges and international organisations constrained effective promotion and implementation of gender equity. The findings highlighted recognition that gender equity was a global issue and needed a global approach and partnership to address issues that affect all men, women, boys and girls.

12.3 Meso Level

The meso comprised analysis of aspects such as funding, production, interpretation, understanding, consumption and implementation of the gender policies at the college level. It involved interpretation of themes and discourses in the interviews and FGDs in the PTCs: Colleges, College Management Teams, Strands and College Departments were highlighted at this level. Two sub-research questions (5, 6) were addressed as indicated below:

5. How are gender equity and related programs promoted and implemented by Principals, Heads of Strand and Lecturers in the PTCs?
6. What are the perceptions of the Principals, Heads of Strand, and Lecturers, Pre-service teachers regarding the promotion of gender equity and the implementation of the GEEP and the GESP in the primary teachers ' colleges?

The fifth sub-research question addressed the practices of gender equity by different participant groups at the college level. The analysis identified varying responses regarding the practices of gender equity and related programs by different participant groups. The analysis indicated that a Principal, some Heads of Strand and lecturers promoted aspects of gender equity at the college and classroom levels. The analysis found that gender equity concepts and ideologies were incorporated into the college curriculum, courses and pedagogy. However, most lecturers and pre-service teachers contended that gender equity courses were not adequately resourced to achieve maximum outcomes. Only a small number of lecturers indicated that they had attended gender equity courses and related programs in order to enhance their teaching. Consequently, many lecturers demonstrated difficulty in articulating gender concepts and ideologies, which hindered and disempowered them as agents in pursuit of gender equity. Pre-service teachers indicated that some courses had had positive influence in their

attitudes and behaviours towards the opposite gender. Lack of funds, inadequate teaching resources and materials, specialised personnel and training were identified as major constraints that impeded the promotion and implementation of gender equity and related programs.

The sixth sub-research question investigated perceptions of the promotion of gender equity and the implementation of the GEEP and the GESP in the PTCs. The perceptions of the participant groups varied regarding the promotion of gender equity and the implementation of the GEEP and the GESP in the PTCs. The analysis indicated that most participants had little access to gender equity resources including funds and mandated in-service training. The gender equity policies were developed and intended to serve a worthy cause but the awareness, distribution and implementation were poorly coordinated, which impacted negatively upon awareness and implementation of the GEEP and the GESP in the PTCs. The analysis revealed a lack of moral commitment and engagement from all stakeholders in the promotion of gender equity and the implementation of the GEEP and the GESP. The analysis also indicated that some participant groups and colleges took ownership and responsibility to implement the GEEP and the GESP as well as promoting gender equity at the college and classroom levels. The analysis indicated that there was a lack of mandated workshops, in-service training, and continuous production and distribution of these policies to support the implementation and promotion of gender equity in the PTCs. The analysis highlighted that there was no further budgetary support from the GoPNG and the NDOE to implement and monitor the policy documents, gender equity programs and activities. The findings pointed out that the implementation and promotion strategies, adoption, understanding and mandated gender training ceased to function when funds were not available at the colleges. The general misunderstanding was that the PTCs were expecting the NDOE to take ownership and accountability whilst the NDOE expected college principals and lecturers to take possession and responsibility over the gender equity policies. The analysis found that the implementation of the GEEP and the GESP was ineffective, monitoring was non-existent and evaluation had not been done at the PTCs since the GEEP was developed in 2002 and revised in 2009 and the development of the GESP in 2009.

12.4 Micro Level

The micro level analysis comprises thematic and discourse analysis of interviews and FGDs at the individual level: Principals, Heads of Strand, lecturers and pre-service teachers in both colleges and the NDOE Officers. It presents the analysis of themes and discourses at an

individual level regarding the gender policies and actions taken to promote gender equity in their respective workplaces as indicated below:

7. Have the GEEP and the GESP and gender equity concepts and ideologies been understood, adopted, promoted and implemented by individual stakeholders in the two primary teachers' colleges?
8. Do individual stakeholders have access and opportunity to mandated training and provision of teaching and learning resources for the implementation of the GEEP and the GEEP and the promotion of gender equity?

The seventh sub-research question investigated various responses from Principals, Heads of Strand, lecturers and pre-service teachers regarding the understanding of the GEEP and the GESP and gender equity concepts and ideologies at the individual level. The Heads of Strand, lecturers and pre-service teachers articulated clearer understanding of gender concepts and ideologies than the two Principals. However, the gender concepts were often used interchangeably by some HOS, lecturers and pre-service teachers, which led to some confusion and misunderstanding in the interviews and discussions. Some HOS, lecturers and pre-service teachers expressed misunderstandings when defining gender equity. Their lack of knowledge and understanding about gender equity concepts and ideologies presented a major challenge to achieve positive and equitable outcomes for males and females in both colleges. The analysis also indicated that there was a lack of ownership and responsibilities in ensuring that the policy documents were effectively understood, interpreted, adopted and implemented by both colleges. Misunderstandings and lack of ownership and responsibility resulted in the gender policies remaining ineffective and unsuccessful at the college level.

The eighth sub-research question investigated individual stakeholders' access and opportunity to mandated training and provision of teaching and learning resources for the implementation of the GEEP and the GESP and the promotion of gender equity. Responses varied regarding accessibility and opportunity to mandated training and provision of teaching and learning resources by individual participants for the implementation of the GEEP and the GESP and the promotion of gender equity. Most individual lecturers and Heads of Strand indicated that they could not effectively implement the GEEP and the GESP and promote gender equity due to their lack of knowledge, training and having access to relevant teaching and learning resources. However, the analysis indicated that some lecturers in both colleges had attended some mandated gender workshops and training, but they had not conducted training at the college level to share their acquired knowledge in gender equity. The pre-service teachers

demonstrated clear understanding of gender equity because many of them enrolled in courses that offered aspects of gender equity. The analysis also indicated that lecturers in the teaching and learning processes provided pre-service teachers opportunities for fair discussions and opportunities. The analysis also indicated that Principal M made personal efforts to promote gender equity, whilst Principal P distanced himself and expected Heads of Strand and lecturers to implement the GEEP and the GESP in the classrooms. In their efforts to promote gender equity, Principals M and P persistently maintained their matriarchal and patriarchal values, ideologies, discourses and practices, which hindered cooperation, collaboration and collegiality among others in the promotion of gender equity and the implementation of the GEEP and the GESP.

12.5 Major Constraints that inhibit the Implementation of the GEEP and the GESP and Promotion of Gender Equity

This section addresses sub-research question nine regarding the identification of major constraints that were perceived to impede the implementation of the GEEP and the GESP and promotion of gender equity at the macro, meso and micro levels. This sub-research question was addressed separately rather than in the preceding sections because the discussions traversed all three levels. The question is presented below:

9. What major constraints are perceived to impede the promotion and implementation gender equity and the GEEP and the GESP by the NDOE and PTCs?

The major constraints that impeded effective implementation of the GEEP and the GESP and the promotion of gender equity were identified under different levels. The findings explicitly indicated that embedded social and cultural beliefs and practices presented a major constraint to the promotion of gender equity. Existing cultural practices such as bride-price, polygamy, stereotypes, kinships and preferences favoured males more than females. The analysis indicated that the matriarchal societies also reserved limited powers and responsibilities for females. The analysis identified that patriarchal encroachment has overtaken women's cultural responsibilities participation, and involvement in the leadership and decision-making process.

Discourses of patriarchy and social justice presented major obstacles in the pursuit of gender equity. The findings indicated that females were discriminated against as inferior and in extreme cases as second-class citizens. The entrenched gendered roles placed women and girls

in the homes and, gardens, and as nurturers of the families. The lack of opportunity, recognition, and fairness, and the presence of bias and inequity have disempowered women and girls from being active social agents to promote gender equity. The lack of recognition and negative treatment demonstrated by males towards females' highlighted social and cultural bias and inequality embedded in organisational and community practices. Patriarchal discourse was found to be a major impediment that denied and excluded women from equal participation and involvement in leadership responsibilities, decision-making process and other activities in businesses, churches and politics. The findings consistently indicated that patriarchal dominance, suppression and hegemony presented major constraints to females at the national, college and traditional community levels. The analysis demonstrated that the flow of funds, ideas and people (consultants/advisors) through globalisation raised negative sentiments and presented as an impediment to the promotion of gender equity. Foreign ideologies and use of foreign experts were strongly criticised for their lack of relevancy in relation to social and cultural contexts. Gender equity concepts and ideologies were regarded as irrelevant and in opposition to the existing embedded social and cultural principles, ideologies and practices. The findings unequivocally presented patriarchal dominance and maintenance of male status quo at the macro, meso and micro levels.

Religious/biblical discourse was presented as a major inhibiting factor that hindered effective promotion of gender equity. The analysis indicated that biblical principles and practices have similar patriarchal ideologies that greatly inhibited the promotion of gender equity. The findings articulated that most senior positions and responsibilities were reserved for males. Religious ideologies and practices impeded equal participation and involvement for females, hence denying opportunities for females to be active social and spiritual agents. The analysis explicitly pointed out that the disempowerment of females was amplified, propagated, legitimated and accepted as divine ordination. The results of the study indicated that the direct involvement of church authorities in both colleges presented a major challenge for principals to make independent decisions. Promotion, appointment and funding remain as major challenges that need to be addressed in order to promote and implement policies such as the GEEP and the GESP. The analysis indicated that there was no clear demarcation and structure of authority by the NDOE, churches and colleges in relation to decision-making, funding, promotions, appointments and adherence to instructions and directions. The analysis explicitly indicated a lack of functional link and power relationships to effectively implement and promote gender equity at the macro, meso and micro levels. The lack of funds, resources, in-

service training, ownership, responsibility, collaboration and communication were other factors that were identified and presented as major impediments in the implementation of the GEEP and the GESP and promotion of gender equity.

According to the analysis, the major constraints for the effective implementation of the GEEP and the GESP and the promotion of gender equity were the PNG Constitution and colonisation that strengthened male dominance and patriarchal ideologies in PTCs and traditional communities. The research analysis indicated a patriarchal takeover in the traditional matriarchal communities, which prevented women from taking active roles in the pursuit of gender equity. The analysis explicitly indicated that women and girls were suppressed and excluded in many social, cultural, economic, religious and educational opportunities. Social and cultural practices, biblical doctrines, discourses of patriarchy and hegemony were also presented as major constraints to the tenets of gender equity.

12.6 Major Research Question

The major overarching research question was formulated in order to examine congruency in policy development and implementation practices of the GEEP and the GESP as indicated below:

To what extent is congruency occurring in policy development and implementation practices to promote gender equity in pre-service teacher education in PNG?

Overall, to answer the main overarching research question of this study, the findings explicitly indicated a lack of congruence between policy development and implementation practices. The promotion of gender equity and implementation of the GEEP and the GESP remain ineffective and need urgent attention from all respective stakeholders. The NDOE's key priorities of: providing leadership, professional development, regular funding and, monitoring; ensuring equal representation; supporting teacher education institutions; building capacity for educational institutions; collaborating and networking; researching and formulating yearly plans to manage and assess the progress of the GEEP were ineffective and need reconsideration. Some of the major factors that contributed to a lack of congruency between policy development and implementation practices are highlighted in the ensuing discussion.

The gender policies were judged negatively - AusAID with its advisors were perceived to be using power relations and gender discourses to impose ideas and belief systems that are

contradictory to PNG's existing ingrained social and cultural practices. It is fundamental for all stakeholders to understand and appreciate the purpose, objectives and responsibilities of policy matters in the social, cultural and professional context and to consider the forces that shape policies and their influence on perceptions of reality to achieve maximum outcomes (Miller, 2001; Monkman & Hoffman, 2013). In order to encourage full participation and commitment to contribute to the promotion and implementation of the GEEP, officers working at all levels need to be adequately trained and resourced. Cooperation, collaboration and networking with people within government departments in order to align their goals collectively to provide quality services to the majority of the people in educational institutions and the wider communities were very limited. Some key NDOE officers with funding developed the GEEP and GESP and advice provided by foreign consultants. The study indicated that few of the local stakeholders were involved hence making the policy irrelevant to the social and cultural practices and context.

The study indicated that the policy lacked sufficient consultation and discussion with PNG stakeholders. Considerable funds were used to develop a policy that was not well articulated and developed within the social and cultural context of PNG. There were negative comments and criticisms regarding power relations, hegemony and ideological influence concerning donor funds and use of AusAID advisors and consultants. The study revealed that borrowed ideologies and concepts posed threats to the social and economic wellbeing of females, as most women especially, in the rural communities were highly dependent on males for their wellbeing and survival. The analysis indicated that the majority of respondents were critical of gender ideologies and concepts that they thought to be irrelevant to existing social and cultural structures, practices and lived experiences. According to this study, there has been widespread ultra-conservative backlash especially by men - a strong hostility to change and a determination to hold on to discourses of power at both the NDOE and the college levels. This study indicated that although adopted policies and ideological input from other developed countries may have had some influence over programs in teacher education institutions, they appear to have largely failed to realise the intended outcomes and goals.

Mandated gender training and workshops were conducted for a few selected lecturers in the initial stages, but there was not further training for all responsible stakeholders and implementers. The offering of gender equity programs in the colleges was not regular and lacked prominence and recognition at the college level. The Officers at the NDOE also faced similar challenges

because of the lack of recognition and support from the top management level. The dominant male group in College P and female group in College M were powerful and seemed to have dominated positions of authority and influence. The discourses of power relations and dominance were noticeable with lecturers as well as pre-service teachers. The females in College P and males in College M were struggling to construct their identity and self-esteem to become active participants in college programs and activities due to existing dominant patriarchal and matriarchal social and cultural structures and practices respectively.

The analysis demonstrated that many respondents desired social and cultural change in order to accommodate the changing society, but also criticised foreign social, economic, political, and gender ideologies and discourses introduced into the educational institutions in PNG. These findings were paradoxical in nature. The lack of information, availability of policy documents, regular mandated training, and specialised knowledge constrained the impact of gender equity and practices on social, cultural and professional roles and responsibilities. The level of understanding, interpretation, consumption and implementation of gender equity concepts, ideologies and practices by all stakeholders was minimal. There was general support for the inclusion of 'courses' on gender equity in PTC curriculum and the incorporation of values and principles of gender equity across the curriculum. The cross-curricula approach involves pedagogies that reflect, inclusive, democratic decision-making and equity in order to promote and implement gender equity in PNG.

The lack of funding, provision of adequate resources, regular in-service training, consultations, monitoring and evaluation from NDOE constrained effective implementation and promotion of the GEEP and the GESP. Education, awareness, pedagogy, training and funding were presented as vehicles to educate and overcome prejudiced social and cultural ideologies strongly embedded in both colleges and local communities in PNG. The study indicated that gender equity training and education should start from the individual homes and families, especially with the younger children. Gender equity is a way of life: establishing a lifestyle that is socially, culturally, economically and politically equitable requires generational change. The study suggested that when children are young, it is easy to establish and even to change their mindset and attitudes to think positively towards the opposite gender. The pre-service teachers' mindsets must be molded and shaped by their practical experiences and upbringing. However, the findings also indicated that most young people in PNG grow up without knowledge and

understanding of gender equity. Teachers cannot promote gender equity with pre-service teachers who hold rigid social ideas that limit and constrain their thinking and behaviour.

PNG culture is entrenched in the lived conditions and it has proven difficult to overcome the social, cultural and spiritual barriers to gender equity. The important insight is to make education and gender policies relevant to the lived conditions, upbringing, experiences and context of the people of PNG. It is only through such recognition that people would accept, take ownership, and demonstrate a sense of responsibility and moral commitment to ensure that education and gender policies are effectively understood, interpreted and implemented in their professional careers as well as in their family and community groups and organisations. The findings showed that most participants were conservative and they were not ready for social and cultural change. It would seem to be quite a difficult phenomenon for the people of PNG to grasp the role of culture and its place in the modern ever-changing world. The people must remember that cultures evolve and they do not remain the same for a long time. Cultures adapt to natural changes that occur over time (Fullan, 2001, 2007, 2011). Even when people say they want to remain the same, their cultures have to evolve and they need to adapt to the new changes and challenges. Time is a fundamental aspect of social and cultural change because it is generational and appropriate education is a vehicle for new ideas to be taken up in people's attitudes and behaviors (Fullan, 1999, 2001, 2003, 2007, 2011; Fullan & Schachter, 2001).

The analysis indicated that peoples' diverse social and cultural beliefs and practices were barriers to the promotion and implementation of gender equity at the NDOE, PTCs and traditional communities in PNG. There are cultural practices that people should do away with and others that people could keep. Some cultural practices and beliefs are against women or men, and therefore, are harmful to their social and economic advancement and progress. The analysis demonstrated that people must first of all deal with the cultural issues, mindsets and stereotypes before addressing gender or promoting gender equity in PNG's school system. The struggle to transform the force of traditional beliefs, customs, and restrictions inhibits the implementation of gender equity policies in PNG. Economic, social and cultural factors also constrain the promotion and implementation of gender equity policies and strategies. Male attitudes as well as social and cultural practices have been identified as major impediments to the progress of women in many areas of life, including education, health, employment, and economic and political opportunities. Diversity of culture in PNG should be seen as a gift that people should embrace and celebrate with tolerance, compassion and inclusiveness.

Discourses of social and cultural maintenance were chosen over discourses of gender reform and social transformation. There was a great need for further awareness and implementation of gender equity. In order to effectively implement the GEEP and the GESP, the policies have to be distributed to all PTCs, followed by adequate college-based trainings and awareness, offering gender equity as a full-time course, and provision of sufficient resources and funds. The NDOE needs to re-establish links between implementing institutions to maintain social, professional and power relations as well as administrative structures for accountability and stricter monitoring. Unless such social and professional networks and structures are established, the implementation of the GEEP and the GESP as well as promotion of gender equity will remain ineffective and fail to fulfil local and international expectations and legal commitments. The findings explicitly identified that the focus and purpose of the GEEP and the GESP to bring about gender equity, cultural transformation, empowerment and equal participation, to increase equitable access to education, business and work, and to improve wellbeing and quality of life are very remote from the realities of life facing women and girls and men and boys in PNG.

The GEEP has produced minimal change in the attitudes, mindsets and behavior of the college Principals, Heads of Strand, lecturers and pre-service teachers because of the existing social, cultural and educational practices that continue to suppress certain gender groups in both colleges. The findings indicated that the borrowed concepts and ideologies of gender equity policies were not embraced and incorporated into the existing education curriculum, pedagogy and system in the colleges. The aims of the GEEP, according to this study, remain unrealised and unlikely to promote gender equity in educational institutions and the wider communities in PNG. The promotion of gender equity must be integrated into the church, community practice, educational systems and government departments and agencies. Gender equity is an international and national issue and should be addressed at all levels of government as well as in traditional societies. Such perception and recognition should be supported and funded by the GoPNG, the NDOE and various donor agencies and organisations. This study pointed out that the international, constitutional, political and social commitments made by the GoPNG and the NDOE have not been effectively disseminated and incorporated into social and cultural practice as well as the school system in PNG.

12.7 Recommendations

The analysis of the interviews and focus group discussions indicated that the development, distribution, interpretation, understanding and implementation of the GEEP and the GESP and

gender equity discourses and practices in the two PTCs are at variance with what is advocated as effective implementation of gender equity policies and programs. Such findings bring to light major challenges, weaknesses and tendencies in the promotion and implementation of the gender equity policies and programs. It is fundamental that the promotion of gender equity and implementation of the GEEP and the GESP be given high priority and prominence in all educational institutions.

As a result of the study's findings, the following are presented as recommendations to effectively promote and implement the GEEP and the GESP as well as gender equity concepts, ideologies and practices in PNG.

12.7.1 Government of PNG and National Department of Education

The following recommendations address the macro level and need the attention of the NDOE, GoPNG and donor agencies.

Recommendation 1.

Foreign discourses, concepts and ideologies should be sensitive to the social and cultural context and lived experiences of PNG. Representatives from college Principals, Heads of Strand, lecturers, pre-service teachers and other stakeholders such as churches must be involved in the initial planning and development to have a clear understanding of the significance of gender equity concepts, ideologies, practices.

Recommendation 2.

People in influential positions of power should critically assess and integrate gender equity concepts, ideologies and practices into organisational systems and structures to promote gender equity. Strengthen competency and capacity at the NDOE, institutional, classroom and individual levels through resource provisions and adequate annual budget to implement gender policies as well as sustaining gender equity.

Recommendation 3.

GoPNG and the NDOE to provide extra funding for mandatory training for all stakeholders. Redesign a framework to provide a more collaborative, collegial and cohesive approach to

training, implementation, monitoring and evaluation. A systemic approach, collaboration and partnership are equally necessary to implement gender equity policies and programs. Incorporate gender training for all programs in teacher education in the pursuit of gender equity.

Recommendation 4.

GoPNG and NDOE should take full financial and administrative responsibility to promote gender equity and implement the GEEP and the GESP. Provide adequate support and budget to make sure that sufficient resources are provided to realise the goals, aims and objectives of the GEEP and the GESP. Make sure that gender equity issues and problems are recognised and addressed at the NDOE and the GoPNG levels.

Recommendation 5.

GoPNG and NDOE to develop capacity to maintain high level of gender monitoring, evaluation, programming, advocacy and funding for purposes of sustainability in order to achieve the intended gender equity outcomes.

Recommendation 6.

GoPNG to provide adequate funding for the NDOE, educational institutions and implementing agencies to share responsibilities and ownership in the promotion and implementation of gender equity.

Recommendation 7.

Gender inequity issues are global concerns and PNG should partner with other countries to find ways to improve opportunities and life for boys, men, girls and women. Provide adequate resources, personnel and funds to respective governments in PNG to develop their capacities for gender equity by partnering with the gender desk, gender officers, and other implementing agencies and organisations. Gender equity programs should encourage collective efforts by all government agencies, private and donor organisations in order to achieve intended goals, aims and objectives. Working more strategically and systematically should be vigorously encouraged between donor agencies and government organisations.

Recommendation 8.

Support educational institutions, local organisations and the wider communities to be actively

involved in gender-sensitive programs, implementation and monitoring of teaching, and promoting gender equity education programs and activities.

Recommendation 9.

GoPNG, NDOE, PTCs and individual stakeholders should work together to promote gender equity and related policies. The analyses explicitly indicate that a new gender equity policy should be developed embracing existing cultural, religious and introduced concepts and ideologies and practices.

12.7.2 Primary Teachers' Colleges

The following recommendations address the meso level and need the attention of Council members, College Principals, Heads of Strand and Heads of College Departments.

Recommendation 1.

Develop practical gender equity tools to support Heads of Strand, and lecturers in developing, implementing, monitoring and evaluating programs that analyse equal opportunity and quality from a gender standpoint.

Recommendation 2.

Analyse and develop gender-related educational programs and college policies that would impact and influence pre-service teachers, considering different responsibilities, cultural differences, requirements, and benefits and implement the programs and activities at the college and classroom levels.

Recommendation 3.

Design and implement a gender-inclusive PTC curriculum that incorporates equity principles in the pedagogy, curriculum, teaching resources, assessment tasks and teaching and learning activities.

Recommendation 4.

Ensure that the promotion and appointment processes for all college senior positions be based on qualification and experiences in an effort to maintain balance in gender.

Recommendation 5.

Establish a workable mechanism to engage and support both NDOE and churches to promote collaboration, cooperation and partnership in the promotion and implementation of major policies such as the GEEP and the GESP in PTCs. The relevancy of working more purposefully and systematically should be strongly encouraged between the NDOE, colleges and church agencies.

Recommendation 6.

Conduct regular gender equity in-service training for all Principals, Heads of Strand and Lecturers. Specialised gender officers should offer such training from the NDOE and college levels. NDOE and College Management Team should make funding available annually in pursuit of gender equity.

12.7.3 Individuals

The following recommendations address the micro level and need the attention of, individual Principals, Heads of Strand and lecturers in the two PTCs.

Recommendation 1.

Gender specialists to grasp gender equity concepts and ideologies in pursuit of gender equity in their respective work places should adequately fund individual Principals, Heads of Strand and Lecturers to attend regular mandated in-service training and workshops.

Recommendation 2.

Gender equity programs and activities be promoted in all PTCs. Seek expertise and assistance from NDOE, colleges and the local communities. Encourage change to come from families, individuals, staff, and pre-service teachers and from ideas based on local cultures, context and experiences.

Recommendation 3.

All stakeholders should have access to the GEEP and the GESP and related gender resources through workplace libraries and online.

Recommendation 4.

Involve more NDOE officers, Principals, HOS and lecturers together with advisors and experts in policy planning, development and implementation including gender equity programs and activities.

12.8 Contribution for this Study

This study identified some important gaps in the literature concerning discourses associated with implementing gender equity in pre-service teacher education. Three major gaps were identified: religious/biblical, legal and anti-globalisation discourses were invoked by research participants in the interviews and FGDs but not indicated in the literature. Religious/biblical, legal and anti-globalisation discourse were identified as major obstacles in the implementation of the GEEP and the GESP and the promotion of gender equity. These discourses were strongly contended and defended by the participants as significant barriers in pursuit of gender equity. The other major contributions of this study are: the evidence-based identification of factors that have impeded the knowledge, promotion and implementation of the GEEP and the GESP; and evidence-based recommendations aimed at the macro, meso and micro levels to advance gender equity in primary teacher colleges. Collectively, the multi-levelled recommendations advocate a multi-sectoral approach that promotes cooperation, collaboration, networking and partnership to ensure that the principles, concepts and ideologies of gender equity become the ethos of all government, private and church run educational institutions and entities in PNG.

12.9 Limitations of the Study

There were several limitations to the study. The three major limitations were:

1. The study was conducted in two of the eleven PTCs in Papua New Guinea. Therefore, the findings may not be claimed as representative and reflective of all other PTCs.
2. None of the advisors or consultants who were engaged in the planning and development of the gender policies were able to be included in the research. Their perceptions could have been used to authenticate and balance views and perceptions expressed by the research participants.
3. Time constraints limited the data collection methods to interviews and FGDs. Additional data collection methods, such as classroom observations, would have enabled cross-examination of the interview and FGD data.

12.10 Suggestions for further Research

The study did not cover the other nine PTCs and other teacher training institutions such as the University of Goroka, Pacific Adventist University and Divine Word University. Further research could be undertaken in these institutions to gain a more comprehensive representation of the promotion and implementation of gender equity policies, programs and activities in pre-service teacher education. Primary schools were also required to implement the GEEP and the GESp. Therefore, a study at the primary school level would provide another perspective on how the gender policies were promoted and implemented generally in the education system in PNG. The findings of the study included the identification of gaps that may also prompt future research. Further research could be conducted into the influence of religious/biblical, legal and anti-globalisation discourses on the promotion of gender equity within and beyond education in PNG, especially in international settings that have similar colonial histories involving strong and widespread missionary influence. The effect of these discourses could also be investigated in relation to the promotion of gender equity in other fields within and beyond PNG, such as health and welfare.

References

- Adams, H., & Searle, L. (2005). *Critical theory since Plato*. Melbourne: Thomson/Wadsworth.
- Adams, M., Bell, L. A., & Griffin, P. (2007). *Teaching for diversity and social justice* (2nd ed.). New York: Routledge.
- Aikman, S., & Rao, N. (2012). Gender equality and girl's education: Investigating frameworks, disjunctures and meaning of quality education. *Theory and Research in Education, 10*(3), 211-228.
- Aikman, S., & Unterhalter, E. (2007). *Practising gender equality in education*. Oxford: Oxfam GB.
- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes, 50*, 179-211.
- Ajzen, I. (2005). *Attitudes, personality and behaviour*. Maidenhead: Open University Press.
- Alhumaidi, M. (2013). *A critical discourse analysis of Al-Ahram and Aljazeera's online coverage of Egypt's 2011 revolution*. ProQuest Dissertations Publishing.
- Anderson, J. (2015). Struggling with 'this gender relations thing' in the Papua New Guinea church partnership program. *Gender, Place and Culture, 22*(10), 1357-1373. doi:10.1080/0966369X.2014.970133
- Appadurai, A. (1990). Disjunctive and difference in the global cultural economy. *Theory, Culture and Society, 7*, 295-310.
- Asad, T. (1980). Anthropology and the analysis of ideology. *Man, 14*(4), 604-627.
- Ashton, S. (2014). Researcher or nurse? Difficulties of undertaking semi-structured interviews on sensitive topics (Report). *Nurse Researcher, 22*(1), 27. doi:10.7748/nr.22.1.27.e1255
- Asian Development Bank. (2006). *Country gender assessment*. Retrieved from Port Moresby, Papua New Guinea.
- Atkinson, A. B., & Bourguignon, F. (2015). *Handbook of income distribution*. Amsterdam, North Holland.
- Attride-Stirling, J. (2001). Thematic networks: An analytic tool for qualitative research. *Qualitative Research, 1*(3), 385-405. doi:10.1177/146879410100100307
- AusAID. (2007). *Gender equality in Australia's aid program - why and how*. Retrieved from Canberra.
- AusAID. (2008). *Papua New Guinea country supplement*. Retrieved from Canberra.
- AusAID. (2009). *Improving the provisions of basic education services to the poor in Papua New Guinea: A case study*. Retrieved from Canberra.
- AusAID. (2011). *Promoting opportunities for all: Gender equity and women's empowerment*. Retrieved from Canberra.
- Azano, A. P., & Stewart, T. T. (2016). Confronting challenges at the intersection of rurality, place, and teacher preparation: Improving efforts in teacher education to staff rural schools. *Global Education Review, 3*(1), 108-128.
- Babeer, L., & Jenkins, M. (2007). And her husband beat her until she was bleeding heavily. *Willa, 16*, 3-13.
- Babour, R., & Kitzinger, J. E. (1999). *Developing focus group research: Politics, theory and practice*. London: Sage.
- Bacchi, C. (2009). *Analysing policy: What's the problem represented to be? Vol. 1*, Frenchs Forest, Sydney., Pearson Education.
- Bass, L., & Gerstl-Pepin, C. (2011). Declaring bankruptcy on educational inequity. *Educational Policy, 25*(6), 908-934. doi:10.1177/0895904810386594

- Baum, B. (2015). Decolonizing critical theory. *Constellations*, 22(3), 420-434. doi:10.1111/1467-8675.12169
- Bettez, S. C. (2015). Navigating the complexity of qualitative research in postmodern contexts: Assemblage, critical reflexivity, and communion as guides. *International Journal of Qualitative Studies in Education (QSE)*, 28(8), 932-954. doi:10.1080/09518398.2014.948096
- Blackmore, J. (2014). Wasting talent? Gender and the problematics of academic disenchantment and disengagement with leadership. *Higher Education Research and Development*, 33(1), 86-99. doi:10.1080/07294360.2013.864616
- Blackmore, J., Sanchez-Moreno, M., & Sawers, N. (2015). Globalised re/gendering of the academy and leadership. *Gender and Education*, 27(3), 1-5. doi:10.1080/09540253.2015.1028738
- Blackwood, E. (1997). Women, land and labor: Negotiating clientele and kinship in a Minangkabau peasant community. *Ethnology*, 36, 277-293.
- Blanks, B., Robbins, H., Rose, D., Beasley, L., Greene, M., & Broadus, A. (2013). Why rural schools are important for preservice teacher preparation? *Teacher Educators' Journal*, 20, 75-93.
- Blommaert, J., Mesthrie, R., & Ebooks, C. (2005). *Discourse: A critical introduction*. Cambridge: Cambridge University Press.
- Bloor, M., & Bloor, T. (2007). *The practice of critical discourse analysis*. London: Taylor & Francis Ltd.
- Blunt, A. (2004). Literacy discourse analysis: Making space at the policy table. *Adult basic education: An Interdisciplinary Journal for Adult Literacy Educational Planning*, 14(1), 3-17.
- Bourdieu, P. (1976). Systems of education and systems of thought. In J. Dale, G. Esland, & M. (Eds.), *Schooling and capitalism*. London: Routledge & Kegan Paul.
- Bowden, J. A., & Walsh, E. (2000). *Phenomenography*. Melbourne: RMIT University Press.
- Boyatzis, R. E. (1998). *Transforming qualitative information: Thematic analysis and code development*. Thousand Oaks, CA: Sage Publications.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. doi:10.1191/1478088706qp063oa
- Brayboy, B. M. J., Castagno, A. E., & Maughan, E. (2007). Equality and justice for all? Examining race in educational scholarship. *Review of Research in Education*, 31, 159-194.
- Bromley, D. B. (1990). Academic contributions to psychological counselling: A philosophy of science for the study of individual cases. *Counselling Psychology Quarterly*, 3(3), 299-307.
- Brown, A., & Danaher, P. A. (2017). CHE principles: Facilitating authentic and dialogical semi-structured interviews in educational research. *International Journal of Research & Method in Education*, 1, 15. doi:10.1080/1743727X.2017.1379987
- Brown, P. (1963). From anarchy to satrapy. *American Anthropologist*, 65(1), 1-15.
- Bruce, I., & Whaangi, H. (2002). Creating a curriculum for indigenous and community languages. *Journal of Maori and Pacific Development*, 3(1), 3-24.
- Burns, B. (1986). *Child development: A text for the caring professions*. New York: Croom Helm
- Bussey, K., & Bandura, A. (1999). Social cognitive theory of gender development and differentiation. *Psychological Review*, 106(4), 676-713.
- Calliari, E. (2018). Loss and damage: A critical discourse analysis of parties' positions in climate change negotiations. *Journal of Risk Research*, 21(6), 725-747. doi:10.1080/13669877.2016.1240706

- Carlone, H. B., Johnson, A., & Scott, C. M. (2015). Agency amidst formidable structures: how girls perform gender in Science class. *Journal of Research in Science Teaching*, *52*(4), 474-488. doi:10.1002/tea.21224
- Case, C. R., & Maner, J. K. (2014). Divide and conquer: When and why leaders undermine the cohesive fabric of their group. *Journal of Personality and Social Psychology*, *107*(6), 1033-1050. doi:10.1037/a0038201
- Castleberry, A., & Nolen, A. (2018). Thematic analysis of qualitative research data: Is it as easy as it sounds? *Currents in Pharmacy Teaching and Learning*, *10*(6), 807-815. doi:10.1016/j.cptl.2018.03.019
- Cayleff, S., Herron, M., Cormier, C., Wheeler, S., Chavez- Arteaga, A., Spain, J., & Dominguez, C. (2011). Oral history and "girls' voices": The young women's studies club as a site of empowerment. *Journal of International Women's Studies*, *12*(4), 22.
- Cervoni, C. (2007). *Practising gender analysis in education*. Abingdon: Taylor & Francis Ltd.
- Charles, H. (2008). Toward a critical race theory of education. *Contemporary Justice Review*, *11*(1), 63-65. doi:10.1080/10282580701850413
- Cheng, J. T., Tracy, J. L., Foulsham, T., Kingstone, A., & Henrich, J. (2013). Two ways to the top: Evidence that dominance and prestige are distinct yet viable avenues to social rank and influence. *Journal of Personality and Social Psychology*, *104*(1), 103-125. doi:10.1037/a0030398
- Clarke, V., & Braun, V. (2017). Thematic analysis. *The Journal of Positive Psychology*, *12*(3), 297-298. doi:10.1080/17439760.2016.1262613
- Clegg, S. (1989). *Frameworks of power*. London: Sage.
- Cochran-Smith, M. (2005). Studying teacher education: What we know and need to know. *Journal of Teacher Education*, *56*(4), 301-306. doi:10.1177/0022487105280116
- Coles, G. (2000). *Misreading reading: The bad science that hurts children*. Portsmouth, NH: Heinemann.
- Collins, J. (2001). Selling the market: educational standards, discourse and social inequality. *Critique of Anthropology*, *21*(2), 143-163. doi:10.1177/0308275x0102100202
- Connell, R., & Messerschmidt, J. (2013). Hegemonic masculinity: Rethinking the concept. *Revista estudios feministas*, *21*(1), 241-282.
- Connell, R. W., & Messerschmidt, J. W. (2005). *Hegemonic masculinity: Rethinking the concept Gender Sociology* (Vol. 19, pp. 829-859).
- Cooky, C., Messner, M. A., & Musto, M. (2015). "It's dude time!": A quarter century of excluding women's sports in televised news and highlight shows. *Communication and Sport*, *3*(3), 261-287. doi:10.1177/2167479515588761
- Cornell, R., Johnson, C., & Schwartz, W. (2013). Enhancing student experiential learning with structured interviews. *Journal of Education for Business*, *88*(3), 136-146. doi:10.1080/08832323.2012.659296
- Croft, A. (2000). *Gender gaps in schools and colleges: Can teacher education policy improve gender equity in Malawi?* Brighton: University of Sussex.
- Crow, G., & Pope, C. (2008). Editorial foreword: Theory in sociological analysis. *Sociology*, *42*(2), 219-221. doi:10.1177/0038038507087350
- Daly, J., Kellehear, A., & Gliksman, M. (1997). *The public health researcher: A methodological approach*. Melbourne, Australia: Oxford University Press.
- Dawson, E. (2005). Strategic gender mainstreaming in Oxfam GB. *Gender and Development*, *13*(2), 80-89. doi:10.1080/13552070512331332289
- De Waal-Andrews, W., Gregg, A. P., & Lammers, J. (2015). When status is grabbed and when status is granted: Getting ahead in dominance and prestige hierarchies. *British Journal of Social Psychology*, *54*(3), 445-464. doi:10.1111/bjso.12093

- Denzin, N. K., & Lincoln, Y. S. (1994). *Handbook of qualitative research*. Thousand Oaks, CA: Sage.
- Denzin, N. K., & Lincoln, Y. S. (2018). *The Sage handbook of qualitative research*. Los Angeles: Sage.
- Deranty, J.-P. (2014). Feuerbach and the philosophy of critical theory. *British Journal for the History of Philosophy*, 1-26. doi:10.1080/09608788.2014.974139
- Dickson-Waiko, A. (2013). Women, nation and decolonisation in Papua New Guinea. *The Journal of Pacific History*, 48(2), 177-193. doi:10.1080/00223344.2013.802844
- Diem, S., Young, M. D., Welton, A. D., Mansfield, K. C., & Lee, P.-L. (2014). The intellectual landscape of critical policy analysis. *International Journal of Qualitative Studies in Education (QSE)*, 27(9), 1068-1090. doi:10.1080/09518398.2014.916007
- Dworin, J. E., & Bomer, R. (2008). What we all (supposedly) know about the poor: A critical discourse analysis of Ruby Payne's "framework". *English Education*, 40(2), 101-121.
- Eastman, R. D. (2018). *Gender equity in the rural secondary classroom: The experience of beginning teachers*. (Doctor of Philosophy), Ball State University, Muncie.
- Edmondson, J. (2000). *America reads: A critical policy analysis*. Newark, DE: International Reading Association.
- Eisenstein, H. (1983). The gender of bureaucracy: Reflections on feminism and the state. In J. Goodnow & C. Pateman (Eds.), *Women, social science and public policy*. Sydney: Allen & Unwin.
- Elmir, R., Schmied, V., Jackson, D., & Wilkes, L. (2011). Interviewing people about potentially sensitive topics. (Qualitative research report). *Nurse Researcher*, 19(1), 12. doi:10.7748/nr2011.10.19.1.12.c8766
- Eppley, K. (2015). "Hey, I saw your grandparents at Walmart": Teacher education for rural schools and communities. *The Teacher Educator*, 50(1), 67-86.
- Erden, F. T. (2009). A course on gender equity in education: Does it affect gender role attitudes of preservice teachers? *Teaching and Teacher Education: An International Journal of Research and Studies*, 25(3), 409-414. doi:10.1016/j.tate.2008.11.001
- Fairclough, N. (1989). *Language and power*. New York: Longman.
- Fairclough, N. (1990). *Language and power*. London: Longman.
- Fairclough, N. (1992). *Discourse and social change*. Cambridge, UK: Polity Press.
- Fairclough, N. (1993). Critical discourse analysis and the marketization of public discourse: The universities. *Discourse & Society*, 4(2), 133-159.
- Fairclough, N. (1995a). *Critical discourse analysis*. New York: Longman.
- Fairclough, N. (1995b). *Critical discourse analysis: The critical study of language*. New York: Longman.
- Fairclough, N. (1995c). The discourse of new labour: Critical discourse analysis. In M. Wetherall, S. Taylor, & S. Yates (Eds.), *Discourse as data: A guide for analysis*. London: Sage/Open University.
- Fairclough, N. (2000). *Language and power* (2nd ed.). New York: Longman.
- Fairclough, N. (2001). *Language and power*. Harlow: Longman.
- Fairclough, N. (2003). *Analysing discourse*. London: Routledge.
- Fairclough, N. (2009a). A dialectical-relational approach to critical discourse analysis in social research. In R. Wodak & M. Meyer (Eds.), *Methods of critical discourse analysis* (2nd ed.), pp. 162-186). Los Angeles, CA: Sage Publications.
- Fairclough, N. (2009b). The discourse of new labour: Critical discourse analysis. In R. Wodak & M. E. Meyer (Eds.), *Discourse as data. A guide for analysis*. London: Sage.
- Fairclough, N. (2015). *Language and power* (3rd ed.). London: Routledge.
- Fairclough, N., & Fairclough, I. (2018). A procedural approach to ethical critique in CDA. *Critical Discourse Studies*, 15(2), 169-185. doi:10.1080/17405904.2018.1427121

- Fairclough, N., & Wodak, R. (1997). A dialectical-relational approach to critical discourse analysis in social research. In T. A. Van Dijk (Ed.), *Methods of critical discourse analysis*. London: Sage.
- Falk, I. (1994). The making of policy: Media discourse conversations. *Discourse*, 15(2), 1-12.
- Feenberg, A. (2017). Critical theory of technology and STS. *Thesis Eleven*, 138(1), 3-12. doi:10.1177/0725513616689388
- Fehr, E., Herz, H., & Wilkening, T. (2013). The lure of authority: Motivation and incentive effects of power. *American Economic Review*, 103(4), 1325-1359. doi:10.1257/aer.103.4.1325
- Fischer, F., Torgenson, D., Durnova, A., & Orsini, M. (2015). Introduction to critical policy studies. In F. Fisher, D. Torgenson, A. Durnova & M. Orsini (Eds.). *Handbook of critical policy studies*. Cheltenham, UK: Edward Elgar Publishing.
- Fishbein, M., & Ajzen, I. (1975). *Belief, attitude, intention, and behavior: Antroduction to theory and research*. Reading, MA: Addison-Wesley.
- Flaherty, T. (1998). *The women's voice in education: Identity and participation in a changing Papua New Guinea*. Goroka: Melanesan Institute.
- Fleck, A. (2012). Idle emancipation, or, what does Marx's critical theory propose? *Trans/Form/Acao*, 35(1), 73-88.
- Forgacs, D. (1988). *Gramsci reader*. London: Lawrence and Wishart.
- Forlin, C. (2007). A collaborative, collegial and more cohesive approach to supporting educational reform for inclusion in Hong Kong. *Asia Pacific Education Review*, 8(2), 276-287.
- Forst, R. (2018). Committed critical theory: Some thoughts on Stephen White's a democratic bearing. *Philosophy and Social Criticism*, 44(2), 126-130. doi:10.1177/0191453717752776
- Foucault, M. (1977/1979). *Discipline and punish: The birth of the prison* (A. Sheridan, Trans.). Harmondsworth, England: Penguin.
- Fraser, N. (2008). Rethinking recognition: Overcoming displacement and reification in cultural politics. In K. Olsen (Ed.), *Adding insult to injury: Nancy Fraser debates her critics*. London: Verso.
- Fullan, M. (1995). *Change forces: Probing the depths of educational reform* // Review (Vol. 21, pp. 124). Guelph: Canadian Public Policy.
- Fullan, M. (1999). *Change forces: The sequel*. Philadelphia, PA: Falmer Press.
- Fullan, M. (2001). *Leading in a culture of change*. San Francisco: Jossey-Bass.
- Fullan, M. (2003). *Change forces with a vengeance*. London: RoutledgeFalmer.
- Fullan, M. (2007). *The new meaning of educational change*. New York: Teachers College Press.
- Fullan, M. (2011). *Change leader: Learning to do what matters most*. Hoboken: Wiley.
- Fullan, M., & Schachter, H. (2001). *Leading in a culture of change*. Toronto, Ont.
- Gale, T. (2006). Towards a theory and practice of policy engagement: Higher education research policy in the making. *The Australian Education Researcher*, 32(2), 1-14.
- Gale, T., & Densmore, K. (2000). *Just schooling: Explorations in the cultural politics of schooling*. Buckingham: Open University Press.
- Gale, T., & Densmore, K. (2002). *Just schooling: Explorations in the cultural politics of teaching*. Buckingham & Philadelphia: Open University Press.
- Galinsky, A. D., Magee, J. C., Gruenfeld, D. H., Whitson, J. A., & Liljenquist, K. A. (2008). Power reduces the press of the situation: Implications for creativity, conformity, and dissonance. *Journal of Personality and Social Psychology*, 95(6), 1450-1466. doi:10.1037/a0012633

- Galinsky, A. D., Rucker, D. D., & Magee, J. C. (2016). Power and perspective-taking: A critical examination. *Journal of Experimental Social Psychology, 67*, 91. doi:10.1016/j.jesp.2015.12.002
- Galletta, A. (2013). *Mastering the semi-structured interview and beyond: From research design to analysis and publication*. New York: New York University Press.
- Galliano, G. (2003). *Gender: Crossing boundaries*. Canada: Thomson Learning, Inc.
- Gallo, J., & Beckman, P. (2016). A global view of rural education: Teacher preparation, recruitment, and retention.(Report). *Global Education Review, 3(1)*, 1.
- Galloway, B. M. (2014). Media review: Promoting diversity and social justice; educating people from privilege groups. *Journal of Student Affairs Research and Practice, 51(2)*, 230-232.
- Gavin, K., & Wodak, R. (2007). What is critical discourse analysis? *Forum: Qualitative Social Research, 8(2)*, 1-5.
- Gee, J. P. (2004). Discourse analysis: What makes it critical?. In R. E. Rogers (Ed.), *An introduction to critical discourse analysis in education*. New Jersey: Lawrence Erlbaum.
- Gee, J. P. (2005a). *Discourse analysis* (2nd ed.). London: Routledge.
- Gee, J. P. (2005b). *An introduction to discourse analysis: Theory and method*. New York: Routledge.
- Geuss, R. (1981). *The idea of a critical theory: Habermas and the Frankfurt school*. Cambridge: Cambridge University Press.
- Gider, J. (2017). *Transcultural nursing: Assessment and intervention*. (7th ed.) St. Louis, Toronto: Mosby.
- Giroux, H. A. (1984). *Critical theory and educational practice*. Victoria: Deakin University Printery.
- Glasses, R. M., & Meggitt, M. J. E. (1969). *Pigs, pearshells and women: Marriage in the New Guinea Highlands*. New Jersey: Prentice-Hall.
- Gollwitzer, M., & van Prooijen, J. W. (2016). Psychology of justice. In C. Sabbagh & M. Schmitt (Eds.), *Handbook of social justice theory and research*. New York, NY: Springer.
- Goodwin, S., Gubin, A., Fiske, S., & Yzerbyt, V. (2000). Power can bias impression processes: Stereotyping subordinates by default and by design. *Group Processes & Intergroup Relations, 3(3)*, 227-256. doi:10.1177/1368430200003003001
- GoPNG. (2008). *Papua New Guinea Vision 2050, National Strategic Plan Taskforce*. Port Moresby: Government Printery.
- GoPNG. (2010). *Papua New Guinea Development Strategic Plan 2010-2013: Our guide to success*. Port Moresby: Government Printery.
- Goss, D., Jones, R., Betta, M., & Latham, J. (2011). Power as practice: A micro-sociological analysis of the dynamics of emancipatory entrepreneurship. *Organization Studies, 32(2)*, 211-229. doi:10.1177/0170840610397471
- Gramsci, A. (1971). *Selections from the prison notebooks*. London: Lawrence & Wishart.
- Green, J. L., & Thorogood, N. (2004). *Qualitative methods for health research*. London: Sage Publications.
- Greenbaum, T. L. (2000). *Moderating focus groups: A practical guide for group facilitation*. Thousand Oaks, Calif: Sage Publications.
- Gregory, A., & Half, G. (2013). Divided we stand: defying hegemony in global public relations theory and practice? *Public Relations Review, 39(5)*, 417. doi:10.1016/j.pubrev.2013.04.006
- Griffen, V. (2006). *Gender relations in Pacific cultures and their impact on the growth and development of children*. Suva: University of South Pacific Printery.

- Griffiths, M. (1998). The discourse of social justice in schools. *British Educational Research Journal*, 24(3), 301-3013.
- Griffiths, M. (2003). *Action for social justice*. Berkshire, England: Open University Press.
- Grillo, R. D. (1989). *Dominant languages: Language and hierarchy in Britain and France*. Great Britain.
- Grimes, B. (1992). *Ethnologue*. Dallas: Summer Institute of Linguistics.
- Grundy, S. (1987). *Curriculum: product or praxis?* (Vol. 1). London: Falmer Press.
- Guinote, A. (2007). Behaviour variability and the situated focus theory of power. *European Review of Social Psychology*, 18(1), 256-295. doi:10.1080/10463280701692813
- Guthrie, G. (2003). Cultural continues in teaching styles. *PNG Journal of Education*, 39(2), 57-78.
- Guthrie, G. (2012). The failure of progressive classroom reform: Lessons from the curriculum reform implementation project in Papua New Guinea. *Australian Journal of Education*, 56(3), 241-256.
- Guthrie, J. W. (1980). An assessment of educational policy research. *Educational Evaluation and Policy Analysis*, 2(5), 41-55. doi:10.2307/1164089
- Guy, R. (2009). Formulating and implementing education policy. In R. J. May (Ed.), *Policy making and implementation: Studies from PNG*. Canberra: Australian National University Printing Services.
- Hall, S., Lumley, B., & McLennan, G. (1977). Gramsci on ideology. In C. F. C. C. S. (Ed.) *Politics and Ideology: Gramsci*. London: Hutchinson.
- Hammar, L. (2008). Fear and loathing in Papua New Guinea: Sexual health in a nation under seige. In L. Butt & R. Eves (Eds.), *Making sense of Aids: Culture, sexuality and power in Melanesia*. Hawaii: University of Hawaii Press.
- Hammond, M. (2018). Deliberative democracy as a critical theory. *Critical Review of International Social and Political Philosophy*, 1-22. doi:10.1080/13698230.2018.1438333
- Hardy, M. A., & Bryman, A. (2004). *Handbook of data analysis*. London: Sage.
- Harwood, J., Giles, H., & Ryan, E. B. (1995). Aging, communication, and inter-group theory: Social identity and and intergenerational communication. In J. F. Nussbaum & J. Coupland (Eds.), *Handbook of communication and aging research*. Mahwah, NJ: Erlbaum.
- Hattara-Pollara, M., Meleis, A., & Nagib, H. (2003). Multiple role stress and patterns of coping of Egyptian women in clerical jobs. *Journal of Transcultural Nursing*, 14(2), 125-133. doi:10.1177/1043659602250633
- Hegney, D., & Chan, T. W. (2010). Ethical challenges in the conduct of qualitative research. *Nurse Researcher*, 18(1), 4-7.
- Henderson, S. (2017). Power. *Child Adolesc. Psychiatr.*, 56(4), 358-358. doi:10.1016/j.jaac.2017.01.011
- Hennink, M. M. (2014). *Focus group discussions: Understanding qualitative research*. Oxford, UK: Oxford University Press.
- Herman, E. S., & Chomsky, N. (1988). *Manufacturing consent: The political economy of the mass media*. New York: Pantheon Books.
- Heward, C., & Bunwaree, S. (Eds.). (1999). *Gender, education and development: Beyond access to empowerment*. London: Zed Books.
- Hinton, R., & Earnest, J. (2009). Beyond risk factors to lived experiences: Young women's experiences of health in Papua New Guinea. *Rural and Remote Health*, 9(1257), 1-15.
- Hinton, R., & Earnest, J. (2010). 'I worry so much I think it will kill me': Psychosocial health and the links to the conditions of women's lives in Papua New Guinea. *Health*

- Sociology Review: The Journal of the Health Section of the Australian Sociological Association*, 19(1), 5-19. doi:10.5172/hesr.2010.19.1.005
- Hinton, R., & Earnest, J. (2011). Assessing women's understandings of health in rural Papua New Guinea: Implications for health policy and practice. *Asia Pacific Viewpoint*, 52(2), 178-193. doi:10.1111/j.1467-8373.2011.01449.x
- Hodge, B. (2012). Ideology, identity, interaction: Contradictions and challenges for critical discourse analysis. *Critical Approaches to Discourse Analysis Disciplines*, 5(2), 1-18.
- Hodge, B., & Kress, G. R. (1988). *Social semiotics*. Cambridge: Polity.
- Honneth, A. (2017). Is there an emancipatory interest? An attempt to answer critical theory's most fundamental question. *European Journal of Philosophy*, 25(4), 908-920. doi:10.1111/ejop.12321
- Horkheimer, M. (1982). *Critical theory: Selected essays*. New York: Continuum Pub. Corp.
- Houghton, C. E., Casey, D., Shaw, D., & Murphey, K. (2010). Ethical challenges in qualitative research: Examples from practice. *Nurse Researcher*, 18(1), 15-25.
- Howlett, D. (1973). *Papua New Guinea geography and change*. Melbourne: Thomas Nelson Limited.
- Hulle, S., Liebig, S., & May, M. (2018). Measuring attitudes toward distributive justice: The basic social justice orientations scale. *An International and Interdisciplinary Journal for Quality-of-Life Measurement*, 136(2), 663-692. doi:10.1007/s11205-017-1580-x
- Inhorn, M. C. (2006). Defining women's health: A dozen messages from more than 150 ethnographies. *Medical Anthropology Quarterly*, 20(3), 345-378. doi:10.1525/maq.2006.20.3.345
- Iphofen, R. (2011). Ethical decision making in qualitative research. *Qualitative Research*, 11(4), 443-446.
- Irvine, A., Drew, P., & Sainsbury, R. (2013). 'Am I not answering your questions properly?' Clarification, adequacy and responsiveness in semi-structured telephone and face-to-face interviews. *Qualitative Research*, 13(1), 87-106. doi:10.1177/1468794112439086
- Ivarature, H. (1995). *The origin of the free education policy in Papua New Guinea: A case study in the formulation and implementation of education policy*. Waigain, Port Moresby: National Education Research Institute.
- Jager, S., & Maier, F. (2009). Theoretical and methodological aspects of Foucauldian critical discourse analysis and depositive analysis. In R. Wodak & M. Meyer (Eds.), *Methods of critical discourse analysis*. London: Sage.
- Jamshed, S. (2014). Qualitative research method-interviewing and observation. *Journal of Basic and Clinical Pharmacy*, 5(4), 87-88.
- Janks, H. (1997). Critical discourse analysis as a research tool. *Discourse Studies in the Cultural Politics of Education*, 18(3), 329-342.
- Janks, H. (2006). *The practical critical educator*. Elsevier B.V: Springer.
- Jervaeus, A., Nilsson, J., Eriksson, L. E., Lampic, C., Widmark, C., & Wettergren, L. (2016). Exploring childhood cancer survivors' views about sex and sexual experiences - findings from online focus group discussions. *European Journal of Oncology Nursing*, 20(Oct 29), 165. doi:10.1016/j.ejon.2015.07.009
- Joffe, H. (2011). Thematic analysis. In D. Harper & A. R. Thompson (Eds.), *Qualitative methods in mental health and psychotherapy: A guide for students and practitioners* (pp. 209-224). Chichester, UK: Wiley.
- Johnson, E. (2003). 'They don't associate it with feminism': In-service educators' conceptions of gender-inclusive curriculum. *Journal of In-service Education*, 29(1), 31-48. doi:10.1080/13674580300200242
- Jolly, M., & Macintyre, M. (1989). *Family and gender in the Pacific: Domestic contradictions and the colonial impact*. United Kingdom: Cambridge.

- Jolly, M., Stewart, C., & Brewer, C. (2012). *Engendering violence in Papua New Guinea*. Canberra: ANU E Press.
- Jones, K., Evans, C., Byrd, R., & Campbell, K. (2000). Gender equity training and teacher behavior. *Journal of Instructional Psychology*, 27(3), 173.
- Jones, L. (2005). *Gender and religion: Gender and Oceanic religions*. Detroit: Macmillan.
- Joseph, J. (2002). *Hegemony: A realist analysis*. New York: Routledge.
- Kabeer, N. (2003). *Gender mainstreaming in poverty eradication and the Millennium Development Goals*. London: The Commonwealth Secretariat.
- Kaden, U., & Patterson, P. P. (2014). *Changing assessment practices of teaching candidates and variables that facilitate that change*, Vol.36, 406-420
- Kalep-Malpo, K. D. (2008). *Gender equity in the workplace: A recipe for smart organizations with a purpose in Papua New Guinea*. Goroka: Kim Printing.
- Kane, E. (2004). *Girl's education in Africa: What do we know about strategies that work?* Retrieved from South Africa.
- Kanu, Y. (2007). Increasing school success among aboriginal students: Culturally responsive curriculum or macrostructural variables affecting schooling. *Diaspora, Indigenous and Minority Education*, 1(1), 21-41.
- Kavanamur, D., & Okole, H. (2004). *Understanding reform in Papua New Guinea: An analytical evaluation*. Port Moresby: Government Printing.
- Kawai, Y. (2004). *Globalization, the global spread of the English language, and the nation: A critical narrative analysis of Japanese nationalism and identities in a globalization context*. ProQuest Dissertations Publishing.
- Kellner, D. (2003). Toward a critical theory of education. *Democracy and Nature*, 9(1), 51-64. doi:10.1080/1085566032000074940
- Kelly, C. A. (2002). Creating equitable classroom climates: An investigation of classroom strategies in mathematics and science instruction for developing preservice teachers' use of democratic social values. *Child Study Journal*, 32(1), 39-52.
- Keltner, D., Gruenfeld, D. H., & Anderson, C. (2003). Power, approach, and inhibition. *Psychological Review*, 110(2), 265-284. doi:10.1037/0033-295X.110.2.265
- Kendall, N. (2006). *Strengthening gender and education programming in the 21st century*. Retrieved from Washington DC.
- Kettle, M. (2010). Critical discourse analysis and hybrid texts: Analysing English as a second language. *Melbourne Studies in Education*, 46(2), 87-105.
- Kim, K. M. (2018). Social performance as cultural critique: critical theory beyond Bourdieu and Habermas. *Journal for the Theory of Social Behaviour*, 48(4), 455-474. doi:10.1111/jtsb.12184
- Kinyanjui, K. (1994). African education: Dilemmas, challenges and opportunities. In U. Himmelstrand, K. Kinyanjui, & E. Mburugu (Eds.), *African perspectives and development: Controversies, dilemmas and openings*. New York: St. Martin's Press.
- Kite, M. E., & Wagner, L. S. (2002). Attitudes towards older adults. In D. T. Nelson (Ed.), *Ageism, stereotyping and prejudice against older persons*. Cambridge, MA: The MIT Press.
- Kline, J., & Walker-Gibbs, B. (2015). Graduate teacher preparation for rural schools in Victoria and Queensland. *Australian Journal of Teacher Education*, 40(3), 67-88.
- Knight, K. (2006). Transformations of the concepts of ideology in the twentieth century. *American Political Science Review*, 100(4), 619-626.
- Kolb, A. (2013). The migration and globalization of Schuhplattler dance: A sociological analysis. *Cultural Sociology*, 7(1), 39-55. doi:10.1177/1749975512453658

- Konow, J. (2003). Which is the fairest one of all? A positive analysis of justice theories. *Journal of Economic Literature*, 41(4), 1188-1239. doi:10.1257/002205103771800013
- Kreisberg, S. (1992). *Transforming power: Domination, empowerment and education*. New York: State University Press.
- Kress, G. R. (1983). Media analysis and the study of discourse. *Media Information Australia*(28), 3-11.
- Krueger, R. A. (1994). *Focus group: A practical guide for applied research*. Thousand Oaks, California: Sage.
- Kula-Semos, M. (2009). *Seeking transformative partnerships: Schools, university and the practicum in Papua New Guinea. (Doctor of Philosophy)*, James Cook University, Townville.
- Labaree, R. (2014). Mastering the semi-structured interview and beyond: From research design to analysis and publication. *American Library Association*, 51, 812.
- Ladwig, J. G. (2014). Theoretical notes on the sociological analysis of school reform networks. *British Journal of Sociology of Education*, 35(3), 371-388. doi:10.1080/01425692.2013.776931
- Lakoff, G., & Johnson, M. (1980). The metaphorical structure of the human conceptual system. *Cognitive Science*, 4(2), 195-208.
- Lammers, J., & Stapel, D. A. (2009). How power influences moral thinking. *Journal of Personality and Social Psychology*, 97(2), 279-289. doi:10.1037/a0015437
- Laura, M. G. (2016). From ethics, integrity and moral probity to responsible research and innovation in current educational practices. *Revista Romaneasca pentru Educatie Multidimensionala*, 8(2), 9-17. doi:10.18662/rrem/2016.0802.01
- Laurel, B. (2013). Intolerance for inequalities. *American Bar Association Journal*, 99(4), 1-8.
- Lauritsen, J. A. (2006). *Governing literacy: A critical discourse analysis of the United Nations decades of literacy, 1990-2000 and 2003-2012 (PhD)*, Cornell University, Cornell.
- Lawrence, P., & Meggitt, M. J. (1965). *Gods, ghosts and men in Melanesia: Some religions of Australian New Guinea and the New Hebrides*. Melbourne: Oxford University Press.
- Le Fanu, G. (2010). *Promoting inclusive education in Papua New Guinea*. Retrieved from Bristol, UK.
- Le Fanu, G. (2011). *The transposition of inclusion: An analysis of the relationship between curricular prescription and practice in Papua New Guinea. (PhD Thesis)*, University of Bristol, Bristol.
- Leach, F. (2003). Practising gender analysis in education. *International Journal of Education Development*, 24(6), 765-766.
- Lederman, L. C. (1990). Assessing educational effectiveness: The focus group interview as a technique for data collection. *Communication Education*, 39(2), 117-127.
- Legard, R., Keegan, J., & Ward, K. (2003). In-depth interviews. In J. Ritchie & J. Lewis (Eds.), *Qualitative Research Practice*. London: Sage Publications.
- Leigh, A. (2007). Sustaining culture change. *Training and Management Development Methods*, 21, 1-17.
- Leonardo, Z. (2003). Discourse and critique: Outlines of a post-structural theory of ideology. *Journal of Education Policy*, 18(2), 203-214. doi:10.1080/0268093022000043038
- Lewis, G. (Ed.) (1990). *Gestures of support*. Durham, North Carolina: Carolina Academic Press.
- Lewis, M., & Lockheed, M. E. (2007). *Exclusion, gender and education: Case studies from the developing world*. Washington D.C. : Center for Global Development.

- Liasidou, A. (2008). Critical discourse analysis and inclusive educational policies: The power to exclude. *Journal of Education Policy*, 23(5), 483-500. doi:10.1080/02680930802148933
- Litosselti, L. (2003). *Using focus group in research*. New York: Continuum.
- Liu, C., Yuan, L., Chen, C., & Yu, G. (2016). Authentic and hubristic pride as assessed by self, friends, and strangers. *Social Psychological and Personality Science*, 7(7), 690-696. doi:10.1177/1948550616649240
- Liu, K., & Guo, F. (2016). A review on critical discourse analysis.(Report). *Theory and Practice in Language Studies*, 6(5), 1076. doi:10.17507/tpls.0605.23
- Londono, Z., & Oscar, I. (2010). The power of discourse and the discourse of power: An interview with Teun A. van Dijk. *Revista de Linguística y Lenguas Aplicadas (RLLA)*, 5, 257-266.
- Luke, A. (1995). Text and discourse in education: An introduction to critical discourse analysis. *Review of Research in Education*, 21, 3-48. doi:10.2307/1167278
- Luke, A. (1997). Theory and practice in critical science discourse. In L. E. Saha (Ed.), *International encyclopedia of the sociology of education*. New York: Pergamon.
- Lukes, S. (1986). *Power*. Oxford: Blackwell.
- Macdonald, B. J. (2017). Traditional and critical theory today: Toward a critical political science. *New Political Science*, 39(4), 511-522. doi:10.1080/07393148.2017.1378857
- Maddock, T. (1999). The nature and limits of critical theory in education. *Educational Philosophy and Theory*, 31(1), 43-61. doi:10.1111/j.1469-5812.1999.tb00373.x
- Madill, A. (2011). Interaction in the semi-structured interview: A comparative analysis of the use of and response to indirect complaints. *Qualitative Research in Psychology*, 8(4), 333-353. doi:10.1080/14780880903521633
- Mallett, S. (2003). *Conceiving cultures: Reproducing people and places on Nuakata, PNG*. Ann Arbor, Michigan: University of Michigan Press.
- Maner, J. K. (2017). Dominance and prestige: A tale of two hierarchies. *Current directions in psychological Science*, 26(6), 526-531. doi:10.1177/0963721417714323
- Maner, J. K., Gailliot, M. T., Butz, D. A., & Peruche, B. M. (2007). Power, risk, and the status quo: Does power promote riskier or more conservative decision-making? *Personality and Social Psychology Bulletin*, 33(4), 451-462. doi:10.1177/0146167206297405
- Maner, J. K., & Mead, N. (2016). Dominance and prestige: Dual strategies for navigating social hierarchies. In J. Olson & M. P. Zanna (Eds.), *Advances in experimental social psychology*. San Diego, CA: Elsevier.
- Maner, J. K., & Mead, N. L. (2010). The essential tension between leadership and power: When leaders sacrifice group goals for the sake of self-interest. *Journal of Personality and Social Psychology*, 99(3), 482-497. doi:10.1037/a0018559
- Manoranjitham, S., & Jacob, K. S. (2007). Focus group discussion. *Nursing Journal of India*, 98(6), 125-127.
- Mansbridge, J. (1996). Reconstructing democracy. In J. Nancy, D. S. Hirschmann, & C. D. Stefano (Eds.), *Revisioning the political*. Boulder: Westview Press.
- Mantovani, E. (1984). Traditional values and ethics. In D. L. E. Whiteman (Ed.), *An introduction to Melanesian cultures*. Goroka, PNG: The Melanesian Institute for Pastoral and Socio-Economic Service.
- Mantovani, E. (1992). *Marriage in Melanesia: An Anthropological perspective*. Goroka, Papua New Guinea: Melanesian Institute.
- Maramba, D. C., Sule, V. T., & Winkle-Wagner, R. (2015). What discourse on the Texas' top ten percent plan says about accountability for diversity. *Journal of Higher Education*, 86(5), 751-776.

- Marris, P. (1975). *Loss and change*. New York: Anchor Press/Doubleday.
- Marshall, C. (2000). Policy discourse analysis: Negotiating gender equity. *Journal of Education Policy*, 15(2), 125-156. doi:10.1080/026809300285863
- Mason, J. (2002). *Qualitative Research*. London: Sage.
- Matane, P. (1986). *A Philosophy of Education for Papua New Guinea: Ministerial Committee Report*. Port Moresby: Government Printery.
- May, R. J. (2009). *Policy making and implementation: Studies from Papua New Guinea*, (Vol.5), Canberra, Anu E Press.
- McElhanon, K., & Whiteman, D. L. (1984). Kinship: Who is related to whom?. In D. L. E. Whiteman (Ed.), *An introduction to Melanesian cultures*. Goroka, Papua New Guinea: The Melanesian Institute for Pastoral and Socio-Economic Service.
- McGrath, C., Palmgren, P. J., & Liljedahl, M. (2018). *Twelve tips for conducting qualitative research interviews*. United Kingdom: Talyor and Francis.
- McGregor, S. L. T. (2003). Critical discourse analysis - A Primer. *Kappa Omicron Nu Forum*, 15(1), 1-14.
- McKenna, B. (2004). Critical discourse studies: Where to from here? *Critical Discourse Studies*, 1(1), 9-39. doi:10.1080/17405900410001674498
- McLaughlin, D. (1994). Through whose eyes do our children see the world now? Traditional education in Papua New Guinea. *PNG Journal of Education*, 30(2), 63-79.
- McLaughlin, D. (1996). Making the education experience for overseas students more meaningful: A Papua New Guinea case study. *Australian Journal of Adult and Community Education*, 36(1), 4-18.
- Mead, N. L., & Maner, J. K. (2012). On keeping your enemies close: Powerful leaders seek proximity to ingroup power threats. *Journal of Personality and Social Psychology*, 102(3), 576-591. doi:10.1037/a0025755
- Meleis, A. I. (2005). Safe womanhood is not safe motherhood: Policy implications. *Health care for women international*, 26(6), 464-471. doi:10.1080/07399330590962825
- Melo, R. (2011). Critical theory and the senses of emancipation. *Caderno CRH*, 24(62), 249-262.
- Mena Report. (2016). *Australia: Advancing gender equality in Papua New Guinea*. Canberra: SyndiGate Media Inc.
- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). San Francisco: Jossey-Bass.
- Meyer, M., & Wodak, R. (2001). *Methods of critical discourse analysis*. London: Sage.
- Meyers, M. (2001). Between theory, methods, and politics: Positioning of the approaches to CDA. In R. Wodak & M. Meyer (Eds.), *Methods of critical discourse analysis*. London: Thousand Oaks, CA, New Deldi: Sage.
- Mezirow, J. (1997). *Transformative learning: Theory to practice*. Columbia: Jossey-Bass Publishers.
- Miller, D. (2001). *Principles of social justice*. Cambridge, Mass: Harvard University Press.
- Minichiello, V. (1995). *In-depth interviewing: Principles, techniques, analysis*. Melbourne: Longman.
- Mintzberg, H., Ahlstrand, B., & Lampel, J. (1998). *Strategy safari: A guided tour through the wilds of strategic management*. New York: New York Press.
- Mogra, I. (2017). Strengthening ethics: A faith perspective on educational research. *Journal of Academic Ethics*, 15(4), 365-376. doi:10.1007/s10805-017-9292-z
- Monkman, K. (2011). Framing gender education and empowerment. *Research in Comparative and International Education*, 6(1), 1-13.
- Monkman, K., & Hoffman, L. (2013). Girls' education: The power of policy discourse. *Theory and Research in Education*, 11(1), 63-84. doi:10.1177/1477878512468384

- Morgan, D. L. (1998). *Focus group as qualitative research*. Newbury Park: Sage.
- Morton, K. (2016). Hitchhiking and Missing and Murdered Indigenous Women: A critical discourse analysis of billboards on the 'Highway of Tears'. *Canadian Journal of Sociology, 41*(3), 299.
- Morton, S., Schade, R., & Lowther, K. J. (1997). *Gender balancing history: Towards an inclusive curriculum*. Vol 1-7 (pp. 348): Canadian Committee on Labour History.
- Mulderrig, J. (2003). A critical discourse analysis of social actors in New Labour's education policy. *Journal for Critical Education Policy Studies, 1*(1), 1-18.
- Nagai, Y. (1999). Developing a community-based vernacular school: A case study of the Maiwala Elementary School in Papua New Guinea. *Language and Education, 13*(3), 194-206. doi:10.1080/09500789908666768
- Nagai, Y. (2004). Vernacular education in Papua New Guinea: Is it really effective? *Convergence, 37*(2), 107-121.
- Narakobi, B. (1983). *Life and leadership in Melanesia*. Port Moresby: The University of Papua New Guinea.
- Nasir, N., & Hand, V. M. (2006). Exploring sociological perspectives on race, culture and learning. *Review of Educational Research, 76*(4), 449-475.
- Nettle, D., & Romaine, S. (2000). *Vanishing voices: The extinction of the world's languages*. New York: Oxford University Press.
- Neuman, W. L. (2006). *Social research methods: Qualitative and quantitative approaches*. Boston: Pearson/AandB.
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods, 16*(1), 1-13. doi:10.1177/1609406917733847
- Nowlan, B. (2001). *Introduction: What is critical theory and why study it?* Retrieved from Wisconsin.
- Nurnberger, M., Nerb, J., Schmitz, F., Keller, J., & Sutterlin, S. (2016). Implicit gender stereotypes and essentialist beliefs predict preservice teachers' tracking recommendations. *Journal of Experimental Education, 84*(1), 152-174. doi:10.1080/00220973.2015.1027807
- O'Collins, M. (1993). *Social development in Papua New Guinea 1972-1990 : Searching for solutions in a changing world* (Vol. 18.). Canberra: Dept of Political and Social Change, Research School of Pacific Studies, Australian National University.
- O'Donoghue, T. (2009). Colonialism, education and social change in the British Empire: The cases of Australia, Papua New Guinea and Ireland. *Paedagogica Historica: International Journal of the History of Education, 45*(6), 787-800. doi:10.1080/00309230903335686
- O'Donoghue, T. A. (1993). Community development and the primary school teacher in the developing world: An analysis of recent trends in Papua New Guinea. *Teaching and Teacher Education, 9*(2), 183-191. doi:10.1016/0742-051x(93)90053-j
- O'Donoghue, T. A. (1994). Transactional knowledge transfer and the need to take cognaisance of contextual realities: A Papua New Guinea case study. *Educational Review, 46*(1), 73-87.
- OECD. (2015). *In it together: Why less inequality benefits all*. doi:10.1111/issr.12091
- Ofori, E. (2015). *The use of insults in Ghanaian political discourse: A critical discourse analysis*. ProQuest Dissertations Publishing.
- Orsini, M., & Smith, M. (2006). Critical policy studies. In M. Orsini, & M. Smith (Eds.). *Critical policy studies*. Vancouver, Canada: UBC Press.
- Oxfam. (2005). *Oxfam's policy on gender equality*. United Kingdom: Oxfam, Great Britian.

- Padilla, Y., & Villalobos, G. (2007). Cultural responses to health among Mexican American women and their families. *Family Community Health, 30(1)*, 24-33.
- Page, E., & Jha, J. (2009). *Exploring the bias: Gender and stereotyping in secondary schools*. London: Commonwealth Secretariat.
- Papadopoulos, I., & Lees, S. (2002). Developing cultural competent researchers. *Journal for Advance Nursiung, 37(3)*, 258-264.
- Papoutsaki, E., & Rooney, D. (2006). Colonial legacies and neo-colonial practices in Papua New Guinea Higher Education. *Higher Education Research and Development, 25*, 421-433.
- Paquette, J. (1998). Equity in educational policy: A priority in transformation or in trouble? *Journal of Education Policy, 13(1)*, 41-61. doi:10.1080/0268093980130104
- Pasternak, B., Ember, C. R., & Ember, M. (1997). *Sex, gender and kinship: A cross-cultural perspective*. Upper Saddle River, New Jersey: Prentice Hall.
- Patton, M. Q. (2015). *Qualitative research and evaluation methods: Integrating theory and practice* (4th ed.). London: Sage.
- Pelton, L. E. (2013). Critical social theory and the emancipation of marketing channels knowledge. *Journal of marketing channels, 20(3/4)*, 204-223.
- Peters, M. (2005). Critical pedagogy and the future of critical theory. In Ilan-Gur-Ze'ev (Ed.), *Critical theory and critical pedagogy today: Towards a new critical language in education*. Haifa, Faculty of Education: University of Haifa.
- Pettigrew, T., J., J., Ben Brika, J., Lemaine, G., Meertens, R., Gagner, U., & Zick, A. (1998). Outgoing prejudice in Western Europe. In W. Stroebe & M. Hewstone (Eds.), *European Review of Social Psychology*. London: Routledge Falmer.
- Piketty, T. (2014). *Capital in the twenty-first century*. Cambridge, MA: Harvard University Press.
- Pimentel, O., & Velazquez, P. (2009). Shrek 2: An appraisal of mainstream animation's influence on identity. *Journal of Latinos and Education, 8(1)*, 5-21. doi:10.1080/15348430802466704
- PNG National Newspaper. (2019). *Respect women as equals*. Boroko, Port Moresby, Papua New Guinea.
- PNG NDOE. (1996). *Papua New Guinea National Education Plan Vol A 1995-2004*. Port Moresby: PNG Education Printshop
- PNG NDOE. (1999). *Ministerial Statement No. 3/99 on Language Policy in all schools*. Port Moresby: PNG Education Printshop.
- PNG NDOE. (2000). *The state of education in Papua New Guinea*. Government Printery, Port Moresby:
- PNG NDOE. (2002). *Gender equity in education policy: Guideline for Implementation*. Port Moresby: Government Printery.
- PNG NDOE. (2002). *National Curriculum Statement*. Port Moresby: National Department of Education. Port Moresby, PNG Education Printshop
- PNG NDOE. (2002). *PNG Annual Report*. Port Moresby: Government Printery
- PNG NDOE. (2004). *Achieving a better future: A National Plan for Education 2005-2014*. Port Moresby: Government Printery.
- PNG NDOE. (2004). *Millennium Development Goals: Progressive Report for PNG*. Port Moresby: Government Printery.
- PNG NDOE. (2009). *Gender Equity Strategic Plan 2009-2014*. Port Moresby: Government Printery.
- PNG Post Courier. (2013). *Violence against women is ripe*, Port Moresby, National Capital District, Papua New Guines.

- Policek, N. (2012). *From gender studies to gender in studies: Case studies on gender-inclusive curriculum in higher education* (Vol. 24, pp. 464-465).
- Popkewitz, T. S., & Brennan, M. (1998). Restructuring of social and political theory in education: Foucault and a social epistemology of school practices. In T. S. Popkewitz & M. Brennan (Eds.), *Foucault's challenge: Discourse, knowledge and power in education*. New York: Teachers' College Press.
- Popkewitz, T. S., & Fendler, L. (1999). *Critical theories in education: Changing terrains of knowledge and politics*. New York: Routledge.
- Powers, P. (2007). The philosophical foundations of Foucaultian discourse analysis. *Critical approaches to discourse analysis, Disciplines, 1(2)*, 18-34.
- Preston, J., & Feinstein, L. (2004). *Adult education and attitude change*. Retrieved from London.
- Rahimi, R., & Liston, D. D. (2009). What does she expect when she dresses like that? Teacher interpretation of emerging adolescent female sexuality. *Educational Studies: Journal of the American Educational Studies Association, 45(6)*, 512-533. doi:10.1080/00131940903311362
- Rasmussen, D. M. (1996). *The handbook of critical theory*. Cambridge, Mass: Blackwell Publishers.
- Rasmussen, M. I. (2015). 'Cruel optimism' and contemporary Australian critical theory in educational research. *Educ. Philos. Theory, 47(2)*, 192-206. doi:10.1080/00131857.2013.793929
- Rizvi, F., & Lingard, B. (2009). *Globalizing education policy*. New York: Routledge.
- Rizvi, F., & Lingard, B. (2010). *Globalizing education policy*. New York: Routledge.
- Robertson, N. (2009). *Education is the key to cultural change on alcohol-not the heavy handed of the medics*. United Kingdom: PR Web.
- Robin, W. (2005). *Conversation analysis and discourse analysis: A comparative and critical introduction*. London: Sage.
- Robinson-Pant, A. (2004). Practising gender analysis in education. *International Journal of Educational Development, 24(6)*, 765-766. doi:10.1016/j.ijedudev.2004.06.006
- Roger, W. B. (2005). *Gender inequity*. Washington: American Association of University Professors.
- Rogers, R. (2003). *An introduction to critical discourse analysis in education*. Mahwah, N.J: L. Erlbaum Associates.
- Rogers, R. (2004). *An introduction to critical discourse analysis in education*. Mahwah, NJ: Lawrence Erlbaum.
- Rogers, R. (2011). Critical approaches to discourse analysis in educational research. In R. Rogers (Ed.), *An introduction to critical discourse analysis in education*. Hoboken: Routledge.
- Rogers, R. (2011). *An introduction to critical discourse analysis in education*. Hoboken: Taylor and Francis.
- Rogers, R., Malancharuvil-Berkes, E., Mosley, M., Hui, D., & Joseph, G. O. G. (2005). *Critical discourse analysis in education: A review of the literature* (Vol. 75, pp. 365-416): American Educational Research Association.
- Rogers, R., Mosley, M., & Kramer, M. A. (2009). *Designing socially just learning communities: Critically literacy education across the lifespan*. New York: Routledge.
- Rogers, R., & Schaenen, I. (2014). Critical discourse analysis in literacy education: A review of the literature. *Reading Research Quarterly, 49(1)*, 121-143. doi:10.1002/rrq.61
- Rogers, R., Schaenen, I., Schott, C., O'Brien, K., Trigos-Carrillo, L., Starkey, K., & Chasteen, C. C. (2016). *Critical discourse analysis in education: A review of the literature, 2004*

- to 2012. *Review of Educational Research*, 86(4), 1192-1226.
doi:10.3102/0034654316628993
- Roper, J. (2005). Symmetrical communication: Excellent public relations or a strategy for hegemony? *Journal of Public Relations Research*, 17(1), 69-86.
doi:10.1207/s1532754xjpr1701_6
- Rowley, J. (2012). Conducting research interviews. *Management Research Review*, 35(3/4), 260-271.
- Rury, J. (2002). *Education and social change: Themes in the history of American schooling*. Mahwah, NJ: Lawrence Erlbaum.
- Sandlin, J. A. (2005). Culture, consumption, and adult education: Refashioning consumer education for adults as a political site using a cultural studies framework. *Adult Education Quarterly*, 55(3), 165-181. doi:10.1177/0741713605274626
- Schachner, M. K. (2019). From equality and inclusion to cultural pluralism? Evolution and effects of cultural diversity perspectives in schools. *European Journal of Developmental Psychology*, 16(1), 1-17. doi:10.1080/17405629.2017.1326378
- Schegloff, E. A. (2007). A tutorial on membership categorization. *Journal of Pragmatics*, 39(3), 462-482.
- Schiffrin, D., Tannen, D., & Hamilton, E. H. (2001). *The handbook of discourse analysis*. Malden, Massachusetts: Blackwell Publishers.
- Scollon, R. (2010). Analyzing public discourse: *Discourse analysis in the making of public policy*. London, England: Routledge.
- Seal, E., & Sherry, E. (2018). Exploring empowerment and gender relations in a sport for development program in Papua New Guinea. *Sociology of Sport Journal*, 35(3), 247-257. doi:10.1123/ssj.2017-0166
- Seidman, I. (2013). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. New York (NY): Teachers College Press.
- Sen, A. (2008). *The many faces of gender inequality*. Toronto, Canada: Canadian Scholars Press.
- Shirey, M. R. (2007). Competencies and tips for effective leadership: From novice to expert. *Journal of Nursing Administration*, 37(4), 167-183.
- Silverman, D. (2006). *Interpreting qualitative: Methods for analysing talks, text and interaction data*. London: Sage Publications.
- Simons, J. (2006). *Contemporary critical theorists: From Lacan to Said*. Edinburgh: Edinburgh University Press.
- Singh, P., Thomas, S., & Harris, J. (2013). Recontextualising policy discourse: A Bernsteinian perspective on policy interpretation, translation, enactment. *Journal of Education Policy*, 28(4), 465-480.
- Slatter, C. (2010). Gender and custom in the South Pacific.(Tuhonohono: Custom and State). *Yearbook of New Zealand Jurisprudence*, 13 14, 89.
- Solimon, I. (2009). Teaching for Social Justice. In I. Soliman (Ed.), *Interrogating common sense: Teaching for social justice*. Frenchs Forest, NSW: Pearson Education Australia.
- Solon, M. (1995). Reflection on teacher education in Papua New Guinea. *Papua New Guinea Journal of Education*, 2(2), 20-22.
- Songsamphan, C. (2010). Contestation on gender and sexuality: Problematizing gender equality in Thai Politics. *Gender, Technology and Development*, 14(3), 385-404.
doi:10.1177/097185241001400305
- Stake, R. E. (2005). *Multiple case study analysis*. New York: Guilford Publications.
- Stead, V. (2017). Violent histories and the ambivalences of recognition in postcolonial Papua New Guinea. *Postcolonial Studies*, 20(1), 68-85.
doi:10.1080/13688790.2017.1355879

- Stevens, L. P. (2003). Reading first: A critical policy analysis. *The Reading Teacher*, 56(7), 662-668.
- Stewart, D. W., & Shamdasani, P. N. (1990). *Focus groups: Theory and practice* (Vol. 20). Newbury Park, Calif: Sage.
- Stewart, V. C. (2016). More than words in a text: Learning to conduct qualitative research in the midst of a major life event. *International Journal of Qualitative Studies in Education (QSE)*, 29(4), 573-593. doi:10.1080/09518398.2015.1077401
- Stollenwerk, D. (2008). *Growing pains of a young nation: Exploring the Roman Catholic Church's stance on polygamy in Papua New Guinea*. Madang, Papua New Guinea:
- Stone, L. (2000). *Kinship and gender*. Boulder, CO: Westview.
- Sturman, A. (1997). *Social justice in education* (Vol. no. 40). Melbourne: Australian Council for Educational Research.
- Subrahmanian, R. (2005). Gender equality in education: Definitions and measurements. *International Journal of Educational Development*, 25(4), 395-407. doi:10.1016/j.ijedudev.2005.04.003
- Sutton, M., & Levinson, B. (2001). Policy as/in practice - A sociocultural approach to the study of educational policy In M. Sutton & B. Levinson (Eds.), *Policy as practice towards a comparative sociocultural analysis of education policy*. Westport, CT: Ablex.
- Swain, J. (2018). *A hybrid approach to thematic analysis in qualitative research: Using a practical example*. Sage research methods (2018).
- Swider, B. W., Barrick, M. R., & Harris, T. B. (2016). Initial impressions: What they are, what they are not, and how they influence structured interview outcomes. *Journal of Applied Psychology*. doi:10.1037/apl0000077
- Tasner, V., & Gaber, M. (2017). Gender and education. *Center for Educational Policy Studies Journal*, 7(2), 5-8.
- Tay, D. (2012). Applying the notion of metaphor types to enhance counseling protocols. *Journal of Counselling and Development*, 90(2), 142-149.
- Taylor, G. W., & Ussher, J. M. (2001). Making sense of S&M: A discourse analytic account. *Sexualities*, 4(3), 293-314.
- Taylor, S. (1997). Critical policy analysis: exploring contexts, texts and consequences. *Discourse. Studies in the Cultural Politics of Education*, 18(1), 23-35. doi:10.1080/0159630970180102
- Taylor, S. (2004). Researching educational policy and change in 'New Times': Using critical discourse analysis. *Journal of Education Policy*, 19(4), 433-451. doi:10.1080/0268093042000227483
- Taylor, S., Lingard, B., Rizvi, F., & Henry, M. (1997). *Education policy and the politics of change*. London: Routledge.
- Thomas, N., & Bull, M. (2018). Representations of women and drug use in policy: A critical policy analysis.(Report). *International Journal of Drug Policy*, 56, 30. doi:10.1016/j.drugpo.2018.02.015
- Thompson, M. P. A. (2002). ICT, power and developmental discourse: A critical analysis. In W. Wynn, E. Whitley, M. Meyer, & J. DeGross (Eds.), *Proceedings of the global and organizational discourse about information technology conference*. New York: Kluwer Publishing.
- Thurston, W. E., & Meadows, L. M. (2004). Embodied minds, restless spirits: Mid-life rural women speak of their health. *Women & health*, 39(3), 97-112.
- Towery, I. D. (2007). Fostering gender equity in schools through reflective professional development: A critical analysis of teacher perspectives. *Penn GSE Perspectives on Urban Education*, 5(1), 1-25.

- Tuckett, A. G. (2005). Applying thematic analysis theory to practice: A researcher's experience. *Contemporary Nurse, 19*(1-2), 75-87. doi:10.5172/conu.19.1-2.75
- Ulmer, J. B. (2016). Diffraction as a method of critical policy analysis. *Educational Philosophy and Theory, 48*(13), 1381-1394. doi:10.1080/00131857.2016.1211001
- UNESCO. (2003). *Gender and education for all: The leap to equality*. Retrieved from Paris.
- UNESCO. (2007). *Education for all by 2015*. Retrieved from Paris.
- UNGEI. (2010). *A journey to gender equality in education*. New York: Big Yellow Taxi Inc.
- UNICEF. (2003). *Accelerating progress in girls' education*. New York: UNICEF.
- UNICEF. (2004). *Establishing Child Friendly Schools: A Report on visits to 33 schools in six provinces*. Retrieved from Port Moresby:
- UNICEF. (2005). *Children and HIV/AIDS in Papua New Guinea*. Port Moresby: UNICEF.
- USAID. (2008a). *Education from a gender equality perspective*. Retrieved from USA.
- USAID. (2008b). *Education from a gender equality perspective*. Retrieved from USA.
- Van Der Zee, K. I., Bakker, A. B., & Bakker, P. (2002). Why are structured interviews so rarely used in personnel selection? *Journal of Applied Psychology, 87*(1), 176-184. doi:10.1037/0021-9010.87.1.176
- Van Dijk, T. A. (1993). Principles of critical discourse analysis. *Discourse and Society, 4*(2), 249-283.
- Van Dijk, T. A. (1998a). *Ideology: A multidisciplinary approach*. London: Sage.
- Van Dijk, T. A. (1998b). *Principles of critical discourse analysis*. London: Sage
- Van Dijk, T. A. (2001). Critical discourse analysis. In D. Tannen, D. Schiffrin, & H. E. Hamilton (Eds.), *Handbook of discourse analysis*. Oxford: Blackwell.
- Van Dijk, T. A. (2001). Critical discourse analysis. In D. Schiffrin, D. Tannen & H. E. Hamilton (Eds.), *The handbook of discourse analysis* (p. 352). Malden, MA: Blackwell.
- Van Dijk, T. A. (2004). *Critical discourse analysis and context*. Paper presented at the first annual international conference of critical discourse analysis, Spain.
- Van Dijk, T. A. (2006). Discourse and manipulation. *Discourse & Society, 17*(3), 359-383. doi:10.1177/0957926506060250
- Van Dijk, T. A. (2008). Critical discourse analysis and nominalization. *Discourse & Society, 19*(6), 821-828.
- Van Dijk, T. A. (2009). Critical discourse studies: A sociocognitive approach. In R. Wodak & M. E. Meyer (Eds.), *Methods of critical discourse analysis* (2nd ed.). London: Sage.
- Van Dijk, T. A. (2009). Critical discourse studies: A sociocognitive approach. In R. Wodak & M. Meyer (Eds.), *Methods of critical discourse analysis*. London: Sage.
- Van Leeuwen, T. (1993). The representation of social actors. In C. R. Caldas-Coulthard & M. Coulthard (Eds.), *Texts and practices: Readings in critical discourse analysis*. London: Routledge.
- Van Leeuwen, T. (1995). Representing social action. *Discourse & Society, 6*(1), 81-106.
- Vatnabar, M. (2003). Gender and development in Papua New Guinea. In D. Kavanamur, C. Yala, & Q. E. Clements (Eds.), *Building a Nation in Papua New Guinea: Views of the Post-independence Generation*. Canberra: Pandanus Books.
- Vidovich, L. (2007). Removing policy from its pedestal: Some theoretical framings and practical possibilities. *Educational Review, 59*(3), 285-298. doi:10.1080/00131910701427231
- Wade, S. E. (2000). *Preparing teachers for inclusive education: Case pedagogies and curricula for teacher educators*. Mahwah, N.J: L. Erlbaum Associates.
- Wadham, B., Pudsey, J., & Boyd, R. M. (2006). *Culture and education*. Frenchs Forest, N.S.W: Pearson Education Australia.

- Waiko, J. D. (1993). *A short history of Papua New Guinea*. Melbourne: Oxford University Press.
- Waniga, T. (1998). *Challenges of teacher education in Papua New Guinea*. Paper presented at the ISfTE, Armidale.
- Waniga, T. (2011). *The need for gender reform in Papua New Guinea: The role of primary teacher education*. Horbat, Tasmania: AARE.
- Waniga, T., Yoko, J. K., Apingi, W., & Tieba, B. (2007). *A UNICEF evaluation study of Child Friendly Schools in Papua New Guinea Goroka*, EHP: University of Goroka Printery.
- Wardlow, H. (2002). Passenger-women: Changing gender relations in the Tari basin. *Papua New Guinea Medical Journal*, 45(1-2), 142-146.
- Wardlow, H. (2006). *Wayward women: Sexuality and agency in a New Guinea society*. Berkley: University of California Press.
- Warkentin, B., & Sawatsky, A. (2018). Points of discourse: Reconciling christianity and social work through critical theory. *Social Work and Christianity*, 45(2), 57-67.
- Watras, J. (2002). *The foundation of educational curriculum and diversity: 1565 to the present*. Boston: Allyn & Bacon.
- Waytz, A., Chou, E. Y., Magee, J. C., & Galinsky, A. D. (2015). Not so lonely at the top: The relationship between power and loneliness. *Organizational Behavior and Human Decision Processes*, 130, 69.
- Wedgewood, C. (1945). *Education and native environment*. Port Moresby: National Archives.
- Wellmer, A. (2014). On critical theory. *Social Research*, 81(3), 705-733. doi:10.1353/sor.2014.0045
- Westlund, H., & Larsson, J. P. (2016). *Handbook of social capital and regional development*. Cheltenham, United Kingdom: Edward Elgar.
- White, C. (2014). *Structured interview tools: Insights and issues from assessing wellbeing of fishermen adapting to change using scoring and ranking questions*, London: Sage.
- Whitson, J. A., Liljenquist, K. A., Galinsky, A. D., Magee, J. C., Gruenfeld, D. H., & Cadena, B. (2013). The blind leading: power reduces awareness of constraints. *Journal of Experimental Social Psychology*, 49(3), 579.
- Willis, K., Green, J., Daly, J., Williamson, L., & Bandyopadhyay, M. (2009). Perils and possibilities: Achieving best evidence from focus groups in public health research. *Australian and New Zealand Journal of Public Health*, 33(2), 131-136. doi:10.1111/j.1753-6405.2009.00358.x
- Wilson, D. (2003). *Human rights: Promoting gender equity in and through education: Background paper for EFA Global Monitoring Report*. Retrieved from Paris.
- Winton, S. (2012). Positioning Ontario's character development initiative in/through its policy web of relationships. *Alberta Journal of Educational Research*, 58(1), 1-16.
- Winton, S. (2013). From zero tolerance to student success in Ontario, Canada. *Educational Policy*, 27(3), 467-498. doi:10.1177/0895904812453994
- Wodak, R., & Meyer, M. (2009). *Methods of critical discourse analysis*. London: Sage.
- Woodside-Jiron, H. (2003). Critical policy analysis: Researching the roles of cultural models, power and expertise in reading policy. *Reading Research Quarterly*, 38(4), 530-536.
- Woodside-Jiron, H. (2004). Language, power and participation: Using critical discourse analysis to make sense of public policy. In R. Rogers (Ed.), *New directions in critical discourse analysis: The role of language and learning in social transformation*, New Jersey: Lawrence Erlbaum Associates.
- World Bank. (2005). *World development report 2006: Equity and development*. Retrieved from Washington, DC.

- World Bank. (2007). *Strategic directions for human development in Papua New Guinea*. Retrieved from Washington, DC.
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). Los Angeles: Sage.
- Yin, R. K., & Davis, D. (2007). Adding new dimensions to case study evaluations: The case of evaluating comprehensive reforms. *New Directions for Evaluation*, 113, 75-93.
- Yoko, J. K. (2000). *An analysis of implementation of the Philosophy of Education for Papua New Guinea in University teacher education curriculum: Congruence between educational philosophy, policy and practice. (Doctor of Philosophy)*, University of New England, Armidale.
- Yoko, J. K. (2007). *Curriculum change in contemporary society: Course handbook*. Goroka, Papua New Guinea: University of Goroka Press.
- Young, I. M. (1990). *Justice and the politics of difference*. Princeton: Princeton University Press.
- Young, M. D., & Diem, S. (2014). Putting critical theoretical perspectives to work in educational policy. *International Journal of Qualitative Studies in Education*, 27(9), 1063-1067. doi:10.1080/09518398.2014.916015
- Young, R. E. (1989). *A critical theory of education: Habermas and our children's future*. New York: Harvester Wheatsheaf.
- Zucker, D. M. (2009). *How to do case study research: Teaching research methods in Social Science*. University of Massachusetts: College of Nursing Publication Series.

Appendix A: UNE Ethics Approval Letter



Ethics Office
Research Development & Integrity
Research Division
Armidale NSW 2351
Australia
Phone 02 6773 3449
Fax 02 6773 3543
jo-ann.sozou@une.edu.au
www.une.edu.au/research-services

HUMAN RESEARCH ETHICS COMMITTEE

MEMORANDUM TO: Dr I Soliman, A/Prof J Hardy, Adj/Prof Maxwell
& Mr K Waninga
School of Education

This is to advise you that the Human Research Ethics Committee has approved the following:

PROJECT TITLE: A critical study of the Gender Equity in Education Policy, the Gender Equity Strategic Plan and their adoption and implementation in two primary teacher education institutions in Papua New Guinea.

APPROVAL No: HE11-207

COMMENCEMENT DATE: 01/01/2012

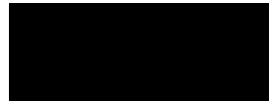
APPROVAL VALID TO: 01/01/2013

COMMENTS: Nil. Conditions met in full.

The Human Research Ethics Committee may grant approval for up to a maximum of three years. For approval periods greater than 12 months, researchers are required to submit an application for renewal at each twelve-month period. All researchers are required to submit a Final Report at the completion of their project. The Progress/Final Report Form is available at the following web address: <http://www.une.edu.au/research-services/researchdevelopment/integrity/ethics/human-ethics/hrecforms.php>

The NHMRC *National Statement on Ethical Conduct in Research Involving Humans* requires that researchers must report immediately to the Human Research Ethics Committee anything that might affect ethical acceptance of the protocol. This includes adverse reactions of participants, proposed changes in the protocol, and any other unforeseen events that might affect the continued ethical acceptability of the project.

In issuing this approval number, it is required that all data and consent forms are stored in a secure location for a minimum period of five years. These documents may be required for compliance audit processes during that time. If the location at which data and documentation are retained is changed within that five year period, the Research Ethics Officer should be advised of the new location.



Jo-Ann Sozou
Secretary/Research Ethics Officer

13/12/2011

A11/110

Appendix B: General Information Sheet for Participants



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

Information Sheet - Participants

Research Topic

Analysis of congruency occurring in policy development and implementation practices to promote gender equity in Pre-service teacher Education in Papua New Guinea.

Dear Principals,

I would like to invite you to participate in this research study. I am undertaking this study to investigate the need for gender reform through primary teacher education programs to achieve gender equity in education in Papua New Guinea. This is also part of a critical study of the Gender Equity in Education Policy (GEEP), the Gender Equity Strategic Plan (GESp) and their adoption and implementation in two primary teacher education institutions. I am Teng Waninga and I am currently undertaking a Doctor of Philosophy study at the University of New England, Armidale NSW, Australia. Prior to my study, I was Head of the Department of Curriculum and Teaching at the University of Goroka. I was also a Board member of the Secondary Board of Studies at the National Department of Education. I hope that this information sheet will answer any questions that you may have about the study.

What would participation involve?

If you decide to take part in the research you will be invited to meet with me in an interview. The purpose of this study is to investigate your understandings and perceptions in relation to the implementation of the GEEP and the GESp. Some questions were developed to investigate the different teaching and assessment methodologies used by lecturers in order to influence cultural and attitudinal change in the treatment of girls and women in PNG. The discussions will be very relaxed and informal to gauge your views about the adoption and implementation of the GEEP and the GESp. The discussions will take place in a comfortable room or office. It will take approximately an hour. The discussions will be recorded on tape because I believe what you have to say is important for the future of the gender equitable programs, and it is essential to have our discussions recorded on tape. The discussions will approximately last for

an hour. After the discussions, I will type out what is on the tape, making sure³ that no one's name is used in the 'transcript' of the discussions. This is to ensure that anybody reading the report will not be able to identify who has said what in the discussions. The voice recordings will be kept in a locked filing cabinet at the researcher's office. The transcriptions and other data will be kept in the same manner for five (5) years following thesis submission and then destroyed. Only the researcher will have access to the data.

Research Process

It is anticipated that this research will be completed by the end of 2013. The results may also be presented at conferences or written up in journals without any identifying information. This project has been approved by the Human Research Ethics Committee of the University of New England (Approval No., Valid to .././....). I will then write a report on the findings and the information will be shared in all primary teachers' colleges as well as the National Department of Education. You or your division may be interested and can request a copy to be placed in your archives.

If you have some further questions

If you have any other questions about the study please contact my supervisors or me by phone or by email. My supervisors' contact details are: Dr Izabel Soliman, Phone: 05 61 2 67733158; Email: isoliman@une.edu.au; Associate Professor Joy Hardy, Phone: 05 61 2 67732520; Email: jhardy4@une.edu.au; Should you have any **complaints** about the manner in which this study is conducted, please contact the Research Ethics Officer at the following address: Research Services, University of New England, Armidale NSW, 2351 Australia. Telephone: 05 61 2 6773 3449; Facs: 05 61 2 6773 3543; Email: Ethics@une.edu.au

Thank you for your time to read this information sheet. Whether you decide to participate in this study or not, I would like to thank you for your consideration of this request. Taking part in this study is entirely voluntary and even you decide to participate and then change your mind you can leave any time. If you decide to participate please indicate your consent by signing the Education Officer's Consent Form and return it to me.

Thank you for considering this request and I look forward to further contact with you.

Yours sincerely,



Teng Waninga (PhD Candidate)
School of Education, Faculty of the Professions
Phone: 05 61 2 6773 2102
Fax: 05 61 2 6773 2445
Email: kwaninga@une.edu.au

Appendix C: Correspondences with the NDOE

C.1 First Assistant Secretary, Curriculum and Standards



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

15th March, 2012

The First Assistant Secretary,
Curriculum and Standards,
Fincorp Haus,
P.O.Box 446,
Waigani, NCD
Papua New Guinea.

Dear Dr Apelis,

RE: REQUESTING PERMISSION TO CONDUCT INTERVIEW WITH YOUR SENIOR OFFICERS.

I am currently enrolled in the Doctor of Philosophy course at the University of New England, Armidale NSW, Australia. I am currently on Study Leave from my position as Head of the Department of Curriculum and Teaching at the University of Goroka, which include being a Board Member of the Secondary Board of Studies at the National Department of Education.

I am undertaking this study to investigate the need for gender reform through primary teacher education programs to achieve gender equity in education in Papua New Guinea. This is also part of a critical study of the Gender Equity in Education Policy (GEEP), the Gender Equity Strategic Plan (GESp) and their adoption and implementation in your primary teacher education institution.

I would like to further seek your permission to conduct an interview with some of your Senior Officers. The interview will be for approximately one hour per Officer commencing from 11/06/12 to 15/06/12. I am informing you in advance for my presence in your Division. I am also requesting if you could kindly offer me an office space or room to conduct my interviews. I would greatly appreciate if you could identify and inform one male and female Officer who have prior knowledge or are dealing directly with my area of study to have an interview with

me. The National Department of Education has approved my request on 16/02/12 to conduct an interview.

If you have any other questions about the study please contact me while I am in PNG or my supervisors by phone or by email. My supervisors' contact details are: Dr Izabel Soliman, Phone: 05 61 2 67733158; Email: isoliman@une.edu.au; Associate Professor Joy Hardy, Phone: 05 61 2 67732520; Email: jhardy4@une.edu.au. Should you have any complaints about the manner in which this study is conducted, please contact the Research Ethics Officer at the following address: Research Services, University of New England, Armidale NSW, 2351 Australia. Telephone: 05 61 2 6773 3449; Fax: 05 61 2 6773 3543; Email: Ethics@une.edu.au

The contact in PNG will be Dr Zeming, the Head of Curriculum and Teaching Department at the University of Goroka. Participants can contact him if they have any complaints or questions. The local contact details are: Dr Agewa Zeming, P.O.Box 1078, University of Goroka. Phone: 532 1819; Fax: 532 2620; Email: zeminga@uog.ac.pg

Your understanding and action would be greatly appreciated. I am looking forward to hearing from you in the near future. Enclosed is the Approval Letter from NDOE.

Thank you.

Yours sincerely,



Teng Waninga (Mr)

Doctor of Philosophy Candidate

School of Education,

Faculty of the Professions

Phone: 05 61 2 6773 2102

Fax: 05 61 2 6773 2445

Email: kwaninga@une.edu.au

Gmail: twaninga@gmail.com

Digicel (PNG) 727 04716

Cc: - Education Secretary, National Department of Education

- Deputy Secretary, Policy & Corporate Services

C.2 First Assistant Secretary, Teaching and Learning



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

15th March, 2012

The First Assistant Secretary,
Teaching and Learning,
Fincorp Haus,
P.O.Box 446,
Waigani, NCD
Papua New Guinea.

Dear Dr Tapo,

RE: REQUESTING PERMISSION TO CONDUCT INTERVIEW WITH YOUR SENIOR OFFICERS.

I am currently enrolled in the Doctor of Philosophy course at the University of New England, Armidale NSW, Australia. I am currently on Study Leave from my position as Head of the Department of Curriculum and Teaching at the University of Goroka, which include being a Board Member of the Secondary Board of Studies at the National Department of Education.

I am undertaking this study to investigate the need for gender reform through primary teacher education programs to achieve gender equity in education in Papua New Guinea. This is also part of a critical study of the Gender Equity in Education Policy (GEEP), the Gender Equity Strategic Plan (GESp) and their adoption and implementation in your primary teacher education institution.

I would like to further seek your permission to conduct an interview with some of your Senior Officers. The interview will be for approximately one hour per Officer commencing from 11/06/12 to 15/06/12. I am informing you in advance for my presence in your Division. I am also requesting if you could kindly offer me an office space or room to conduct my interviews. I would greatly appreciate if you could identify and inform one male and female Officer who have prior knowledge or are dealing directly with my area of study to have an interview with me. The National Department of Education has approved my request on 16/02/12 to conduct an interview.

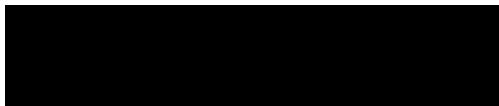
If you have any other questions about the study please contact me while I am in PNG or my supervisors by phone or by email. My supervisors' contact details are: Dr Izabel Soliman, Phone: 05 61 2 67733158; Email: isoliman@une.edu.au; Associate Professor Joy Hardy, Phone: 05 61 2 67732520; Email: jhardy4@une.edu.au. Should you have any complaints about the manner in which this study is conducted, please contact the Research Ethics Officer at the following address: Research Services, University of New England, Armidale NSW, 2351 Australia. Telephone: 05 61 2 6773 3449; Fax: 05 61 2 6773 3543; Email: Ethics@une.edu.au

The contact in PNG will be Dr Zeming, the Head of Curriculum and Teaching Department at the University of Goroka. Participants can contact him if they have any complaints or questions. The local contact details are: Dr Agewa Zeming, P.O.Box 1078, University of Goroka. Phone: 532 1819; Fax: 532 2620; Email: zeminga@uog.ac.pg

Your understanding and action would be greatly appreciated. I am looking forward to hearing from you in the near future. Enclosed is the Approval Letter from NDOE.

Thank you.

Yours sincerely,



Teng Waninga (Mr)

Doctor of Philosophy Candidate

School of Education,

Faculty of the Professions

Phone: 05 61 2 6773 2102

Fax: 05 61 2 6773 2445

Email: kwaninga@une.edu.au

Gmail: twaninga@gmail.com

Digicel (PNG) 727 04716

Cc: - Education Secretary, National Department of Education
- First Assistant Secretary, Teacher Education Division
- Executive Assistant, Policy, Planning and Research

C.3 Deputy Secretary, Policy and Corporate Services



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

15th March, 2012

The Deputy Secretary,
Policy and Corporate Services,
Fincorp Haus,
P.O.Box 446,
Waigani, NCD
Papua New Guinea.

Dear Mr Taita,

RE: REQUESTING PERMISSION TO CONDUCT INTERVIEW WITH YOUR SENIOR OFFICERS.

I am currently enrolled in the Doctor of Philosophy course at the University of New England, Armidale NSW, Australia. I am currently on Study Leave from my position as Head of the Department of Curriculum and Teaching at the University of Goroka, which include being a Board Member of the Secondary Board of Studies at the National Department of Education.

I am undertaking this study to investigate the need for gender reform through primary teacher education programs to achieve gender equity in education in Papua New Guinea. This is also part of a critical study of the Gender Equity in Education Policy (GEEP), the Gender Equity Strategic Plan (GESp) and their adoption and implementation in your primary teacher education institution.

I would like to further seek your permission to conduct an interview with some of your Senior Officers. The interview will be for approximately one hour per Officer commencing from 11/06/12 to 15/06/12. I am informing you in advance for my presence in your Division. I am also requesting if you could kindly offer me an office space or room to conduct my interviews. I would greatly appreciate if you could identify and inform one male and female Officer who have prior knowledge or are dealing directly with my area of study to have an interview with me. The National Department of Education has approved my request on 16/02/12 to conduct an interview.

If you have any other questions about the study please contact me while I am in PNG or my supervisors by phone or by email. My supervisors' contact details are: Dr Izabel Soliman, Phone: 05 61 2 67733158; Email: isoliman@une.edu.au; Associate Professor Joy Hardy, Phone: 05 61 2 67732520; Email: jhardy4@une.edu.au. Should you have any complaints about the manner in which this study is conducted, please contact the Research Ethics Officer at the following address: Research Services, University of New England, Armidale NSW, 2351 Australia. Telephone: 05 61 2 6773 3449; Fax: 05 61 2 6773 3543; Email: Ethics@une.edu.au

The contact in PNG will be Dr Zeming, the Head of Curriculum and Teaching Department at the University of Goroka. Participants can contact him if they have any complaints or questions. The local contact details are: Dr Agewa Zeming, P.O.Box 1078, University of Goroka. Phone: 532 1819; Fax: 532 2620; Email: zeminga@uog.ac.pg

Your understanding and action would be greatly appreciated. I am looking forward to hearing from you in the near future. Enclosed is the Approval Letter from NDOE.

Thank you.

Yours sincerely,



Teng Waninga (Mr)

Doctor of Philosophy Candidate

School of Education,

Faculty of the Professions

Phone: 05 61 2 6773 2102

Fax: 05 61 2 6773 2445

Email: kwaninga@une.edu.au

Gmail: twaninga@gmail.com

Digicel (PNG) 727 04716

Cc: - Education Secretary, National Department of Education

- Deputy Secretary, Policy & Corporate Services

C.4 Deputy Secretary, Human Resource and Organizational Development



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

15th March, 2012

The Deputy Secretary,
Human Resource and Organizational Development,
Fincorp Haus,
P.O.Box 446,
Waigani, NCD
Papua New Guinea.

Dear Sir/Madam,

RE: REQUESTING PERMISSION TO CONDUCT INTERVIEW WITH YOUR SENIOR OFFICERS.

I am currently enrolled in the Doctor of Philosophy course at the University of New England, Armidale NSW, Australia. I am currently on Study Leave from my position as Head of the Department of Curriculum and Teaching at the University of Goroka, which include being a Board Member of the Secondary Board of Studies at the National Department of Education.

I am undertaking this study to investigate the need for gender reform through primary teacher education programs to achieve gender equity in education in Papua New Guinea. This is also part of a critical study of the Gender Equity in Education Policy (GEEP), the Gender Equity Strategic Plan (GESp) and their adoption and implementation in your primary teacher education institution.

I would like to further seek your permission to conduct an interview with some of your Senior Officers. The interview will be for approximately one hour per Officer commencing from 11/06/12 to 15/06/12. I am informing you in advance for my presence in your Division. I am also requesting if you could kindly offer me an office space or room to conduct my interviews. I would greatly appreciate if you could identify and inform one male and female Officer who have prior knowledge or are dealing directly with my area of study to have an interview with

me. The National Department of Education has approved my request on 16/02/12 to conduct an interview.

If you have any other questions about the study please contact me while I am in PNG or my supervisors by phone or by email. My supervisors' contact details are: Dr Izabel Soliman, Phone: 05 61 2 67733158; Email: isoliman@une.edu.au; Associate Professor Joy Hardy, Phone: 05 61 2 67732520; Email: jhardy4@une.edu.au. Should you have any complaints about the manner in which this study is conducted, please contact the Research Ethics Officer at the following address: Research Services, University of New England, Armidale NSW, 2351 Australia. Telephone: 05 61 2 6773 3449; Fax: 05 61 2 6773 3543; Email: Ethics@une.edu.au

The contact in PNG will be Dr Zeming, the Head of Curriculum and Teaching Department at the University of Goroka. Participants can contact him if they have any complaints or questions. The local contact details are: Dr Agewa Zeming, P.O.Box 1078, University of Goroka. Phone: 532 1819; Fax: 532 2620; Email: zeminga@uog.ac.pg

Your understanding and action would be greatly appreciated. I am looking forward to hearing from you in the near future. Enclosed is the Approval Letter from NDOE.

Thank you.

Yours sincerely,



Teng Waninga (Mr)
Doctor of Philosophy Candidate
School of Education,
Faculty of the Professions
Phone: 05 61 2 6773 2102
Fax: 05 61 2 6773 2445
Email: kwaninga@une.edu.au
Gmail: twaninga@gmail.com
Digicel (PNG) 727 04716

Cc: - Education Secretary, National Department of Education
- Deputy Secretary, Policy & Corporate Services

Appendix D: Research Approval Letter – PNG NDOE



DEPARTMENT OF EDUCATION

WAIGANI

Telephone: 301 3342/301 3343
Fax: (675) 325 4648/323 1031
Email: Luke_Taita@education.gov.pg

Fincorp Haus
P.O Box 446
N.C.D
Papua New Guinea

Date: 16th February 2012
File: PPR 1-1-2

Mr Teng Waniga
Doctor of Education Candidate
School of Education
Faculty of the Professions
University of New England
Armidale NSW 2351
AUSTRALIA

Dear Mr Waniga

SUBJECT: APPROVAL OF RESEARCH PROPOSAL

Your research proposal titled *"A critical study of the Gender Equity in Education Policy and Gender Equity Strategic Plan and their adaptation and implementation in two primary teacher Education Institutions in Papua New Guinea"* has been approved in principle prior to Monitoring, Evaluation Research Steering Committee (RESC) next week.

The approval in principle is given due to the urgency of your data collection and presentation of final report for the award of your nominated degree program. Use this letter as an approval for your data collection in your appointed institutions and provinces in Papua New Guinea.

While your research is approved in principle to collect data in educational institution/s, it is also subject to approval by Provincial Research Committee (where applicable) and/or the Provincial Education Advisor or the principals or head teachers of your nominated Institutions. It is your responsibility to ensure such is obtained prior to the field work.

In serious case of breach of ethical issues and DoE research guidelines the Department of Education reserves the right to inform your home institution or sponsors directly and take necessary actions as deem necessary.

Failure to observe the above conditions may lead to the withdrawal of research approval.

I thank you and wish you good luck in your study.

Yours sincerely



LUKE TAITA
Deputy Secretary-Policy & Corporate Services
Chairman-Monitoring Evaluation & Research Steering Committee

cc: Manager-Research & Data Analysis

Appendix E: Correspondences with the PTC Principals

E.1 Principal, Primary Teachers' College P



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

22nd February, 2012

The Principal,
Primary Teachers' College P,
P.O.Box XXXX,
XXXX Province
Papua New Guinea.

Dear Mr Sir/Madam,

RE: REQUESTING PERMISSION TO CONDUCT RESEARCH IN YOUR COLLEGE.

I am currently enrolled in the Doctor of Philosophy course at the University of New England, Armidale NSW, Australia. I am currently on Study Leave from my position as Head of the Department of Curriculum and Teaching at the University of Goroka, which include being a permanent Board Member of the Secondary Board of Studies at the National Department of Education.

I am undertaking this study to investigate the need for gender reform through primary teacher education programs to achieve gender equity in education in Papua New Guinea. This is also part of a critical study of the Gender Equity in Education Policy (GEEP), the Gender Equity Strategic Plan (GESp) and their adoption and implementation in your primary teacher education institution.

I would like to further seek your permission to conduct a case study in your college. The National Department of Education has approved my request on 16/02/12 to conduct a case study in your college. I am informing you in advance for my presence in your college to conduct research with you, your staff and students. The case study will be for approximately three weeks

commencing from 09/04/12 to 27/04/12. I also request if you could kindly offer me an office space to work as well as conducting my interviews and synergetic group discussions.

If you have any other questions about the study please contact me while I am in PNG or my supervisors by phone or by email. My supervisors' contact details are: Dr Izabel Soliman, Phone: 05 61 2 67733158; Email: isoliman@une.edu.au; Associate Professor Joy Hardy, Phone: 05 61 2 67732520; Email: jhardy4@une.edu.au. Should you have any complaints about the manner in which this study is conducted, please contact the Research Ethics Officer at the following address: Research Services, University of New England, Armidale NSW, 2351 Australia. Telephone: 05 61 2 6773 3449; Fax: 05 61 2 6773 3543; Email: Ethics@une.edu.au

The contact in PNG will be Dr Zeming, the Head of Curriculum and Teaching Department at the University of Goroka. Participants can contact him if they have any complaints or questions. The local contact details are: Dr Agewa Zeming, P.O.Box 1078, University of Goroka. Phone: 532 1819; Fax: 532 2620; Email: zeminga@uog.ac.pg

Your understanding and action would be greatly appreciated. I am looking forward to hearing from you in the near future. For your information I am a former graduate of Balob Teacher's College. Enclosed is the Approval Letter from NDOE.

Thank you.

Yours sincerely,



Teng Waninga (Mr)
Doctor of Philosophy Candidate
School of Education,
Faculty of the Professions
Phone: 05 61 2 6773 2102
Fax: 05 61 2 6773 2445
Email: kwaninga@une.edu.au
Gmail: twaninga@gmail.com
Digicel (PNG) 727 04716

Cc: - Education Secretary, National Department of Education
- First Assistant Secretary, Teacher Education Division
- Executive Assistant, Policy, Planning and Research

E.2 Principal, Primary Teachers' College M



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

22nd February, 2012

The Principal,
Primary Teachers' College M,
P.O.Box XXX,
XXX Province
Papua New Guinea.

Dear Sir/Madam,

RE: REQUESTING PERMISSION TO CONDUCT RESEARCH IN YOUR COLLEGE.

I am currently enrolled in the Doctor of Philosophy course at the University of New England, Armidale NSW, Australia. I am currently on Study Leave from my position as Head of the Department of Curriculum and Teaching at the University of Goroka, which include being a permanent Board Member of the Secondary Board of Studies at the National Department of Education.

I am undertaking this study to investigate the need for gender reform through primary teacher education programs to achieve gender equity in education in Papua New Guinea. This is also part of a critical study of the Gender Equity in Education Policy (GEEP), the Gender Equity Strategic Plan (GESp) and their adoption and implementation in your primary teacher education institution.

I would like to further seek your permission to conduct a case study in your college. The National Department of Education has approved my request on 16/02/12 to conduct a case study in your college. I am informing you in advance for my presence in your college to conduct research with you, your staff and students. The case study will be for approximately three weeks commencing from 19/03/12 to 06/04/12. I also request if you could kindly offer me an office space to work as well as conducting my interviews and synergetic group discussions.

If you have any other questions about the study please contact me while I am in PNG or my supervisors by phone or by email. My supervisors' contact details are: Dr Izabel Soliman,

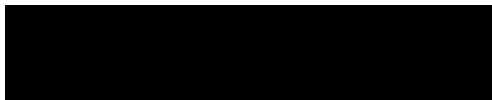
Phone: 05 61 2 67733158; Email: isoliman@une.edu.au; Associate Professor Joy Hardy, Phone: 05 61 2 67732520; Email: jhardy4@une.edu.au. Should you have any complaints about the manner in which this study is conducted, please contact the Research Ethics Officer at the following address: Research Services, University of New England, Armidale NSW, 2351 Australia. Telephone: 05 61 2 6773 3449; Fax: 05 61 2 6773 3543; Email: Ethics@une.edu.au

The contact in PNG will be Dr Zeming, the Head of Curriculum and Teaching Department at the University of Goroka. Participants can contact him if they have any complaints or questions. The local contact details are: Dr Agewa Zeming, P.O.Box 1078, University of Goroka. Phone: 532 1819; Fax: 532 2620; Email: zeminga@uog.ac.pg

Your understanding and action would be greatly appreciated. I am looking forward to hearing from you in the near future. Enclosed is the Approval Letter from NDOE.

Thank you.

Yours sincerely,



Teng Waninga (Mr)
Doctor of Philosophy Candidate
School of Education,
Faculty of the Professions
Phone: 05 61 2 6773 2102
Fax: 05 61 2 6773 2445
Email: kwaninga@une.edu.au
Gmail: twaninga@gmail.com
Digicel (PNG) 727 04716

Cc: - Education Secretary, National Department of Education
- First Assistant Secretary, Teacher Education Division
- Executive Assistant, Policy, Planning and Research

Appendix F: Consent Form



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

Consent Form - Participants

Research Topic

This interview is part of “an analysis of congruency occurring in policy development and implementation practices to promote gender equity in Pre-service teacher Education in Papua New Guinea”.

I,, have read the information contained in the Information Sheet for Participants and any questions I have asked have been answered to my satisfaction. Yes/No

I agree to participate in this activity, realising that I may withdraw at any time. Yes/No

I agree that research data gathered for the study may be published using a pseudonym Yes/No

I agree to the interview having my voice recorded and transcribed. Yes/No

I agree that the information provided in the questionnaire be used for the intended purpose of the research. Yes/No

.....

...../...../.....

Signature

Date

Participant

.....

...../...../.....

Signature

Date

Researcher

Appendix G: Interview Questions

G.1 NDOE Officer



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

Interview Questions NDOE Officers

Approval No: HE11-207

Name: _____ **Position:** _____ **Date:** _____

This interview is part of “an analysis of congruency occurring in policy development and implementation practices to promote gender equity in Pre-service teacher Education in Papua New Guinea”.

1. Could you briefly explain how you understand the GEEP and the GESP?

2. How does your Division promote the understanding, adoption and implementation of the GEEP and the GESP in primary teachers' colleges?

3. How relevant are the GEEP and the GESP to PNG's social and cultural context?

4. To what extent are you aware of the GEEP and the GESP being understood and implemented in primary teachers' colleges?

5. How is gender equity being practised in your Division?

6. Please explain the ownership of the GEEP and the GESP to ensure that such policies are effectively implemented.

7. What are your perceptions about donor funded policies and its impact?

8. Are there any evidence of power relations and hegemonic discourse by donor agencies as well as GoPNG and NDOE in the development and implementation of the GEEP and the GESP?

9. Is there a need for gender reform or social change in PNG? (Explain)

10 Who has powers to influence social and cultural change within NDOE divisions, educational institutions and the wider community? (Explain)

11. How was gender equity promoted in other government departments and agencies and their involvement and partnership to deal with discourse of gender equity at the national level? (Explain)

Thank you very much.

G.2 College Principals



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

Interview Questions - College Principals

Approval No: HE11-207

Name: _____ Position: _____ Date: _____

This interview is part of “an analysis of congruency occurring in policy development and implementation practices to promote gender equity in Pre-service teacher Education in Papua New Guinea”.

1. Could you briefly explain how you understand the GEEP and the GESP?

2. How does your College promote the understanding, adoption and implementation of the GEEP and the GESP in primary teachers' colleges?

3. How relevant are the GEEP and the GESP in relation to PNG's social and cultural context?

4. To what extent are you aware of the GEEP and the GESP being understood and implemented in primary teachers' colleges?

5. How is gender equity being practised in your College?

6. Have you developed a strategic plan apart from the GESB to implement gender equity in your Colleges?

7. Please explain the ownership of the GEEP and the GESB to ensure that such policies are effectively implemented.

8. What are your perceptions about donor funded policies and its impact?

9. Are there any evidence of power relations and hegemonic discourse by donor agencies as well as GoPNG and NDOE in the development and implementation of the GEEP and the GESB?

10. Is there a need for gender reform or social change in PNG? (Explain)

11. Who has powers to influence social and cultural change within NDOE divisions, educational institutions and the wider community? (Explain)

Thank you very much.

G.3 College Heads of Strand



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

Interview Questions - Heads of Strand

Approval No: HE11-207

Name: _____ Position: _____ Date: _____

This interview is part of “an analysis of congruency occurring in policy development and implementation practices to promote gender equity in Pre-service teacher Education in Papua New Guinea”.

1. Could you briefly explain how you understand the GEEP and the GESP?

2. How does your strand promote the understanding, adoption and implementation of the GEEP and the GESP in primary teachers' colleges?

3. How relevant are the GEEP and the GESP to PNG's social and cultural context?

4. To what extent are you aware of the GEEP and the GESP being understood and implemented in primary teachers' colleges?

5. How is gender equity being practised in your strand?

6. Have you developed a strategic plan apart from the GESP to implement gender equity in your strand?

7. Please explain the ownership of the GEEP and the GESP to ensure that such policies are effectively implemented.

8. What are your perceptions about donor funded policies and its impact?

9. Are there any evidence of power relations and hegemonic discourse by donor agencies as well as GoPNG and NDOE in the development and implementation of the GEEP and the GESP?

10. Is there a need for gender reform or social change in PNG? (Explain)

11. Who has powers to influence social and cultural change within NDOE divisions, educational institutions and the wider community? (Explain)

Thank you very much.

Appendix H: Focus Group Discussion Questions

H.1 Lecturers



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

Focus Group Discussions - Lecturers

Approval No: HE11-207

Name: _____ Position: _____ Date: _____

This Focus Group Discussion is part of “an analysis of congruency occurring in policy development and implementation practices to promote gender equity in Pre-service teacher Education in Papua New Guinea”.

1. Please explain how you understand the GEEP and the GESP.

2. Discuss about how the GEEP and the GESP are promoted in this College.

3. To what extent are you aware of the GEEP and the GESP being understood and implemented in this College?

4. Discuss how gender equity is being practised in your College?

5. What are your perceptions about donor funded policies and its impact?

6. How relevant are the GEEP and the GESP to PNG's social and cultural context?

7. Please explain the ownership of the GEEP and the GESP to ensure that such policies are effectively implemented.

8. Discuss if there are any evidence of power relations and hegemonic discourse by donor agencies as well as GoPNG and NDOE in the development and implementation of the GEEP and the GESP?

Thank you very much.

H.2 Pre-service teachers



School of Education
University of New England
Armidale NSW 2351
Australia
Phone: 61 2 6773 4221
Fax: 61 2 6773 2445
Email: education@une.edu.au
www.une.edu.au/education

Focus Group Discussions – Pre-service teachers

Approval No: HE11-207

Name: _____ Position: _____ Date: _____

This Focus Group Discussion is part of “an analysis of congruency occurring in policy development and implementation practices to promote gender equity in Pre-service teacher Education in Papua New Guinea”.

1. Please explain how you understand the GEEP and the GESP.

2. Discuss about how the GEEP and the GESP are promoted in this College.

3. To what extent are you aware of the GEEP and the GESP being understood and implemented in this College?

4. Discuss how gender equity is being practised in your College?

Thank you very much.