

# CHAPTER 1

## INTRODUCTION

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### 1.1 Introduction

This thesis presents an in-depth qualitative case study of the efforts of six classrooms in three Solomon Islands secondary schools to integrate peace education into teaching in their social studies curriculum at junior secondary level. This study takes a cultural view of pedagogic activities surrounding the classrooms' integration of peace topics. As this introductory chapter shows, an association between peace education and curriculum has attracted the interest of both researchers and practitioners. The combination of these interests has increased the level of attention given to peace education as a relevant peacebuilding tool as well as a means of preventing conflict. As a dense site of social and political concern, peace education represents a special case among examples of approaches to peacebuilding. The aims of education and schools have traditionally been associated with explicit dialogues concerning citizenship values and stable nations. The example of integrating peace education therefore provides an important illustration of the intricacies involved in fusing curriculum development and its implementation with socio-cultural concerns. In addressing these issues, this thesis makes an important contribution to research on peacebuilding, education and cultural values.

Fieldwork was conducted simultaneously at three schools over four months, from February to March 2009 and from February to March 2010. During this time there was intense speculation about the introduction of the 'Truth and Reconciliation Commission' in transforming the peacebuilding process in the Solomon Islands. Interest in the potential that education, in particular a peace curriculum, might hold for peacebuilding was not among the immediate goals of post-conflict reconstruction. However, the concept of peace education became popular with non-government organisations, donor agencies and speculative peace activists. This research seeks to account for the features surrounding the integration of peace education into the secondary school social studies curriculum and how that integration translated into actual teaching and learning in six classrooms at three *Temotu Nendo* schools. The outcome is a vivid account of an approach to teaching peace from a cultural perspective.

The introduction to this thesis is divided into six sections. The first two sections are intended to provide the reader with the rationale for the study and the context in which the research was

situated. In order to familiarise the reader with the context, three constructs relating to peace education orientation, theory and approaches are described. Drawing on this context, the second part of the introduction provides an overview of the research design, explaining how the case study schools were selected and fieldwork was carried out. It also presents the research questions and describes the theoretical foundations of data collection and analysis. The third section explains the key terms that are used and developed over the course of the thesis. This is followed by the contribution of the thesis to the study of peacebuilding and peace education. The final section provides the reader with a brief overview of each chapter, in order to show how relevant themes and key issues are developed over the course of the thesis.

## **1.2 Rationale for the Study**

The rationale for undertaking the research was prompted by my interest in the role of education in peacebuilding. Research by Danesh (2006) and Bretherton, Weston and Zbar (2003), documenting how peace education programmes were practised in post-conflict environments, has enlightened this study. As peace education is important for restoring peace and advancing a civilisation of peace into the future, this study investigated how it was being practised in the Solomon Islands.

Several other factors prompted my interest in this topic. Firstly, being a teacher and familiar with approaches to education in the Solomon Islands, I was interested in investigating the role and significance of peace education programmes and curriculum in relation to the overall aims of education in the country. The study is timely as the Solomon Islands curriculum framework is being reviewed with an emphasis on outcome-based education (Curriculum Development Centre, 2008a). The data generated by this study can provide policy insights on how peace education might be integrated into the envisaged outcome-based education framework. Secondly, a number of peacebuilding initiatives were implemented by the government following the ethnic conflict. This raised concerns as to what extent the underlying issues in the conflict were being addressed by the government. It also raised a question as to the effectiveness and adequacy of post-conflict peacebuilding initiatives in terms of building a culture of sustainable peace as a condition for a future stable Solomon Islands.

Finally, this study falls within the goals for peacebuilding in the Solomon Islands. Developing a whole new peace curriculum is an expensive exercise and may take considerable time to implement. Thus, integrating peace education into the existing secondary school social studies curriculum is seen as achievable in the post-conflict era. Similarly, in the absence of a formal peace curriculum in the

Solomon Islands, it is probably more apposite to have an introductory subject, whereby teachers and students can get a taste of the specific skills, knowledge and attitudes that are needed in a peace curriculum. Lessons learned from the integration of peace education into social studies subjects could guide the development of a peace curriculum across the primary and secondary school systems, with the ultimate aim of advancing a civilisation of peace beyond the post-conflict era.

### **1.3 Peace Education: Setting the Context**

In order to understand how peace can be achieved in conflict and post-conflict contexts, it is first necessary to understand the theoretical landscape within which the integration of peace education sits. For this reason, this thesis addresses relevant literature relating to the origin and development of peace education over centuries. It is appropriate for peace education to draw on such a longstanding history because conflict, war and violence have persisted throughout the entire existence of the human race.

To lay the foundation of the research, the concept of peace education is defined within divergent contexts. For some researchers, peace education is primarily a matter of changing mindsets with the purpose of promoting understanding, respect and tolerance toward one's enemies (Deutsch, 1994; Oppenheimer, Bar-Tal, & Raviv, 1999). By considering a number of theoretical parameters and approaches within the literature on peace education, it is possible to characterise these writer's understanding of what constitutes peace education. The lack of an integrated approach to peace education has necessitated the theorisation of the Integrated Theory of Peace (ITP) and the dissemination of the Integrated Theory of Peace Education (ITPE) (Danesh, 2006). The ITP and ITPE are introduced early in the thesis with the aim of delineating the concepts which are critical to this study. To this end, the inter-related concepts of integration, peace, peacebuilding, along with the twin concepts of curriculum and culture, are all defined within the parameters of peace education.

#### **1.3.1 Orientation**

Peace education is historically oriented to the teachings of the world's religions. The Holy Scriptures of these religions focused on harnessing peace. Buddha preached the message of compassion; Bahai faith advocated that all human beings are brothers; the Ten Commandments (as one of the foundations of Christian teachings) stated "Thou shalt not kill" and Jesus Christ talked of how to be charitable in his New Testament teaching — "If your enemy slapped you on the right cheek, give him the other cheek." Similarly, other religions have specific scriptures that promote and advance peace.

For Muslims, the Prophet Mohammed's message centres on the jihad, which involves overcoming hatred and anger in the heart (Harris, 2002). These teachings have been the cornerstone of peace education in the history of all the world's religions. Had individuals been committed to these teachings, the pitfalls of destructive conflicts may have been avoided.

It is due to this orientation that the history and advancement of peace education over the centuries has pointed to the very crucial role education plays in peacebuilding. As such, the Solomon Islands as a Christian nation saw the need to integrate peace education into its school curriculum so that the culture of peace can pass from generation to generation.

### **1.3.2 Theory**

This study investigated the four prerequisite conditions for effective peace education as identified by Danesh (2006). These prerequisites are a unity-based worldview, a culture of peace, a culture of healing, and a peace-based education. The prerequisites are rooted in the main principles of ITP. ITPE provides the framework to identify the critical features of peace education that informed this study in order to effectively integrate peace education into the Solomon Islands secondary school social studies curriculum.

### **1.3.3 Approaches to Peace Education**

Early proponents of peace in the 17<sup>th</sup> century include the Czech educator Comenius, who advocated universal shared knowledge as the foundation of peace with education as the key to achieving this (Comenius, 1642/1969; Kant, 1795/1970). From a justice perspective, Harris (2002) adds that humans as rational beings are capable of creating laws that treat people fairly.

The last century saw a dramatic growth in peace education programmes and theories, particularly as a response to World War I and II. This has influenced the school curriculum, particularly in social studies where the syllabus harnesses international relations as a contribution to global peace (Harris, 2002). In the 20<sup>th</sup> century, increased academic input into the study of peace gained momentum (Galtung, 1969). Towards the end of the 20<sup>th</sup> century, peace education refocused on the issue of environmental conflict (Bowers, 1993; Huckle & Sterling, 1996). This was later followed by the introduction of conflict-resolution education in schools (D. W. Johnson & Johnson, 1991; Lantieri, 2001; Noddings, 1993; Patt & Lantieri, 1996).

There is a common core to peace education despite these divergent meanings and approaches. In the words of Salomon (2002) the common core of peace education includes violence prevention, multicultural understanding, tolerance towards enemies and promotion of dignity and equality. These key elements add clarity to what really constitutes peace education in any context but, as Salomon stressed, not all peace education programmes are equal and able to be transferred from one country to another. Harris (2002) created a scenario for peace education consisting of five key areas: human rights education, environmental education, international education, conflict resolution education and development education.

It is obvious from the literature that a more holistic approach is generally preferable when integrating peace into a school curriculum (Fountain, 1999). However, this does not stop individuals from doing what they can to introduce peace education in schools. As stated previously, it is probably best to have an introductory peace studies subject, so teachers and children can acquire a sense of the specific skills, knowledge and attitudes needed in a peace curriculum. Therefore, this study aims to integrate peace education in the form of knowledge, skills and attitudes into the social studies curriculum at the junior secondary level in the Solomon Islands. This conservative approach is taken due to the fact that developing an inclusive peace curriculum across the secondary and primary school systems is an expensive exercise and may take some time to implement. It is envisaged that integrating peace education within this one subject may provide insights that will assist in developing a peace-based Solomon Islands curriculum for both primary and secondary levels in the future.

The topic's curriculum and learning bear relation to a vast array of literature. One set of learning strategies that have been highly regarded in educational psychology are the participatory learning strategies. The World Declaration on Education for All (EFA) in 1990 clearly states that "active and participatory approaches are particularly valuable in assuring learning acquisition and allowing learners to reach their fullest potential" (Inter-Agency Commission, 1990). Encouraging the use of interactive, learner-centred methods is a priority in the promotion of quality, basic education and achieving the EFA goal, hence it is also crucial to a peace curriculum.

#### **1.4 Overview of Research Design**

The distinctive conditions that surrounded the integration of peace education into a school curriculum posed some difficult challenges with respect to research design. Two characteristics in particular required attention. First, school curricula are subject to reform, and at the time of the

research there were a number of education reforms being undertaken in the country. Secondly, in terms of the post-conflict reconstruction as a whole, the scope of peacebuilding activities taking place was far-ranging, from community-based projects run by non-government organisations to governmental alliances with international intervention. Rather than factoring out these turbulent conditions, this research aimed to provide an account of the integration of teaching peace so that it reflected the cultural diversity and experience of *Temotu Nendo* schools during this time. Realising this aim involved a number of key choices in research design.

The most fundamental of these choices was that this research should be qualitative and empirically grounded. In this way, the experience of the classrooms and the decisions, choices and pedagogies they adopted towards integrating peace education could be captured. By focusing attention on the details of classroom teaching and learning, the implications of the critical features of peace education were placed alongside practices. Situating the integration of peace education in this way created an opportunity to consider the contrasts between curriculum policy and the ways in which the policy was translated into classroom practice. The second most important decision was that this research should take into account any culturally specific issues concerning teaching peace in the classroom. According to this standpoint, community and pedagogical priorities were considered, as they appear in the delivery of the curriculum where these areas of concern were tactically addressed. Conducting empirically grounded research on conflict and peacebuilding in a cultural setting required a robust theoretical framework and a focused line of investigation capable of iteratively responding to cultural sensitivity. The theoretical framework used for data collection was a 'practice-based' approach (Wood, 2006), also known as grounded reality (Hearly & Perry, 2000). It draws heavily on works concerned with the cultural context of research in Oceania (Gegeo & Watson-Gegeo, 2001; Grant & Giddings, 2002; Nabobo-Baba, 2006; Smith, 1999; Teaiwa, 2006; Thaman, 2002; Wood, 2006). The advantage of a practice-based approach is that it is an empirically grounded theory that encourages theoretical and practical sensitivity towards the study of conflict and peacebuilding. The approach also supports the study of indigenous peacebuilding practices through a methodological technique that was guided by traditional protocols. According to this technique, ethical challenges are understood in terms of the cultural associations and alliances they form. In this way, the theoretical framework was synthesised so that traditional realities were taken into account when undertaking the fieldwork. This was particularly significant to the study of a context-specific peace curriculum where the primary objective was to assess the extent to which the curriculum was culturally grounded. As a case 'in practice,' this theoretical stance supported the study of the integration of *Temotu Nendo*, indigenous peacebuilding practices, into the school curriculum.

While the practice-based approach equips the researcher with a sound basis upon which to conduct data collection, the theory offers little assistance in the task of data analysis. For this purpose, techniques were adapted from grounded theory (Glaser, 1992). A practice-based approach and grounded theory complement one another because both theories attach importance to empirical data collection. Grounded theory analyses are oriented towards the generation of theoretical concepts through a combination of both structured and intuitive involvement with fieldwork data (Strauss & Corbin, 1998). *Nowe*, as the core concept of teaching peace, was generated from the analysis of the data in this thesis. This concept was constructed over the course of the thesis and plays a key role in the analysis of fieldwork data and the re-conceptualisation of a classroom-based framework for developing and implementing peace curricula.

Four core research questions formed the focus of the research activities. The first of these acted as a basis upon which to rationalise critical features of peace education, prior to the start of fieldwork. The second and third were the core research questions around which data collection activities were prioritised. The final question directed activities associated with both data collection and analysis towards a focus on the integration of indigenous peace practices and perspectives into the curriculum.

***Question 1:*** *What are the critical features of peace education?*

***Question 2:*** *What are the features of the current secondary school curriculum in the Solomon Islands?*

***Question 3:*** *Do the features exhibited by the current secondary school social studies curriculum policy and practice reflect the critical features of peace education?*

***Question 4:*** *How adequately are indigenous-based peace practices and perspectives reflected in the peace component of the secondary school social studies curriculum?*

The question on indigenous peace practices is used in this thesis as a measure with which to assess the claims surrounding the selection of curriculum from the culture (Lawton, 1975; Thaman, 1991). The importance of cultural values to the peace curriculum is developed both analytically and theoretically over the course of the thesis, providing an interesting contribution to questions of curricula and societal concerns.

In order to reflect the diversity of teaching peace in schools across the country, a case study approach was adopted that encompassed the teaching of peace in six classrooms in three *Temotu*

*Nendo* community high schools. Three categories of activities in which students were engaged were identified: classroom peace curriculum, extra-curricular and practising peace in the 'real world.' Taking into account the scope of activities indicated, three schools were selected: Hills Community High School (HCHS), Bayview Community High School (BCHS) and Central Community High School (CCHS). The case study schools were selected on the basis of their accessibility to transport, student composition, levels at which the curriculum was taught and teacher involvement in curriculum activities. These characteristics filtered down to the selection of the six classrooms: one in HCHS, two in BCHS and three in CCHS (Chapter Seven).

### 1.5 Key Terms

There are a number of key terms that are central to the development of the thesis and require further qualification before proceeding. The first of these is 'integration.' The term 'integration' is taken from the social sciences literature on nation building and from approaches to curriculum development. Integration as a nation-building tool means exchange between parts and whole (Galtung, 1968). As the world continues to experience waves of violence and conflict, it is crucial for researchers to form integrations between peace and curricula. These integrations, according to Drake (1993), could be categorised into three frameworks: multidisciplinary, interdisciplinary, and transdisciplinary.

The next core term which requires qualification is 'peace.' The absence of a clear indication as to precisely what peace means would form the focal point of translating a peace curriculum into classroom learning and was a particularly challenging aspect of grounding the curriculum in culture. Galtung (1969) made a distinction between inner and outer peace. Inner peace is a state of accommodating reverence for others, while outer peace relates to environment, the culture and other exterior interrelationships. While this definition provided the common core to understanding what peace entails, there still remained a need to appropriate the teaching of peace to a local concept of peace. Thus, in *Natgu* language on *Nendo* (Santa Cruz), Solomon Islands, peace is referred to as *nowe* which connotes a calm sea or still crystal water. This implied that the calmness of the heart embraces interacting with open arms in the community. Hence, when there is any conflict it has to be resolved so that an atmosphere of calmness encompasses the community again. *Nowe* is the framework that guides conflict resolution and peacebuilding practices in *Temotu Nendo*. As such, the teaching of peace in *Temotu Nendo* schools should be grounded in *nowe*.

Related to the concept of peace is 'peacebuilding' and it is another term which is difficult to define and even more difficult to achieve in practice (Cousens & Kumar, 2001). Within the context of this study, peacebuilding as a post-conflict reconstruction initiative in the Solomon Islands refers to programmes of action that are aimed at addressing the underlying issues in the ethnic conflict and dealing with the challenges of post-conflict development. Within this context Spence (2001) defines peacebuilding as involving activities and processes that focus on the root causes of the conflict, rather than just the effects, as well as supporting the rebuilding and rehabilitation of all sectors of the war-torn society. It is against this understanding that I posited the important role peacebuilding plays in education. Integrating peace into the school curriculum is a realisation of this role.

Two important key terms that are also central to the thesis are 'curriculum' and 'culture'. These concepts draw theoretical contributions and implications from a comprehensive analysis of the empirical data. In the Solomon Islands, the concept of culture embraces the entire social structure of a community, which in many cultures is called '*kastom*' (way of life). These attributes proved to be essential to curriculum design. Therefore the concept of curriculum is defined within the parameters of culture as "a selection from the culture of a society, of aspects which are regarded as so valuable that their survival is not left to chance, but is entrusted to teachers for expert transmission to the young" (Lawton, 1975 p. 9). Within this frame, the term 'curriculum' covers all aspects of teaching, learning and curriculum development that are selected from the culture of a society. Together these concepts provide an 'in practice' view of the integration of peace education into the secondary school social studies curriculum in the Solomon Islands.

Finally, there are two inter-related terms which are used throughout the thesis that require qualification. These are 'intended curriculum' (official curriculum) used to refer to the curriculum policy and the 'actual curriculum' denoting the actual teaching of the curriculum in the classroom (classroom curriculum). The separation of these terms is based on the assumption that each represents a different type of curriculum. Policy is equated with the 'intended' curriculum and practice with the 'actual' curriculum. The thrust of the demarcation relates to translation of the policy into practice. The intended curriculum embodies the national vision but its implementation may vary from classroom to classroom given the different cultural contexts of schools and classrooms. This means that when a curriculum is actually taught, it may be different from the intended version as spelt out in the policy.

## 1.6 Contribution

The introduction of peace education into the school curriculum is an important example of the multiple interests and concerns that come to bear on conflict, peacebuilding, development and education in contemporary society. It is argued that social and educational processes associated with the integration of peace education within this context afford important insights into the nature of peace and cultural values. Within peace education literature, the conventional approach tends to separate peace programmes addressing specific conflicts with reference to restoring peace in a post-conflict environment, hence raising the issue of the inter-relationship between post-conflict peace and a future civilisation of peace as a tenet for a stable and peaceful nation. To this end, this study synthesised the Integrated Theory of Peace (ITP) which frames the Integrated Theory of Peace Education or ITPE (Danesh, 2006) to ascertain its relevance to the context of peace in the Solomon Islands.

This research has contributed to the existing body of knowledge in four different ways. First, it has contributed to research methodology in peace education. Using a 'practice-based' view of curriculum integration and an empirically grounded approach to data collection, it was anticipated that stakeholders' interests and perspectives on what the curriculum has to offer would be uncovered. This involved prioritising Solomon Islanders' concerns as to how the integration of peace education into the secondary school social studies curriculum would address the underlying causes of the ethnic conflict and move a civilisation of peace forward into the future. Secondly, in the absence of a peace-based curriculum, the initial integration could be insightful. At least, the integration of peace education into a subject would give teachers and students a feel for the specific skills, knowledge and attitudes needed in a peace curriculum. Thirdly, the impetus for the integration of peace education into the school curriculum stems from several factors, including a growing realisation of the importance of the school curriculum to today's contemporary Solomon Islands. Thus, the extent to which indigenous-based peace practices and perspectives were reflected in the peace curriculum integration is a significant original contribution to peace education in particular, as well as contributing to peace studies and peace research in general. Finally, the development of a unity-based worldview, a culture of peace, a culture of healing and a peace-based approach to education is noteworthy. In addition, the identified features critical to a peace curriculum form an analytical basis from which to draw implications to improve teaching-learning in the science and social science disciplines. Together these concepts, features, practices and perspectives form an important contribution to the role of education in peacebuilding and can be extended to other areas of social practice.

## 1.7 Structure of Thesis

This introductory chapter has introduced the topic of peace education. In doing so, the rationale for the study has been explained. As a prelude to the literature review, some distinctive characteristics of the time period during which peace education theory and approaches first emerged are illustrated. Following this, a description of the research design and key terms which are central to the development of the thesis are provided. The chapter concludes with a summary of the contributions that emerged in the analysis of the findings.

*Chapter Two* provides a review of the academic literature relevant to the study of peace education and its associated critical features. First, it revisits the context raised in the first chapter by explaining the origin and development of peace education. This then paves the way to define the critical concepts relevant to the integration of peace into the school curriculum. There follows a discussion on the theoretical parameters as they relate to the integrated theory of peace education. Having addressed these theoretical issues, this chapter then turns directly to the peace education approaches as practised in four conflict-stricken countries. It looks specifically at the implementation of peace education programmes to ascertain the extent to which these countries' experiences provide insights for this study.

*Chapter Three* describes the important contribution that the choice of methodology has made to this research in examining this dynamic research area. The current debate regarding 'practice-based' research in Oceania is used to highlight the different ways in which empirically grounded fieldwork can be framed in a specific cultural setting. The implications of these debates are discussed in relation to development of the research questions and the choice of case study sites. The theoretical framework for data collection is described in some detail and the distinctive approach to investigating indigenous peace practices asserted by this framework is also discussed. The chapter ends with a detailed explanation of data collection and analysis, and a discussion of my role as researcher in relation to the ethical challenges and issues that emerged during the course of the fieldwork.

*Chapter Four* introduces the context for the conflict, peacebuilding and development in the Solomon Islands, providing background information on the country's social structure, politics and economy. The second half of this chapter provides details on the ethnic conflict and its subsequent peacebuilding initiatives. Understanding these socio-economic characteristics enables readers to appreciate the need for a peace curriculum in the Solomon Islands.

**Chapter Five** focuses on peacebuilding practices as practised in a particular cultural context. Although the integration of peace education into the school curriculum is founded on generic principles of conflict and peacebuilding, there are culturally specific practices that cannot be applied in all cultures. It is with this understanding that this chapter examines the *Temotu Nendo* indigenous conflict and peacebuilding practices. The context presented in this chapter serves to synthesise the critical features of peace curriculum (Chapter Two) and the actual teaching of the curriculum as presented in Chapter Seven. The analyses and implications as presented in Chapter Eight contain contributions that fill the gaps between the theory, the context of indigenous peacebuilding and the actual classroom delivery of an integrated peace curriculum.

**Chapter Six** analyses the curriculum policy and the social studies syllabus upon which the integration of peace topics was implemented. The chapter describes the features of the current secondary school curriculum in the Solomon Islands, drawing on the current policy framework as outlined in the National Curriculum Statement (Ministry of Education and Human Resources Development, 2008). The chapter explains that the policy outlines the features of the 'intended curriculum' which may be different from the 'actual curriculum' that is taught in classrooms. The features identified in this chapter provide the basis for comparative analysis to ascertain the features of the actual classroom curriculum.

**Chapter Seven** reports the findings of the fieldwork undertaken during this study. The empirical investigation is aimed at determining the critical features of the integrated peace curriculum as evidenced by the way teachers interpret and implement curriculum policy as discussed in Chapter Six. The identified features are regarded as characteristic of the classroom practice of the integration of peace education into the secondary school social studies curriculum. These features, as well as the key features of the intended curriculum identified in Chapter Six are used as the foundation for the analysis presented in Chapter Eight. Prior to presenting the findings, the chapter provides a profile of the case study schools, classrooms and the research subjects.

**Chapter Eight** is divided into four parts from which implications and contributions are drawn. The first part revisits the features of peace education that emerged in the literature review (Chapter Two), the curriculum policy (Chapter Six) and the classroom practice (Chapter Seven) to bring together the analytical framework. To situate the context upon which the curriculum can be regarded as culturally relevant and meaningful, the second part presents an analysis of the integration of indigenous peacebuilding practices and perspectives into the curriculum policy and the actual curriculum in the classroom. The third part is an analysis of all the critical features of

peace education as exhibited by the theory, policy and practice. As a result of this analysis, a framework for a classroom-based peace education curriculum is conceptualised in the final section of the chapter. The framework is founded on *nowe* as a peace concept in *Temotu Nendo*. The concept is used and constructed throughout the analysis. Its relevance is described in relation to filtering the intended and actual curriculum so that the pedagogic practice is relevant and meaningful to the learners.

**Chapter Nine** as the conclusion provides an overview of the entire thesis, linking research findings together with the theoretical propositions set out in the first part of the thesis and the analytical implications described in Chapter Eight. This is followed by conclusions derived from the analysis of the findings. A summary of the core implications and contributions that the research makes to peace education theory, research, methodology and practice is provided. Among these is the concept of peace as *nowe* that emerged over the course of the thesis.

## CHAPTER 2

### PEACE EDUCATION: THEORY AND PRACTICE

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#### 2.1 Introduction

This chapter provides a critical review of academic literature relevant to the theory and practice of peace education. As a body of literature, research into peace education takes diverse approaches. The diversity stems from the nature of conflicts as well as the range of theories and practices used to underpin empirical research and the various components of peace that inform peace education programmes. Understandably, the majority of the literature focuses on peace education in post-conflict environments with the intention of restoring peace, drawing upon the theories of peace and peace education (Danesh, 2006; Galtung, 1968, 1969; Harris, 2002). This overall orientation of the literature is somewhat at odds with the aims of this study, which was specially designed to address issues relating to integrating peace education at a subject level. The primary objective of this study was to identify the features that are critical to the integration of peace education into the secondary school social studies curriculum in the Solomon Islands. However, this study resisted an in-depth analysis of literature pertaining to the theories of curriculum development. This resistance was a response to tendencies within which peace education, in terms of its theories and practice, transcended the disciplinary boundaries. Exclusion on this basis conflates with one of the primary aims of this thesis, which is to establish grounds for understanding and unfolding stakeholders' perspectives and interests in relation to the integration of peace education into the school curriculum. This claim is crucial in light of the fact that what is integrated into the curriculum is what the stakeholders perceived as critical to the post-conflict reconstruction and moving the Solomon Islands forward.

In order to understand how peace can be achieved in conflict and post-conflict contexts, it is first necessary to understand the theoretical landscape within which the integration of peace education is situated. For this reason, literature relating to the origin and development of peace education over centuries is addressed in the first section of this review. Part of the reason peace education draws on such a longstanding history is due to the persistence of conflict, war and violence throughout the entire existence of the human race.

In order to lay the foundation of the review, the concept of peace education (Deutsch, 1994; Oppenheimer, et al., 1999) is introduced in this chapter. By considering literature on peace

education as it points to a number of theoretical parameters and approaches I am able to characterise my perception of what peace education is. Harris (2002), outlines the approaches underpinning peace education research and practice as it evolves over centuries and thus pinpoints peace education as a means to address particular types of conflict. This offers little stance for framing the integration of peace into the school curriculum. The lack of an integrated approach to peace education has necessitated the theorisation of the Integrated Theory of Peace (ITP) which proposes an Integrated Theory of Peace Education (ITPE) (Danesh, 2006). The ITP and ITPE are introduced early in the review with the aim of delineating the concepts which are critical to this study. To this end, the interrelated concepts of integration, peace, peacebuilding, and the twin concepts of curriculum and culture are defined within the parameters of peace education.

The ITPE is critically reviewed in the sixth section of this chapter where the prerequisites for effective peace education programmes are explored. The four prerequisites: a unity-based worldview, a culture of peace, a culture of healing, and peace-based education received considerable attention within this literature and thus provide practical insights in translating these prerequisites into a fully fledged integrated peace curriculum. However, the literature seems to largely overlook an integrated curriculum beyond the post-conflict environment. The need for such a post-conflict integrated curriculum is defended in this study which argues that peacebuilding is not only the business of post-conflict reconstruction but must permeate the civilisation of peace in the future; hence a formal peace curriculum in this respect is seen as a vehicle for advancing this claim. This imbalance is addressed in the seventh section and the focus is on integrating peace education into the school curriculum through a combination of approaches, namely the knowledge-based subject, skills and attitudes. As this section adds clarity to the study's theoretical position, attention then turns to the pedagogical issues. As such, the participatory learning strategies are favoured by most authors because of their potential to forge peace through active interaction and dialogue among the learners. Most importantly, this learning approach is the core of the World Declaration on Education for All (EFA) that stipulates interactive and learner-centred methods are a priority in the promotion of quality basic education and achieving the EFA goal (Inter-Agency Commission, 1990). In reconciling theory with practice, four case studies of peace education programmes as practised in conflict-devastated countries are described in the ninth section of this chapter. This chapter draws to a close by consolidating the reviewed theories and practices to finally identify the critical features of a peace education curriculum. These features are framed into seven precepts that are subsequently used in Chapters Five, Six and Seven to determine the outcome of the research into an integrated secondary school social studies peace curriculum in the Solomon Islands.

## 2.2 Origin and Development

Peace education is historically rooted in the teachings of the world's religions. The Holy Scriptures of these religions focused on harnessing peace. Buddha preached the message of compassion; the Bahai faith advocated that all human beings are brothers; the Ten Commandments as one of the foundations of Christian teachings stated "Thou shalt not kill" and Jesus Christ in his New Testament teaching talked about how to be charitable—"If your enemy slapped you on the right cheek, give him the other cheek." Similarly, other religions have specific scriptures that promote and advance peace. For Muslims, Prophet Mohammed's message centred on the jihad, which involves overcoming hatred and anger in the heart (Harris, 2002). These teachings have been the foundation of peace education as clearly demonstrated in the history of all the world's religions. If people had only been able to abide by the doctrines of their religion, the world's conflicts may have been avoided.

Early proponents of peace in the 17<sup>th</sup> century include the Czech educator Comenius, who a foundation of peace could be achieved through universally shared knowledge and that education was the key to achieving this (Comenius, 1642/1969). The work of Comenius was complemented by that of Kant, an early political scholar, in his book entitled *Perpetual Peace* (Kant, 1795/1970). The thrust of Kant's book was premised on peace through justice and, in the words of Harris (2002), this means that humans as rational beings are capable of creating laws that treat people fairly.

The last century saw a dramatic growth in peace education programmes and theories, particularly as a response to World War I and II. This has influenced the school curriculum particularly in social studies where the syllabus harnesses international relations as a contribution to global peace (Harris, 2002). As a practice, the work of Montessori urged teachers around Europe to replace authoritarian pedagogies with a liberal curriculum so that students were free to choose their subjects of study (Montessori, 1946/1974). Montessori reasoned that such a pedagogical approach could contribute towards building a peaceful world. As a result of the horrors of World War II, a new peace education ideology emerged as "Education for World Citizenship". To advance this ideology, attention was drawn to the marriage of art and peace education as a means to promote peace (Read, 1949).

In the 20<sup>th</sup> century, as the study of peace gained momentum academic research in the area also grew. Prominent in this research was the establishment of the first academic peace studies programme in 1948 at the Manchester College, Indiana, while the Vietnam War stimulated more college and university-based peace programmes (Harris, 2002). As greater academic interest was generated, Johan Galtung piloted the first peace research in the 1960s under the auspices of the International

Peace Research Association (Galtung, 1969). In the 1970s to 1980s, the academic advancement of peace education continued to attract more interest. Notable works include overcoming individual oppressions and the curriculum for creative conflict resolution, education for peace with an emphasis on nuclear threats and pedagogy of cooperative learning, democratic community, moral sensitivity and critical thinking (Brock-Untne, 1985; Friere, 1970; Harris, 1988; Reardon, 1988). Towards the end of the 20<sup>th</sup> century, peace education attention refocused on the issue of environmental conflict (Bowers, 1993; Huckle & Sterling, 1996).

Leading up to the new millennium, conflict-resolution education took centre stage in school reforms in the West. The peace education innovations introduced at that time were those of peace-making skills for teachers, averting gender violence in schools, and social and emotional skills in the classroom (D. W. Johnson & Johnson, 1991; Lantieri, 2001; Noddings, 1993; Patt & Lantieri, 1996).

The peace education effort, as it has been developed over the past centuries, came to a greater realisation at the dawn of the new millennium when the United Nations General Assembly declared 2000 as the International Year for a Culture of Peace, and 2001-2010 the International Decade for a Culture of Peace and Non-violence for the children of the World (Harris, 2002). Among the key areas of UNESCO's action for embracing a culture of peace was a "Culture of Peace through Education"—detailing education in non-violence as the only way to fight violence (Adams, 2000).

The history and advancement of peace education over the centuries points to the very crucial role education has played in peacebuilding. Thus, for the Solomon Islands to celebrate the decade of a culture of peace, among other peacebuilding initiatives, the country must integrate peace education into its school curriculum so that the culture of peace can pass from generations to generation.

### **2.3 Defining Peace Education**

Peace education is defined in divergent ways by different people in different contexts. For some researchers, peace education is mainly a matter of changing mindsets with the purpose of promoting understanding, respect and tolerance toward one's enemies (Oppenheimer, et al., 1999). A peace education programme with this aim is relevant in countries and regions with intractable conflicts. Others would view peace education as a tool to cultivate a set of skills, with the focus on acquiring a non-violent disposition and conflict-resolution skills. This would include specific programmes such as school-based violence prevention, peer mediation and conflict resolution (Deutsch, 1994). In

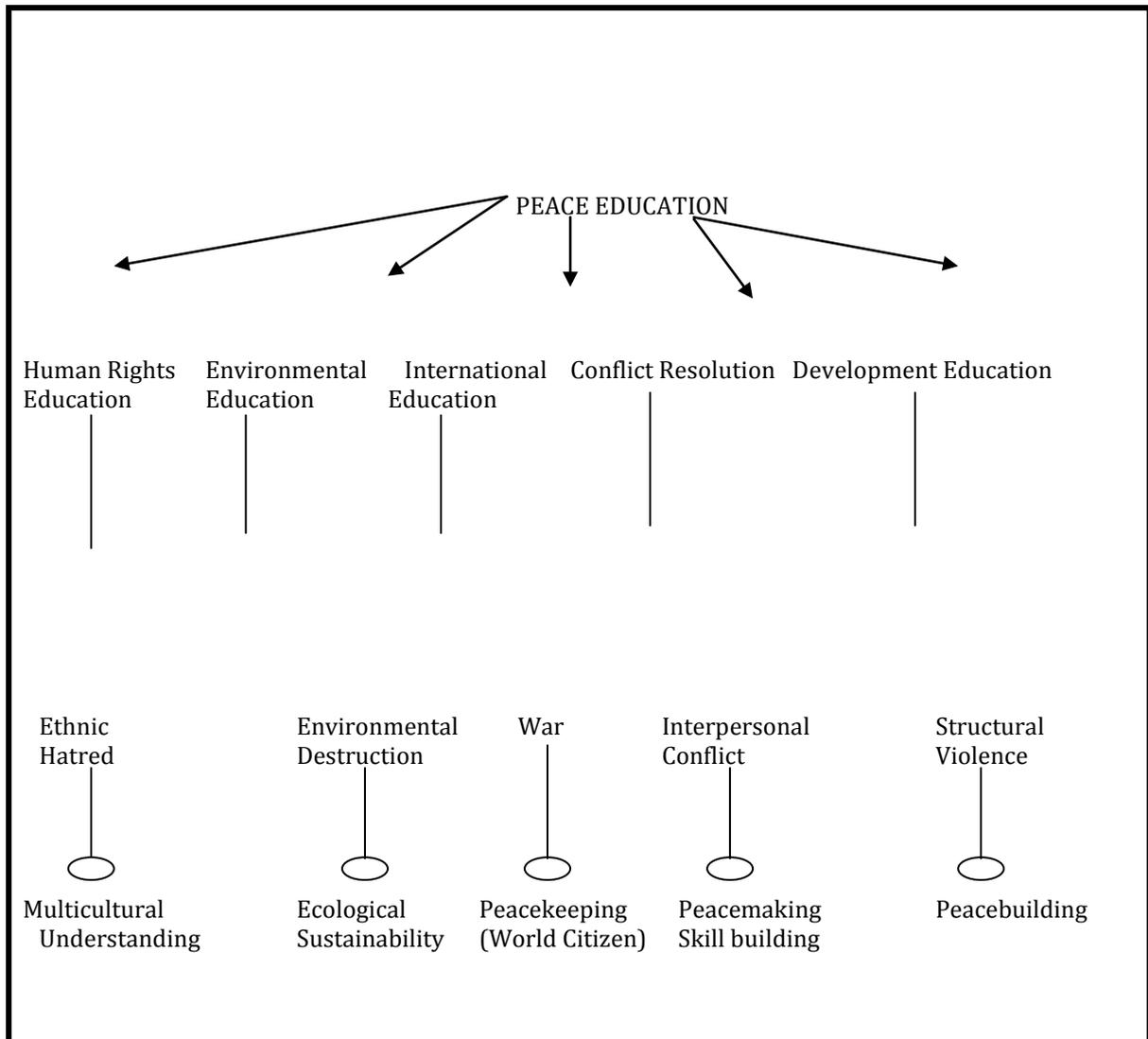
some countries, peace education entails promotion of human rights, conservation of the environment, disarmament, and a culture of peace (Harris, 2002).

As a long-term goal, peace education as it applies to this study (peace education integration into the school curriculum) refers to the inculcation of the knowledge, skills, attitudes and values that will enable school children, youth and future generations to prevent conflict and violence and resolve conflict peacefully. In addition, it aims to create a civilisation of peace that will transcend all levels of human interactions and relationships on intrapersonal, interpersonal, intergroup, national and international levels.

## **2.4 Approaches to Peace Education**

Among these divergences in meanings and approaches, there is a common core to peace education. In the words of Salomon, the common core of peace education is violence prevention, multicultural understanding, tolerance towards enemies, promotion of dignity, and equality (Salomon, 2002). These key elements add clarity to what peace education really is in any context but, as Salomon has stressed, not all peace education programmes are equal nor can they be transferred from one country to another. However, peace education programmes as practised in other countries can usefully inform this study. A pedagogical approach to peace education according to Harris (2002, p. 4), refers to “teachers teaching about peace what it is, why it does not exist and how to achieve it—academic content that gets ignored ...” In congruence with the definitions and historical development, Harris (2002) presented a scenario of peace education divided into five key areas as summarised in Figure 2.1. The first row shows the five different types of peace education. The second row identifies the corresponding types of conflict that each peace education approach addresses. The bottom row outlines the peace outcomes envisaged as achievable.

Figure 2.1 clearly segregates different forms of education to address a specific conflict. However, the recurrences of conflict around the world warrant a comprehensive peace education approach that addresses all sources of conflicts. Most areas of conflict, as stated in Figure 2.1, are present in many countries. For instance, in the Solomon Islands, as explained in Chapter Four the five-year conflict (1998-2003) escalated into ethnic violence, but its underlying causes were rooted in environmental destruction, unresolved decades of interpersonal conflicts and structural violence. In the absence of comprehensive peace education or by solely focusing on addressing one source of conflict, other sources of conflict may be left unattended and breed future violence.



**Figure 2.1: Peace Education Approaches**

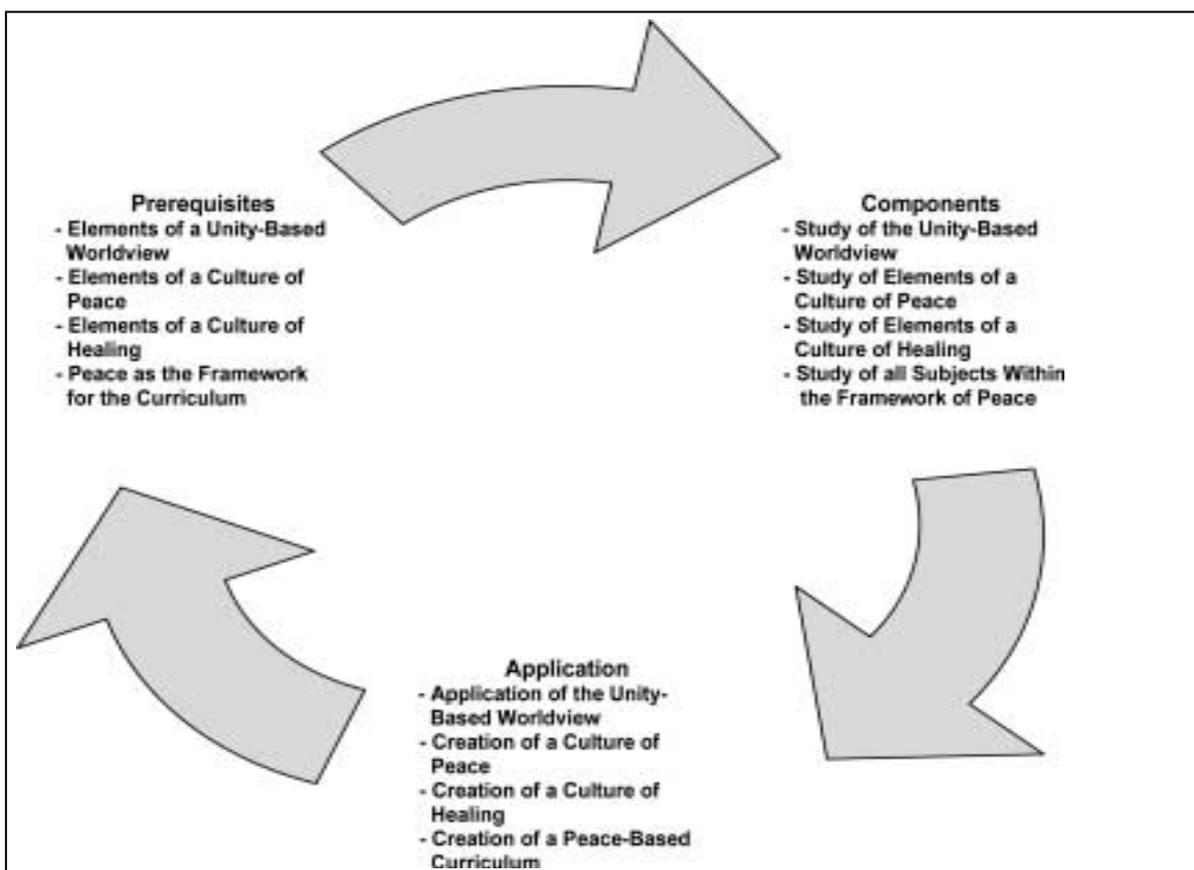
*Source:* (Harris, 2002, p. 40).

The diverse definitions and approaches towards peace education seem to indicate a widespread desire for peace. Danesh (2006) contended that there is a clear need for a theoretical framework of peace that will bring together these divergent yet interrelated objectives and concepts and provide the necessary framework for a comprehensive and effective peace education programme. Education has enormous impact on the presence or absence of violence in every new generation. To this end, education is seen as, “the fundamental method of social progress and reform” (Dewey, 1897, pp. 77-80). This observation speaks of the importance of education and therefore Danesh (2006) argued that “we need to review our current approaches and perspectives to not only our methods and contents of education but also the framework—

conflict-oriented or peace-oriented within which this education is provided” (p.56). The integration of peace education into a Solomon Islands secondary school social studies curriculum needed to be explored within and beyond the parameters of integrative theory of peace (Danesh, 2006). The next section focuses on the nature and purpose/s of this model.

## 2.5 Critical Concepts

According to Danesh (2006) an Integrative Theory of Peace (ITP) that encompasses an Integrative Theory of Peace Education (ITPE) is premised on four prerequisites and components, depicting the regenerative nature of the peace education model. It indicates that the prerequisites, components and the application of an effective peace education programme have innate qualities and focus that are congruent with the principles, perspectives and practices of peace itself (Figure 2.2).



**Figure 2.2: Integrative Theory of Peace Education (ITPE): Prerequisites and Components of an Effective Programme**

*Source:*(Danesh, 2006, p. 63)

ITPE is rooted in ITP and is based on the notion that peace is, at once, a psychological, social, political, ethical and spiritual state with expressions at intrapersonal, interpersonal, intergroup and international areas of human life (Danesh, 2006). The theory supports the view that all human states of being, including peace, are the outcome of the main human cognitive capacities of (knowing), emotive (loving) and conative (choosing) (Danesh, 1997; Huitt, 1999a) which, together, determine the nature of our worldview. Within ITP the framework of a peace-based worldview, the fundamental elements of a culture of peace, such as respect for human rights and freedom, assume a unique character. Therefore the aim of ITP as it translates into ITPE is to change the way schools operate as well as the ways educators think about the content of the school curriculum. In relation to this study, this entails moving away from a war-based secondary school social studies curriculum and embracing a peace-based curriculum. An in-depth analysis of ITPE is presented in section 2.7 with the purpose of identifying those features of the theory that are critical to the integration of peace education into the secondary school social studies curriculum in the Solomon Islands.

Crucial to an understanding of integrated social science peace curricula is an understanding of the key concepts of its discourse: integration, peace, peacebuilding, and the twin concepts of curriculum and culture. These concepts are examined in sections 2.5.1 to 2.5.4 with the aim of advancing the conceptual clarity of the study.

### **2.5.1 Integration**

The term integration is taken from the social science literature on nation building and from curriculum development approaches. Integration as a nation-building tool means exchange between parts and whole:

... the integrated whole can only come into being and continue if it is supported by the component parts. This support may be seen as an input from parts to whole. Similarly, the integrated whole can only come into being or continue if it has something to offer to the component parts. Offering something may be seen as an output from whole to parts. (Galtung, 1968 p. 376)

In the context of post-conflict reconstruction and beyond, integration as an input would refer to individuals giving allegiance to the nation-state, or nations allocating resources to post-conflict reconstruction initiatives such as peacebuilding programmes. As an output, integration implies that a nation provides individuals with identity, protection, a sense of purpose and so on. All of these include educational practices. As opposed to diffusion, which focuses on the processes underlying why one form of education is adopted over another, integration as applied to peace education tells the story from the standpoint of an insider looking outward at the peacebuilding challenges facing

his country. According to this definition peace education, as an integral part of the peacebuilding process in the Solomon Islands, warrants high priority in the post-conflict situation because its envisaged output is the creation of a peaceful and stable nation for future generations.

In the educational discourse, the topic of curriculum integration has generated much debate. Some educators criticised curriculum integration as being unnecessary or a passing trend. But for education to keep up with the changing world and combat current problems, curriculum integration must be used (Drake, 1993). Drake's message is simple: as the world continues to experience waves of violence and conflict, it is crucial for researchers to form integrations between peace and curricula. These integrations, according to Drake (1993), can be categorised into three frameworks: multidisciplinary, interdisciplinary, and transdisciplinary. According to Drake, multidisciplinary integration "focused on separate disciplines tackling the same theme; interdisciplinary shifted to the generic that could be found across the curriculum; and transdisciplinary referred to curriculum that transcended the disciplinary boundaries" (1993, p. 33). An integrated peace curriculum within this framework is discussed in detail in section 2.7. However, to set the rationale for that section, it is necessary to briefly define integration from a curriculum perspective as a grafting of peace topics onto the secondary school social studies curricula. For the purpose of this study, once this grafting through the curriculum development process has been achieved, the framework could be set for the social studies curriculum to become a peace-based subject.

### **2.5.2 What is Peace?**

Figure 2.1 highlighted different approaches to peace education which may influence people's view of what peace means. Within a cultural context peace has different connotations in which peace is practised. Galtung (1969) distinguished peace as inner and outer peace. An inner peace is a state of being accommodating reverence for others, while outer peace relates to environment, the culture and other external interrelationships. These two spheres incorporate different meanings and concepts about peace. Galtung (1969) further defines peace within the parameter of positive and negative peace. He understands negative peace as the cessation of violence and positive peace as establishing standards for justice, human rights and sustainable development in communities.

So what is peace in the Solomon Islands culture? In the *Natgu* language on *Nendo* (Santa Cruz) in the eastern Solomon Islands, peace is termed as *nowe* which connotes a calm sea or still crystal water. This implies that calmness of the heart embraces interaction with open arms in the community. Hence, when there is any conflict it must be resolved so that an atmosphere of calmness encloses the

community again. This concept was derived from the relationship between the sea and any natural disasters such as a tsunami. A tsunami does not trouble the sea for a very long period but erupts in a very brief moment and then the sea returns to its normal state of calmness. It is this conceptualisation that enables Santa Cruz culture to view conflict and violence as a brief social disaster that has to be dealt with promptly so that the calmness of the community is not disturbed. *Nowe*, as the fabric of the Solomon Islands peace education curriculum, has the potential to address ethnic hatred, environmental destruction, interpersonal conflict and structural violence.

### **2.5.3 Peacebuilding**

Integrating peace education into the secondary school curriculum at this time of post-conflict reconstruction in the Solomon Islands is a peacebuilding initiative, so it warrants a clear understanding. Peacebuilding is difficult to define and even more difficult to achieve in practice (Cousens & Kumar, 2001). Peacebuilding as a post-conflict reconstruction initiative in the Solomon Islands refers to programmes of action that aim to address the underlying issues in ethnic conflict and deal with post-conflict development challenges (see Chapter Four). This definition borders on Galtung's (1969) concept of negative and positive peace (Section 2.5.2). Taking the Solomon Islands beyond a post-conflict era is not simply a matter of the absence of physical violence through the auspices of international intervention but of creating sound standards for harnessing justice, human rights and sustainable development. This study as a peacebuilding initiative is further informed by a more comprehensive and cultural definition of peacebuilding:

... those activities and processes that: focus on the root causes of the conflict, rather than just the effects; support the rebuilding and rehabilitation of all sectors of the war-torn society; encourage and support interaction between all sectors of society in order to repair damaged relations and start the process of restoring dignity and trust; recognize the specifics of each post-conflict situation; encourage and support the participation of indigenous resources in the design, implementation and sustainment of activities and processes; and promote processes that will endure after the initial emergency recovery phase has passed. (Spence, 2001 p. 137-138)

One of the inferences of these definitions is that peacebuilding initiatives in post-conflict environments that are largely driven by military control only maintain negative peace and breed new resentments. It is, therefore, against this claim that the integration of peace education into the secondary school curriculum in the Solomon Islands is proposed as one of the drivers for establishing positive peace with the ultimate goal of maintaining a stable future.

#### 2.5.4 Curriculum and Culture

Curriculum and culture are contested terms and may have differing meanings as influenced by an individual's orientations and perspectives. There is a vast body of literature defining the concepts of culture and curriculum from a Western perspective and this can be problematic in the context of the worldviews of most indigenous peoples of the Pacific Islands (Thaman, 1988). From a Pacific Islands worldview, "culture is taken to mean the way of life of a discrete group of people, including its body of accumulated knowledge and understandings, skills, beliefs and values" (Thaman, 1993 p. 249).

Adaptation of a curriculum in a Pacific Islands' context constitutes "a selection from the culture of a society of aspects which are regarded as so valuable that their survival is not left to chance, but is entrusted to teachers for expert transmission to the young" (Lawton, 1975 p. 9). If we accept Lawton's definition of a curriculum and Thaman's definition of culture, the selection of curriculum content is largely determined by the best of a culture in terms of shared knowledge, skills, beliefs and values. To many Pacific Islands educators, this is what is meant by a culturally inclusive or appropriate curriculum. The development of such a curriculum must be guided by a culture-sensitive model (Thaman, 1991). The teacher as a driver of a culturally-inclusive curriculum also deserves consideration. As Lawton (1975) argued, a culture-based curriculum must not survive by chance but must be entrusted to teachers for its transmission. Therefore a culturally-inclusive curriculum can only be taught meaningfully if the teacher education programmes are also culturally inclusive. It is for this reason that consideration of the cultural context of teacher education is important (Thaman, 1992).

The two critical questions for this study are: Who determines what is the best of a Pacific Islands' culture? How can the best of a culture be selected when some important cultural values are manipulated? In the Solomon Islands, the selection of curriculum content has been influenced by colonial ideologies which placed a high regard on academically oriented curricula in the country. In the ethnic conflict, some of the best of Solomon Islands culture was manipulated for personal and political gains as discussed in Chapter Four. Therefore, a curriculum selected from a manipulated culture holds little of value as a platform for future generations. It is against such issues that the integration of peace education into the secondary school curriculum occupies an important place in the Solomon Islands post-conflict reconstruction. Hence the critical stance for the integration of peace education is a curriculum selected from a united worldview, a culture of peace and culture of healing. Once these concepts form the basis of peace education in the Solomon Islands they could heal, reconcile and restore the dignity of the manipulated aspects of the country's culture. The most

appropriate aspects of a Solomon Islands peace education are those selected from the peace concept— *nowe* and Danesh's (2006) ITPE: a united worldview, a culture of peace and a culture of healing which is examined in section 2.7.

## **2.6 Integrated Theory of Peace Education (ITPE)**

Based on the insights emerging from peace research and approaches to peace education, this study explores the four prerequisite conditions for effective peace education as identified by Danesh (2006) and outlined in Figure 2.2. In this section, each of the four prerequisites for effective peace education are described within the main principles of ITP in order to identify the critical features of peace education that would provide a framework to study the integration of peace education in the Solomon Islands secondary school curriculum.

### **2.6.1 Unity-Based Worldview**

One reason why peace education is such a difficult task is because of “the continuous war education that youngsters and adults have been receiving since the beginning of mankind” (Firer, 2002, p. 55). In supporting Firer's observation Danesh (2006) argued that “the current underlying worldviews that shape and inform our pedagogical philosophies and practices and ... approaches to education revolve around the issues of conflict, violence and war” (p. 57). The war-based worldview has permeated education at home, in schools and within the community through the mass media.

As the saying goes “home is the first school for children.” However, if home does not cultivate a unity-based family atmosphere, children will come to school with a violence-based worldview. Divorces have been ripping families apart and this begins with the war of words between parents which has, in many cases, culminated in domestic violence. In the Solomon Islands, it is a common scene to see a number of children under the care of their relatives and if one inquires about their parents' whereabouts, the likely answer in Solomon *Pijin* is “*mami blo hem an dadi blo hem oketa outu (02) nao*” (“Mummy and daddy are now O-two”). This expression denotes that the mother or father has an extra-marital status and is now living with a second wife or husband. This *02* expression is already accepted as *pijin* vocabulary and it indicates the magnitude of such family breakdown. According to a local resident *02* is like a malaria outbreak in Honiara. The message is simple: in the absence of unity in the family, children are surrounded by a worldview in which one's own survival, security, and success is determined by overcoming a dangerous, conflicted and violent

world. Many teach their children that the most primal and powerful forces operating in life are those of competition and struggle (Danesh, 2006). Children receive the same message from other influential sources of education in their homes, namely television, the Internet and games.

A children's war-based worldview is cemented when school reinforces these conflict-based views through the culture of awarding prizes at the end of each school year for academic excellence. I regard such awards as recognition for winning an academic war which was fought through learning competitions. The curriculum content in some subjects is conflict-based. For instance, school history textbooks document accounts of rivalries, conflicts, wars, conquests and defeats. Literature repeats the same through emotionally charged dramas and plays. Science subjects such as biology embrace the concept of survival and struggle and are sealed by economic theories of resource scarcity that promotes the notion of the survival of the fittest. Similarly, political science wrestles with power struggles, corruption, competition; winning and losing.

Such manifestations of a war-based education from home to school signifies that

... the world is a jungle, that life is the process of survival in this jungle and that power is the essential tool to emerge victorious in this highly conflicted and violence-prone world. It is, therefore, not surprising that every new generation matures with much greater familiarity, certainty and comfort with the ways of conflict, competition and violence than those of harmony, cooperation and peace. (Danesh, 2006, p. 58)

In the curriculum content, little attention is given to unity-based values such as coexistence, interdependence, sharing, caring and cooperation. Examination questions in most subjects are designed to test children's understanding of climaxes of conflicts, war and violence, while factors that are at the core of both the formation and maintenance of life are often undermined.

Education as an agent of change can profoundly influence and shape our attitudes towards life. Therefore, a peace curriculum that is developed through the framework of a unity-based worldview has the potential to regenerate the human race into a community with a united-consciousness.

### **2.6.2 Culture of Peace**

Despite many years of research on peace education, researchers still find that peace education is a difficult task even in relatively peaceful communities. One peace education researcher has concluded that although "studies of children's conceptions of war and peace are very important for the realisation of a balanced peace education strategy, research cannot tell us what peace education should be" (Vriens, 1999 p. 48-49). Most peace research has centred on what needs to be done to

create peace as opposed to what should not be done to create conflict. To this end, peace education plays an important role in educating children about peace in both peaceful and conflicted environments and Danesh (2006) contends that peace education programmes must be founded on a culture of peace. The primary objective of any peace education programme is to create a culture of peace. In the absence of this, introducing peace education into schools and communities may not create peace. The parameters of a culture of peace were mandated by the United Nations (1998):

The culture of peace is based on the principles established in the Charter of the United Nations and on respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women as an integral approach to preventing violence and conflicts, and efforts aimed at the creation of conditions for peace and its consolidation. (para. 2)

In the Solomon Islands, the culture of peace occupies an important place in the post-conflict reconstruction of the country. As discussed in Chapter Four, during and after the ethnic conflict a number of peace initiatives were brokered but failed to restore peace. Failure of these initiatives was the result of political manipulation of the traditional culture of peace, healing and reconciliation. In the Solomon Islands, paying compensation is a traditional means to pave the way to establishing peace, reconciliation and healing. The National Government in 2001 saw this as fitting so through assistance from the Taiwanese government a compensation fund was set up by the Ministry of National Unity, Reconciliation and Peace specifically for the purpose of compensating those people whose property was destroyed during the conflict. However, the fund was abused, thus undermining the traditional value of compensation to create peace, reconciliation and healing. Learning from these experiences, this study argues that this abused fabric of the country's traditional values offers little hope for creating a future peaceful and united Solomon Islands.

Henceforth, creating a culture of peace is the only way forward to reunite the Solomon Islands. A culture of peace cannot be built through piecemeal approaches such as a series of one-off-peace workshops. To make peace, a culture needs time to cultivate peace and bring it to fruition so that it can permeate the social structures of the society. Integrating peace education into the school curriculum could nurture a culture of peace. The anticipated outcome is for future generations of Solomon Islanders to embrace a culture of peace as one of their platforms for human coexistence.

### **2.6.3 Culture of Healing**

Introducing peace education in conflict and post-conflict environments is a difficult innovation. The reason for this difficulty is "primarily because of the tremendous need for children to overcome the

catastrophic impact of war on all aspects of their lives and grieve their monumental losses” (Vriens, 1999, p. 46). Therefore introducing peace education in schools must be cultivated in a culture of healing so that it can help children to overcome the devastating effects of conflict. “Without healing, feeling vulnerable and seeing the world as dangerous, survivors of violence may feel that they need to defend themselves from threat and danger. As they engage in what they see as self-defence, they can become perpetrators” (Staub, 2002 p. 83). Here, Staub is ascertaining that the culture of healing and culture of peace are twin conditions and prerequisites for implementing effective reconciliation and peace education programmes.

A culture of healing breeds true reconciliation. An understanding of this concept has seen the establishment of Truth and Reconciliation Commissions in several different countries. Reconciliation as a process has three stages: “(1) replacing fear by non-violent coexistence; (2) creating conditions in which fear no longer rules and confidence and trust are being built; and (3) the involved community is moving towards empathy” (Huysse, 2003 p. 19). Huysse furthermore explains “all steps in the process [of reconciliation] entail the reconciling of not only individuals, but also groups and communities as a whole” (2003, p. 22).

The healing process in the Solomon Islands warrants further analysis. At the time of writing, the Solomon Islands Truth and Reconciliation Bill was passed and is being implemented. If this bill does not effectively address the underlying causes of the ethnic conflict, this piece of legislation cannot heal the wounds inflicted by the conflict. The notion of creating a culture of healing includes the realisation that “healing is inevitably a lengthy and culturally-bound process” (Hamber, 2003 p. 78). In agreement with Hamber’s claim, integrating peace education into the secondary school curriculum has a long-term goal in peacebuilding in Solomon Islands. This is driven by the notion that while current peacebuilding initiatives restore peace, the legacy of a culture of peace and a culture of healing must live on through generations. Education in this regard is seen a means to transmit this legacy into the future.

Hamber’s claim further points to the issue of foreign intervention in the restoration of peace in the Solomon Islands. Healing as a culturally-bound process, calls for locally grown strategies as opposed to foreign imposed strategies. The integration of peace education as conceived by a local academic is a Solomon Islands-grown peace initiative and its long-term goal is to suture the wounds of conflict so that future generations will not see the scars. The flaws in foreign intervention in the Solomon Islands are discussed in Chapter Four.

#### **2.6.4 Peace-Based Education: The Framework for Educational Innovation**

The discussion on the first three prerequisites for peace education: the need for a worldview based on unity, a culture of peace and a culture of healing points to the need to transform the school curriculum. Creating a unity-based worldview in isolation from a culture of peace and a culture of healing has no effect in changing people's worldview. Therefore, to change children's worldview through education, the introduction of a peace-based curriculum is a necessary innovation. According to Danesh (2006) "the notion of peace-based curriculum demands a total reorientation and transformation of our approach to education with the ultimate aim of creating a civilization of peace ..." (p. 62). The historical causes of most wars, conflicts and violence around the world seem to be largely influenced by Western civilisation which has dictated the curricula in most countries' schools over the past two centuries. It is now time to introduce radical change into our curriculum approaches if the world is to move away from the culture of war. One of these changes is to introduce a comprehensive and inclusive peace-based curriculum. A curriculum of this nature, demands "integration and equal attention to all aspects of peace: its psychological roots; social, economic and political causes; moral and ethical dimensions; and transcendent spiritual foundations. Without any of these factors, achievement of peace remains an aspiration rather than an established reality" (Danesh, 2006, p. 62). Danesh goes on to explain that "this curriculum must teach the children and youth not only the causes of conflict, violence and war and the ways of preventing and resolving them, but also the dynamics of love, unity and peace at individual, interpersonal, intergroup and universal levels" (2006, p. 62). One of the early advocates of peace adds: "Love alone is capable of uniting living beings in such a way as to complete and fulfil them, for it alone takes them and joins them by what is deepest in themselves" (Teilhard de Chardin, 1961 p. 291-292).

The four prerequisites embodied in the ITPE are theoretically sound and provide insights to developing a fully fledged integrated peace curriculum. Most of the peace programmes that practised ITPE were aimed at restoring peace in the post-conflict era. Therefore to fill the gap between peace restoration and advancing peace into the future, this study argues that a formal peace education curriculum is valuable as a vehicle to restore peace in the post-conflict era and drive the civilisation of peace into the future.

## **2.7 Integrating Peace Education into the School Curriculum**

As discussed in 2.5.1, integration of any curriculum can take multidisciplinary, interdisciplinary, and transdisciplinary approaches. Using these integrated curriculum approaches, a number of peace education programmes have been trialled over the years by leading experts and researchers in this field. The approaches for integrating peace education into school curriculum are based on the assumptions that peace education can be categorised either as a knowledge-based subject that can be directly taught in the school curriculum; a set of skills and attitudes that can be explicitly taught or more subtly infused in a variety of educational contexts; or a combination of some aspects of the first and the second approaches (Fountain, 1999). This section examines the literature relating to these approaches.

### **2.7.1 The knowledge-Based Subject Approach**

Peace education research and international organisations have emphasised the knowledge-based subject approach to developing a peace curriculum. The US-based Consortium on Peace Research, Education and Development (COPRED) stressed the importance of the knowledge component of peace education. Approaching peace education as a multi-disciplinary academic field is critical to the moral quest for solutions to the problems of war and injustice (Consortium on Peace Research Education and Development, 1986). This approach has consequently seen the development of academic institutions and movements whose primary goal is that of contributing to a peace that is based on justice and reconciliation.

### **2.7.2 The Skills and Attitudes Approach**

In both conflict and post-conflict contexts developing skills and attitudes are considered to be the pillars of peacebuilding. This approach is commonly used for both school-based and out-of-school peace programmes. Peace education is most effective when the skills of peace and conflict resolution are learned actively and are modelled by the school environment in which they are taught (Baldo & Furniss, 1998). In a number of countries, emphasis is placed on improving the school environment to make it more peaceful. Skills and attitude building at this level is centred on children's rights and discipline and peer mediation (Fountain, 1999). Peace education is not limited to activities that take place in schools. A number of peace education initiatives have developed out-of-school programmes for the community. Workshops, training programmes, and activities such as camps, sports and art exhibitions are used to demonstrate that learning takes place in many different contexts and can

take different forms, all of which may promote messages of peace. The skills and attitudes approach in the above contexts, views peace education as a global term applying to all educational endeavours and activities which focus on the promotion of a knowledge of peace and of peacebuilding; promoting the learner's attitudes of tolerance and empathy as well as skills in cooperation, conflict avoidance and conflict resolution (Cremin, 1993).

### **2.7.3 Integrating Knowledge, Skills, and Attitudes**

The assumption that peace education must integrate knowledge, skills and attitudes is perhaps crucial given the complexity of violent conflict around the world today. It is for this reason that this approach has dominated most peace education literature and programmes. Reardon (1988) sees peace education as a process that prepares young people for global responsibility; enables them to understand the nature and implications of global interdependence; and helps them to accept responsibility to work for a just, peaceful and viable global community. The culmination of Reardon's perspective on peace education are the themes: stewardship, citizenship and inter-group relationships. These themes ultimately aim at addressing both overt and structural violence in society.

From a similar perspective, peace education revolves around series of activities that develop the knowledge, skills and attitudes needed to explore concepts of peace (Hicks, 1985). Hicks believed that integration of knowledge, skills and attitudes could delineate the obstacles to peace, strategies to resolve conflicts in a just and non-violent way, and study ways of constructing just and sustainable alternative futures. Other peace researchers see 'peace studies' as evolving from a focus on research and building knowledge to an emphasis on skill-building. Insight into the roots of violence must be balanced with work on devising ways to overcome, reduce and prevent violence (Galtung & Ikeda, 1995).

The other school of thought that has emerged in the literature is the distinction between peace studies, peace education and peace campaigning. 'Peace studies' covers the content areas of peace education, including values underlying peace, violence and war, non-violence, economic and social justice, environmental protection, and participation. 'Peace education' on the other hand, is more concerned with methodology and attitude formation. It involves presenting differing views of the causes and possible solutions for conflict, enabling debate about controversial issues. 'Peace campaigning' has to do with encouraging students to take part in grassroots social change processes, and sees taking action as essential to the learning process (C. Regan, 1993).

#### **2.7.4 Which Approach?**

It is obvious that a more holistic approach is generally preferable; however, this does not stop individuals from doing what they can to introduce peace education in schools. It is probably best to have a particular subject initially, so teachers and children can get a flavour of the specific skills, knowledge and attitudes that are needed in a peace curriculum. Therefore, this study is aimed at integrating peace education as knowledge, skills and attitudes into the social studies curriculum at the secondary level in the Solomon Islands. This approach is taken in view of the fact that developing an inclusive peace curriculum across the secondary and primary school systems is an expensive exercise and may take time to implement. It is envisaged that integrating peace education in this one subject may provide insights for developing a peace-based curriculum for both primary and secondary levels in the Solomon Islands in the future.

In the next section, the translation of these approaches to relevant pedagogies is reviewed.

### **2.8 Peace Curriculum and Participatory Learning Strategies**

The topics 'curriculum' and 'learning' bear relation to a vast array of literature. One of the learning strategies that has been highly regarded in educational psychology is the participatory learning strategy. The World Declaration on Education for All (EFA) in 1990 clearly states that "active and participatory approaches are particularly valuable in assuring learning acquisition and allow learners to reach their fullest potential" (Inter-Agency Commission, 1990). Encouraging the use of interactive, learner-centred methods is a priority in the promotion of quality basic education and achieving the EFA goal.

Participatory learning methods are crucial to a peace education curriculum as these methods support learning aims that relate to knowledge, skills, and attitudes. Peace education research advocates cooperative and interactive learning methods as promoting values and behaviours that are conducive to establishing and maintaining peace. One of the most dominant participatory learning methods in peace education programmes and curriculum is group work. This method is mostly favoured because cooperatively-structured small group work can build group cohesion and reduce biases between group members who differ in terms of race, ethnicity, gender and disability (D. Johnson, Johnson, & Maruyama, 1983). Furthermore, cooperative group work can stimulate understanding of complex concepts (D. Johnson, Maruyama, Johnson, Nelson, & Skon, 1981). It is also true that through cooperative group activities learners can increase their problem-solving skills,

thus enabling them to devise more solutions that demonstrate greater creativity and practicality (E. Cohen, 1986). Cooperative group work includes strategies such as peer teaching, discussion in pairs and small groups, collaborative games, brainstorming, priority-setting exercises, decision-making and consensus-building exercises, negotiations, peer mediation, role play and simulations. In Bougainville, for example, educators were engaged to develop a peace education programme for use by the community and in schools. Based on the philosophy of cooperative learning strategies, workshops were conducted to train people to facilitate a similar workshop for their peers in their community among NGOs trainers or among school teachers (Jenkins & Jenkins, 2007). In short, classroom or community practice and the instructional process that are founded on cooperative learning are critical to peace education (Reardon, 1993).

As discussed in section 2.9, all these outcomes are consistent with the practice of peace education in most countries.

## **2.9 Peace Education: Practice**

In the light of the theoretical orientations examined above, this section presents an account of the initiation and implementation of peace education programmes and curriculum in four of the conflict or war-torn countries in the world. The aim in presenting the context and practice of peace education programmes in other countries is to provide a foundation for identifying the practical and critical features of an integrated peace curriculum. These critical features, as highlighted in the following section, are consolidated from a theoretical framework and what has been found to work in practice in other parts of the world. The countries represented in the case description are selected with the aim of providing analyses of how the best peace education programmes and curricula are designed and implemented in post-conflict environments.

### **2.9.1 Bosnia and Herzegovina**

Bosnia and Herzegovina emerged from a devastating civil war in 2000. The effect of the war was evident in peoples' struggle for a livelihood. People were living in extreme levels of poverty, insecurity and suffering from psychological trauma and social dislocation (Danesh, 2006). The war forced many people from their homes and communities and they were subjected to trauma and ethnic hatred. The schools were segregated along racial lines and post-war ethnic animosities continued to dictate educational activities. For instance, Danesh (2006) reported that the curriculum

and textbooks differed from region to region and the majority of teachers were untrained. All these issues added up to a very poor quality of life after the civil war.

### ***Initiation***

The first peace education programme was initiated in Bosnia and Herzegovina in 1999. The programme was by invitation only and focused on an intensive workshop on conflict-free conflict resolution (Danesh & Danesh, 2004; Danesh & Danesh, 2002a, 2002b). Danesh reported that

the workshop participants were journalists, government officials, members of the international community, and members of the NGO community. The workshop started with a high level of tension, as it was taking place with a sizeable number of participants from the three main ethnic groups (Bosniak, Croat and Serb) who had been at war with each other only four years earlier. However, on the second day of the three-day workshop the participants themselves had personally experienced enough positive results to prompt the Minister of Education for the Federation of Bosnia and Herzegovina (The Bosniak and Croat Entity) to extend an invitation to the author to bring his programme to the schools. (2006, p. 70)

On the basis of the Minister's formal invitations, a grant was made available in May 2000 and a peace education programme was introduced as a pilot project into six primary and secondary schools in Bosnia and Herzegovina. In the middle of the first year of implementing the programme in the pilot schools, the education authorities concluded that the programme should be implemented in many more and if possible all schools. In response to this call, necessary resources were made available and peace education programmes were introduced into 112 schools (Danesh, 2006).

### ***Implementation***

The peace curriculum was designed and implemented with the help and full participation of its educators and community stakeholders. As a result, a tailor-made integrated peace curriculum for both primary and secondary school from Grades 1–12 which was based on universal principles of peace in the context of the specific realities of each community was designed and implemented. In harnessing the principles of a unity-based worldview, a culture of peace, a culture of healing and the peace-based orientation of all educational activities, specific tasks were undertaken. These included examining the contents of the subject with a view to identifying war-related topics and replacing them with unity-based worldview topics. Altering the subjects' focus from a war-based worldview to a unity-based worldview has changed the teaching approach to subjects such as economics, history, geography, biology and literature (Danesh, 2006).

Having cultivated a peace-based school and community environment, the implementation of the curriculum was then extended to peace-related extra-curricular activities. Danesh (2006) noted that the extra-curricula activities were arts such as music, dance, drama, film, and painting. These activities were scheduled as peace events which took place twice a year at the local, regional and state-wide levels. In the true spirit of reconciliation, healing, unity and peace Danesh testified that:

A representative number of students, teachers and parents from each ... school then travel to another city, usually the city of the 'former enemy', for participation in the regional and national peace events. Hundreds of individuals (students, teachers, parents, leaders, the media), from all parts of the country participate in this celebration of peace and share their profound hunger and desire to re-establish normal and healthy relationships with their fellow citizens, to share in the joys and sorrows of life, and gradually begin to heal the wounds of war through the healing remedy of unity. (2006, p. 72)

The peace education curriculum was successful because in its initial stages leaders at the national level such as the Minister of Education took the command in introducing the programme in schools. His command was not mere words but words-in-action as demonstrated by allocating the necessary resources to implement the programme. Secondly, the implementation of the programme cultivated local human resources, strengthened inter-ethnic dialogue and collaboration and involved the participation of entire school communities. Thirdly, the programme, along with the technical support of peace-education experts, provided on-going training and professional development of all school staff and members of the community. While these are commendable peacebuilding initiatives in the post-conflict context, sustaining such programmes as a means of civilising peace beyond post-conflict is important for prevention of future conflicts.

### **2.9.2 Sierra Leone**

Sierra Leone emerged from a ten-year war that saw massive disruption to the nation and its people. As in most post-conflict environments, Sierra Leone was devastated as evidenced in its traumatised civilian populations, internal displacement of an estimated 1.2 million people, loss of 20,000 lives and severely damaged government infrastructure (Bretherton, et al., 2003). It was estimated that more than 500,000 people were refugees, asylum seekers or internally displaced (World Bank, 2002). The International Aid community positively responded to these humanitarian disasters and peace education as a pillar for sustaining long-term peace was included in the technical assistance provided.

### ***Initiation***

Envisioning the crucial role peace education can play in peacebuilding, a curriculum was established for year 1 to 9. The project was initiated by Curriculum Corporation (a leading Australian education publisher and project management company) on behalf of the World Bank, for the Ministry of Education, Science and Technology in Sierra Leone (Bretherton, et al., 2003). The first step in the peace education programme was to deal with children's trauma as it was "difficult, if not impossible, to find a child that has not seen, heard or been part of the atrocities committed in the war, or who does not have relatives that have been affected" (Pesonen, 2002 p. 16). Many children were used as child soldiers in the war and they resisted re-integration into the community. To this end, peace education was anticipated as a means to break the cycle of violence.

### ***Implementation***

After consolidating all the pertinent peace issues in Sierra Leone a comprehensive peace curriculum kit was developed. The kit comprised of:

- a set of cross-curriculum units covering broader issues, which teachers may need to take up in their efforts to strengthen peace in Sierra Leone;
- specific curriculum units divided according to different subject areas and different student ages – specifically English and Social Studies, Health and Physical Education, and the Arts, for students in years 1-2, 3-4, 5-6, 7-8 and 9; and
- whole-school and community activities designed to build a more peaceful school and community in general. (Bretherton, et al., 2003 p. 226)

The kit was further translated into lessons detailing classroom pedagogy. Each of the lessons provided in the kit includes specific advice on:

- the time to devote to it;
- the objectives of the lesson;
- how the teacher will need to prepare to teach it;
- what materials will be required, such as chalk or a story to read out loud;
- the way the lesson should be introduced;
- how to teach the lesson and the sorts of things that students might be asked to do;
- how to end the lesson and suggested further activities for students;
- any assessment that might be useful; and
- other lessons or activities that teachers might want to do next. (Bretherton, et al., 2003 p. 227)

These items provided a guide that teachers could use to work out how best to apply the lessons to their own school communities. After the draft curriculum materials were completed a workshop was

organised in June 2002 that brought together the consulting team with teacher-training institutions from across the country. The workshop was used to gain feedback on the materials, in particular how the participants might strategically use the materials in their various domains and roles. For example, teacher-training colleges might plan to use the materials within their pre-service teacher-training courses, the Ministry of Education might implement the kit in the context of broader teacher-training initiatives, and teachers might plan how to use the materials at the school or faculty level (Bretherton, et al., 2003). On the basis of the positive feedback the workshop concluded that the structure and content of the kit was useful and appropriate to the circumstances of Sierra Leone. The workshop further noted that the degree of revision and improvement required was fairly minimal and the kit was subsequently finalised and implemented in the schools.

### **2.9.3 Bougainville**

There is not one single cause of the Bougainville conflict. However, predominant causes can be directly linked to the Panguna Mine. This was seen as an external projection of economic and inter-ethnic grievances. As such, many writers argued that a distinct and historically conditioned Bougainvillean ethnicity is the key underlying cause of the conflict. This issue emphasises the centrality of ethno-nationalist sentiment among Bougainvilleans (A. J. Regan, 1998). Localised disputes among landowning groups suffering from the destructive impact of the massive Panguna copper mine operated by Bougainville Copper Ltd (BCL) precipitated violent attacks by some group members on the company's property. The attempts of the Papua New Guinea Government to stop such attacks are said to have provided the catalyst for a widespread ethno-nationalist revolt (Griffin, 1990). On the other hand, other writers emphasise the destructive impact of the mining project on landowning communities, especially in the form of tensions over unequal distribution of land rents and compensation (Filer, 1990). It is common in Melanesian societies to respond to such pressures as the right to land ownership is paramount for their livelihood.

#### ***Initiation***

In Bougainville, the Leitana Nehan Women's Development Agency took the initiative of introducing peace education into the community. In conflict-affected villages across the region, women established, by their own initiative, a variety of schools, pre-schools, and summer camps where children of different faiths and ethnicity could come together for learning and play (Quintos-Deles, 2006). Quintos-Deles further added that such an initiative was linked by an unseen thread of

community empowerment that mirrored each individual's need to address conflict. Moreover, these schools and summer camps transform their communities by teaching those who attend that peace is possible.

### ***Implementation***

The Bougainvillean women's peace education initiative was taken further after the conflict. One of the post-conflict programmes that was introduced was the engagement of educators in Bougainville to develop a Peace Education programme for use by the community and in schools (Jenkins & Jenkins, 2007). Jenkins' peace education programme focused on cooperative learning strategies with the aim of introducing active student-centred and problem-based learning strategies. In this context, cooperative learning was employed as a means of forging peace through active participation and dialogue. A series of trainers' workshops were conducted to train community workers and school teachers who then facilitated a similar workshop for their peers in the community and schools.

#### **2.9.4 Fiji**

Fiji's military forces have staged and fuelled four coups within two decades (1987-2007) in the political history of the country. The first military coup, staged in 1987, deposed the democratically elected Labour-led Government. At the time the military commander, Sitiveni Rabuka took over the leadership of the country as the Prime Minister and his regime reigned for about a decade. In November 2000 there was a mutiny at the army's Queen Elizabeth Barracks. On 19 May 2001 George Speight staged a so called 'civilian coup' which many believed to have been backed by the military (Fraenkel, 2004). The Speight coup again overthrew the Labour-led Government. As the Labour Government was dominated by Indians (Indo-Fijians) many indigenous people feared that they might be politically marginalised. On 5 December 2006, the military under the commandship of Frank Bainimarama deposed the indigenous dominated Qarase-led Government. Mr. Bainimarama became the Prime Minister and co-opted mostly former labour parliamentarians in his 'Interim Government.' To many indigenous Fijians, the 2006 coup was an Indian orchestrated coup. Given these waves of coups, political analysts have argued that a 'culture of coup' has overshadowed the governance of Fiji. These coups have claimed a number of lives and inflicted many human rights abuses.

### ***Initiation***

A number of local and international civil society organisations have condemned the human rights abuses in Fiji. While some have taken a political approach to addressing such abuses, others took an educational approach. In schools, the Ministry of Education has introduced values education while some civil society groups introduced justice and peacebuilding programmes in the communities. Since human rights abuses remain prevalent, a peace education initiative that is devoted to this issue is of paramount importance and implementation of one such programme is described below.

### ***Implementation***

Since 2002 the University of the South Pacific (USP), Lautoka Campus has been actively involved in human rights education through its Human Rights and Values Project. The Project is part of the campus' Continuing and Community Education Programme which aims to reach out to local communities in a bid to raise educational awareness on human rights issues.

The project seeks to create awareness of both the basic human rights of an individual and the cultural, traditional and moral values that characterise the two major ethnic groups (Fijians and Indians) in Fiji (The University of the South Pacific Lautoka Campus, 2006). The project's target group is high school students. By educating high school students, the project is preparing a generation who will be human rights-conscious, particularly on the rights of an individual and that of the traditional, cultural and moral values of the two major ethnic groups in Fiji. The project is seen as contributing to reconciliation, peacebuilding and multiculturalism in Fiji. By targeting high school students the majority of whom leave school every year, the project equips them with knowledge, understanding and tolerance of each others' culture; tradition and moral values; and the issues confronting them in their community.

Each year the project is implemented in two phases. The first phase involves a written project on human rights and values and the second phase consists of a human rights and values quiz and debate. The Human Rights and Values written project tests students' knowledge on aspects of individual human rights and the traditional, cultural and moral values of the two major ethnic groups. The subject of the Human Rights and Values Quiz changes every year, for example, in 2006 the project focused on three categories:

1. International category involved information about the United Nations, UN Declarations and international human rights issues such as violation of human rights.

2. Local category involved local human rights issues. This included information about Fiji Human Rights Commission, Fiji's Bill of Rights, etc.

3. Who am I category described local and international personalities associated with human rights and the participants were required to identify them. Some of the examples were Mahatma Gandhi, Martin Luther King Jr., Nelson Mandela and Mother Theresa. (The University of the South Pacific Lautoka Campus, 2006)

The final activity in the project's second phase is the Human Rights and Values Debate. Unlike normal debate, this debate involved two rounds and each participating school had an opportunity to defend the individual/human rights aspect of its choice of the topic and the moral value aspect of the opposing school's topic. A scenario depicting this is presented below:

*High School A's Topic: National Identity*

The case for a common name for all citizens of Fiji has been raised many times. Proponents of the democratic process argue that every individual born in the country has the same right to be called a Fijian, regardless of his or her ethnicity. Others argue that the term Fijian refers to ethnic Fijians and it reflects their identity and culture. Human rights case: the right of any individual citizen to be called a Fijian. Values case: How ethnic Fijians may traditionally view the proposal in terms of their ethnic identity and culture.

*High School B's Topic: Corporal Punishment*

A High Court ruling stated that corporal punishment by parents is unconstitutional. The parents, however, are deeply concerned that if they are not allowed to punish their children, the children may lack discipline and not succeed in life. Human rights case: the individual right of the child not to be given corporal punishment by parents is constitutional. Values case: as a sense of duty parents have to ensure that their children are brought up in a (perceived) normal manner, and the expectation of the family, relatives and local community. (The University of the South Pacific Lautoka Campus, 2006)

The topics covered by the project are contemporary human right issues in Fiji. The students' debate on these issues brought to light information and opinion regarding human rights and the cultural, traditional and moral values that have dictated people's lives in the country. In this sense, The Human Rights and Values Project is seen as having a compelling importance in rebuilding Fiji. In particular its efforts to promote reconciliation, peace and multiculturalism in the country have gained aid support to implement its programmes.

### **2.9.5 Analyses**

The lessons learned and insights gained from the peace education and curriculum practices warrant further analysis as they form the basis of the critical features of the peace education that is presented in the next section.

The lessons learned from the practices of peace education programmes and curricula seemed to have been well anchored in two theoretical orientations. First, in the educational innovation literature, the initiation stage is important as it sets the basis for successful implementation of any introduced innovation. In the initiation process, relevance, readiness and resources (the 3Rs) are essential elements to move an innovation into its implementation (Fullan, 1991). Relevance includes the interaction of need, clarity and utility (Sharma, 2000). In the context of a peace education programme, the teachers, students, parents and leaders at all levels must understand clearly the need for the programme and what it has to offer in terms of reconciliation, healing and lasting peace and unity. Readiness entails the capacity of the schools and the community at large to adopt the innovation. Once the first two Rs are in order, the necessary resources must be allocated to implement the proposed innovation.

Secondly, the involvement of civil society and stakeholders at all levels in the initiation and implementation of peace education programmes supports the engagement pyramid of actors in the peace process (Lederach, 1994). When a sector-wide approach is adopted in the implementation of any peace program it can yield success because the community took command and ownership of the programme. The objective of this approach is to create structures which foster sustainable and peaceful co-existence between the parties involved in the former conflict. Civil society actors in this regard play a crucial role in driving and establishing a society's sustainable interest in reconciliation, healing, peace and unity (Swee-Hin, 2002). Therefore, a peace education curriculum must be institutionalised within a society at all levels.

Finally, this study questions the validity of transferring a peace education curriculum and programmes from another context or culture to the Solomon Islands. In the review of the peace education practices, I was alerted to the relevance of this issue to my study. However, the approach of sharing information on peace education practices in some countries around the world is crucial. The primary aim of this study is to integrate peace education in the secondary school social studies curriculum that is suited to the local context, but which is also modelled on what has been learned from international experience. The study is guided by the work of local peace agencies, educators and other stakeholders. Thus the envisaged peace curriculum is designed through collaboration rather than an imposition by the researcher as an insider or by outside experts.

## **2.10 Critical Features of an Integrated Peace Curriculum**

The analyses of characteristic features of peace as both theory and practice suggest that peace education is not primarily concerned with curriculum development and/or delivery but with the rebuilding of conflict-devastated nations through the vehicle of education. In particular, it is aimed at changing people's worldview from a war-based worldview to worldview based on unity (Danesh, 2006). Nonetheless, the philosophical premises and principles of practice by which it is informed contain an implicit framework for curriculum integration and delivery and for the promotion of lasting peace.

Since the purpose of this study is to integrate peace education into the Solomon Islands secondary school social studies curriculum, it is the features of peace education which are regarded as critical for integration. This section focuses on these features.

### **2.10.1 Peace Curriculum Aims/Purposes are encapsulated in Unity-Based Worldview**

The aims of a peace curriculum like any other peace education programme, are spelt out in the outcomes of the worldview from which they derive their content (knowledge, skills, attitudes and learning experiences) and against which building peace is assessed. As indicated in 2.6.1, a peace education curriculum should be based on a unity-based worldview. This worldview is informed by the vision of uprooting the war-based outlook that has dominated the human race and dictated approaches to education for centuries. A unity-based approach to the curriculum does not teach discrete knowledge, skills and attitudes but rather the roles that learners will perform in the world beyond school if they are to become peace and unity conscious adults. By implication these outcomes serve as criteria for evaluation of the current curriculum so that war-based concepts and topics must be identified before peace and unity-based topics are integrated.

### **2.10.2 Peace Curriculum is selected from a Culture of Peace and a Culture of Healing**

Since this study is conceived within the peacebuilding framework in the Solomon Islands post-conflict reconstruction, it also points to the departure of curriculum integration and the crux around which the selection of content and teaching-learning strategies revolve. As argued in 2.5.4, selecting a peace curriculum from Solomon Islands culture may be problematic as the culture was manipulated for personal and political gains during the ethnic conflict. To this end, specific topics and/or lesson outcomes should be derived from a culture of peace and a culture of healing (2.6.2 to

2.6.3) as they may reconcile the manipulated aspects of the national culture. In this sense, any outcomes other than peace, healing and reconciliation, serve as 'benchmark descriptions' against which progress toward peacebuilding outcomes can be monitored.

### **2.10.3 Integrating Civilisation of Peace**

To ensure the civilisation of peace with the ultimate aim of forging lasting peace beyond the post-conflict era, decision-makers, schools, teachers, community and civil society organisations must make every effort to accommodate peace-based approaches in their own areas of work and responsibilities. This involves a variety of programmes to address areas of conflict. The cultivation of a peace-based education in schools allows teachers and students to accommodate unity in diversity and support each other in co-existence. This approach would enable schools to become peace-conscious communities and healing centres.

In the curriculum design for this study, instruction and learning may start with discrete knowledge, skills and attitudes and gradually integrate these into the study and application of broader and more generic peace issues. In this regard, the acquisition of knowledge, skills and attitudes are not ends in themselves, but the means towards the end of a civilisation of peace that could regenerate mankind into a being conscious of unity.

### **2.10.4 Peace Curriculum Content is generic and Future-Oriented**

Peace curriculum content is not drawn from a particular discipline but from the principles of peace. Given the complexity and unpredictable nature of conflict, war and violence around the globe today, establishing the conditions for curriculum integration is a difficult task. As a result, content tends to revolve around conflict generic issues and/or underlying causes. Knowledge, skills and attitudes therefore, are selected from existing bodies of knowledge as well as from real life experiences and peace education practices. Any content deemed irrelevant in this respect is eliminated from integration into the curriculum.

As examined in 2.7.3, the future orientation of peace curriculum content pays homage to Reardon's (1988) concept of peace education. Reardon conceptualised peace education as a process that prepares young people for global responsibility; it enables them to understand the nature and implications of global interdependence; and helps them to accept responsibility to work for a just, peaceful and viable global community.

### **2.10.5 Learning is clearly focused and Learner-Centred**

All peace education learning activities are premised on the eventual demonstration of peace and/or peacebuilding outcomes derived from a particular conflict context. Using the learner-centred approach, individual learning differences can be accommodated. Drawing from one of the tenets of peace as a process, learners use group work to negotiate and establish peace. Through the cooperative effort of group work, the activities' guidelines are used by each group to navigate their own learning using their own preferred styles and creativity. In this approach, learning is initiated by the learner under the guidance of the teacher. While achievement of the learning outcomes lies with the teacher, learners must accept responsibility for their contribution to their learning outcome. In short, this strategy demands that learning is the responsibility of the learner and not the teacher or instructor.

### **2.10.6 Learning is Practical in Nature**

Paying attention to the notions of peace as a state of inner and outer being and the distinction between negative and positive peace, peace education approaches are not limited to a formal setting. Peace education activities can be undertaken anywhere and at anytime. Using this framework, some peace education activities can be extended into extra-curricular activities. These extra-curricular peace education activities include sports, art exhibitions, peace oratory, drama etc. At the national level, all these school or community-based peace events can culminated in a national peace festival which brings students, teachers and community members together probably in one of the former enemies' territory or island. As a healing process, the national peace festival can rotate among the communities of former enemies. As evidenced in 2.10.5 learning takes a corporate stance and is practically applied in any setting (formal, informal and non-formal).

To guard against turning practical knowledge, skills and attitudes into teaching theory, I warned in my earlier writing (2006) of the danger of teaching practical skills as theory lessons. Drawing from my evaluation of the Rural Training Centre's vocational education and training programmes in the Solomon Islands, I contended that "the prominent teaching approach was theory to practice. However, in most cases the practical component took little time of the instructional periods" (2006, p. 232). As most of the peace curriculum content is taught in the formal classroom setting, teachers may be tempted to write notes on the blackboard and have students copy them into notebooks. However a worldview based on unity may not be affective if students do not learn and practically apply peace knowledge, skills and attitudes.

### **2.10.7 Peace Curricula differ across Schools and/or Communities**

As discussed in the overview of the origin and development of peace education (2.2) and supported by practices (sections in 2.9), programmes and curricula developed in accordance with the principles of peace differ from country to country. The differences are ascribed to the types of conflicts each programme and curricula aimed at addressing and their intended outcomes. It is against this orientation that an integrated secondary school social studies curriculum in the Solomon Islands would act as a guide for schools and communities to contextualise the teaching and application of principles of peace in their own context. Although the peace contexts are different, the common core of peace education, that is, violence prevention, multicultural understanding, tolerance towards enemies, promotion of dignity and equality, are reflected in various peace education programmes and curricula (Salomon, 2002). Hence, variations in the common core are what give peace education a transdisciplinary range of study and research.

### **2.11 Conclusion**

In outlining the various domains and approaches that are present within the peace education literature, the implicit aims of this review are to identify the critical features of peace education and indicate the gaps in the literature which this study seeks to address. It has attempted to do so by examining various conceptualisations and practices of peace education in general and integrated peace curricula in particular. The chapter suggests that there are critical features upon which an effective peace education programme and curriculum are initiated and implemented. The features have been identified and are used in Chapters Five, Six and Seven respectively to ascertain the features of the current Solomon Islands secondary school social studies curriculum, investigate stakeholders' interests and perspectives on peace education and to claim that the integration of peace education into the social studies curriculum is initially a credible version as it was practised in the Solomon Islands.

The next chapter turns to the issue of research methodology and examines the kind of theoretical framework that can be used to support an account of peace education integration. Following the line of argument constructed in this chapter, it is argued that choices relating to a theoretical framework for data collection and analysis are significant aspects of the research scenario. In the case of peace education, for example, a research approach that depended upon a stable framework would necessarily eliminate the uncertainty and speculation that characterised the early stages of this study. When selecting a research framework that will support the study of peace education in

practice, it is therefore important to take into consideration varying accounts of the context of the country. The issue of context in situating this study is adequately accounted for in Chapter Four. The issue of choosing a relevant research method is addressed in relation to these and other methodological questions raised by peace researchers and these factors are dealt with in the following chapter.

## CHAPTER 3

### RESEARCH METHODOLOGY

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#### 3.1 Introduction

This chapter describes the research methodology and underlying theoretical framework that I have selected in order to describe the integration of peace education into the secondary school social studies curriculum in the Solomon Islands. The chapter is divided into five sections. The first and second sections explore the question of choice of research methodology. Key characteristics of this debate are considered in relation to the methodological implications of studying the integration of peace education into the school curriculum in Oceania. Building on these debates, the third section describes the theoretical position adopted in this research and sets out indigenous knowledge and practices as a foundation for a culturally relevant peace curriculum. The fourth section provides a detailed account of how the fieldwork data were collected, analysed, interpreted and presented. The chapter ends with a discussion of the notion of research ethics.

Working within a social science discipline, most peace researchers have both quantitative and qualitative methods at their disposal. The philosophical basis justifying these methods varies. This is because the theoretical base of peace studies is broad (Rogers & Ramsbotham, 1999). The premise that differentiates peace researchers from philosophical persuasions is an engagement with the issues of peace and conflict (Rogers & Ramsbotham, 1999). Debates regarding theorisation of peace raise issues of methodological orientation (Burrell & Morgan, 1979; Ferris, 1988; Miall, 1999; Schatzki, 2001; Wood, 2006). The argument presented in this section is that the choices inherent in research design and methodology constitute one stage of the reasoning concerning these issues.

Taking this and situating the peace education curriculum in a particular cultural context, a practice-based approach was selected as an appropriate theory to support data collection. Practice-based methodology supports studying phenomena 'in practice' (Wood, 2006). Wood's argument is also aligned with the phenomenological process of the unity of the real and the ideal (Moustakas, 1994). These writers aim at overwriting philosophical or disciplinary divides and give precedence to the empirical over and above theoretical delineations. While this forms a basis upon which to organise and carry out data collection, the theory in the words of Latour (1999) is designed to act as a 'perspective frame' that falls away once fieldwork ends. This data analysis technique points towards grounded theory (Glaser, 1992; Glaser & Strauss, 1967). The central concern of grounded theory to

this study is to generate core concepts from the data collected as they were grounded in a context-specific integration of peace education into the school curriculum. The theoretical basis for these concepts is set out in this chapter in preparation for their further development in relation to the fieldwork data in Chapters Five, Six and Seven.

After examining the theoretical frameworks that support the fieldwork activities, this chapter further provides a detailed account of data collection, analysis, interpretation and presentation. Data collection itself incorporated a range of fieldwork activities, consisting of interviews, observations and documents. Data from these sources were triangulated and formed the basis of data analysis, where concepts and themes were developed. The question of research method as it relates to culturally specific peace research, informed the choice of theoretical framework to support these activities.

The final section in this chapter addresses the issues of ethics. Most researchers tend to strictly abide by the stipulated research ethics without challenging them from the cultural standpoint of the research subjects. However, in this chapter I argue that ethical challenges in regard to language, traditional reciprocity and communal consent are worthy of consideration because they have *kastom* (cultural) significance. In most indigenous communities in the Solomon Islands, respecting *kastom* is considered as the only way to conduct ethical research. An examination of these theoretical and ethical issues is therefore provided in the following sections.

### **3.2 Peace Education and Research Methods**

Some researchers have argued that the field of peace studies is fundamentally challenged by the breadth of theoretical diversity it supports (Rogers & Ramsbotham, 1999). They suggest that lack of a single unified theory and discipline to act as a foundation from which knowledge can be built is a fundamental issue for peace researchers as it precludes the extension of 'established knowledge.' The body of established knowledge that has guided peace research is commonly associated with fields of jurisprudence, philosophy, psychology, anthropology, politics and international relations but peace studies also has a central concern with issues of peace and conflict (Rogers & Ramsbotham, 1999). As discussed in the previous chapter, peace research can be multi-disciplinary and trans-disciplinary. Hence, Rogers and Ramsbotham add that peace research is holistic in nature: combining quantitative and empirical methodologies and with a normative commitment to the analysis of conditions for non-violent social and political change (1999).

Miall (1999) on the other hand, has opposed the 'realist' and 'Hobbesian' theorisations of peace. Miall favours idealist, liberal-internationalist and structural traditions and has attempted to develop these into a transformationalist research agenda (1999). This methodological orientation is posited in the words of one of the early peace researchers, the Frenchman Raphael Dubois, who asks, "would it not be wise to endow the science of peace with rich and strong schools, just as done for its elder sister, the science of war" (quoted in Dungen van den, 1996 p. 14). Such an assertion is enriching and encourages researchers to anchor peace research in appropriate methodologies and theoretical frameworks as a tool for achieving research aims. For some researchers discipline-based research has established theories, concepts and methods that provide superior ways of understanding reality. Ferris described this by saying, "the faith researchers have come of age in the 'Milky Way'" (1988 ). Others were dissatisfied with the discipline-based approach and proposed an interpretation-based methodology. In some respects, the competition between the disciplinary and interpretive-based enquiry is representative of a paradigmatic split within social sciences particularly between subjectivism and objectivism (Burrell & Morgan, 1979).

Whether this split is a weakness or strength of the field of peace studies is a question that is still debated. In Oceania, Wood (2006) argues that apart from disciplinary and interpretive-based enquiry the third competing research perspective is the practice-based approach which some scholars refer to as 'the practice turn'(Schatzki, 2001). Oceania scholars support practice-based research because in reality, while something may be learned through disciplinary and interpretive approaches, such "knowledge is meaningless unless practised"(Ayau & Ty Kāwika, 2002).

The broad base from which peace education methodology can be constructed allows the researcher the opportunity to navigate and apply critical consideration to the theoretical foundations in the context of Oceania. This is particularly crucial with respect to this study of a peace education curriculum as it contributes to 'writing the Pacific', which has been largely developed by outside experts. As an indigenous Pacific Islander, understanding what these theoretical frameworks include and exclude appeals to my desire to define my research contribution from the 'inside.' In the case of peace learning, there are clearly grounds for considering the cultural implications of integrating peace education alongside the pedagogical curriculum design upon which it has a bearing. There are also grounds for considering the implications for advancing the 'civilisation of peace' through the 'claim of cultural transformation' canvassed by a unity-based worldview, culture of peace and healing (Danesh, 2006). Drawing on the relationship between the issues associated with the integration of peace education and the competing research paradigms for Oceania, I insisted that these theoretical and methodological insights must be tested in practice to ascertain the extent to

which they can inform the role of education in peacebuilding. Hence, an empirically grounded approach that considers these issues and activities ‘in practice’ and in the life of ‘the everyday’ is best suited to overcoming orthodoxies relating to peace education research in Oceania. However, some distinctions remain to be made between the approach adopted in this research and practice-based research methods. These distinctions are set out in the following section, followed by a detailed description of research design issues.

### **3.3 The Choice of Methodology**

The research approach deemed suitable for this study is that of a case study within the parameters of a qualitative research methodology. Choosing a qualitative methodology can be justified by a number of considerations. For instance, qualitative research is a “... nonmathematical process of interpretation, carried out for the purpose of discovering concepts and relationships in raw data ...”(Strauss & Corbin, 1998 p. 11). Patton (1990) adds that data are “... not constrained by predetermined categories of analysis” (p. 13) thus contributing to “... depth, openness, and detail” (p. 13). Creswell (1998) describes qualitative research metaphorically as an “... intricate fabric composed of minute threads, many colours, different textures, and various blends of material” (p. 13). Creswell further defines qualitative research as

... an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural setting. (1998 p.15)

While these methodological orientations provide anchorage to this study, there are other context-specific research issues that could not be adequately addressed by the broad parameters of this methodology. As this study investigates the integration of peace education into a secondary school curriculum as a context-specific phenomenon in practice, it is consistent with a practice-based approach in the context of Oceania. Such a context-specific approach is considered appropriate for achieving the goal of this investigation which is to deeply understand the nature and practice of the integration from the cross-perspective of education decision-makers, curriculum developers, teachers and indigenous people. The context-specific qualitative methodology upon which this research is framed is presented in the next section.

### 3.4 Research in Oceania

The previous chapter outlined issues associated with practices of peace education. One of the critical features of peace education is that it must be practical in order to address the underlying causes of conflicts. In accord with this is the move towards practice-based research in Oceania. The overall emphasis of practice-based research is on studying phenomena 'in practice' (Wood, 2006). As examined in the previous chapter, a cross-country analysis of peace education practices has allowed this study to draw on a number of different approaches to implementing and developing peace education programmes. These include formal curriculum design and various peace-oriented activities aimed at peacebuilding in post-conflict environments. Researching peace education in Oceania warrants critical analysis. For example, the analogies offered by Teaiwa (2006): "rethinking the Pacific in a global context and by Wood's practice lens create a sense in which there is a 'defining context' in which to study peace which is in the 'formal classroom' or in 'indigenous practices.'" Wood (2006) in emphasising practice-based research contends that this approach facilitates and encourages more continental disciplinary and interpretive dialogues. As practices are rooted in culture, some accept the idea that "culture is a verb, not a noun, a process, not a thing in itself" (Niezen, 2003). Wood further adds that

culture as a dynamic process [is] conceived as collection of practices. Practice-based researchers in Oceania will be able to talk to researchers around the world, but their conversation will centre on the articulation, disarticulation and rearticulation of practices, rather than on disciplinary or interpretive concerns. (2006, p. 50)

As an indigenous Solomon Islander, I value knowledge preservation as it was handed down from my ancestors through the generations. So the philosophy for Oceania researchers is not mere creation of new knowledge but growing and preserving our traditional knowledge through generations. In the words of Wood "many people in the region value the knowledge of their ancestors more than what is considered new" (2006, p. 34).

As an Oceania researcher seeking to set the scope of this study, drawing on the practice-based perspective therefore holds practical implications for me with respect to the research design. Cetina Knorr termed this the embedded architecture of an empirical approach (1999). Emerging from this discussion is a sense of research design and choice of method each of which is of crucial importance with respect to peace education research in Oceania.

The following section describes the theoretical framework that informed and supported the data collection and analysis. Finding a framework capable of supporting the aims and issues that have been outlined in this section is a decisive factor in understanding the extent to which those issues

can be addressed. Understanding the integration of peace education into the secondary school social studies curriculum within the post-conflict context and beyond, while taking into account the considerations of Oceania practice-based research, influenced my choice of theoretical framework.

### **3.5 Theoretical Frameworks for Data Collection and Analysis**

The selection of theoretical frameworks for data collection and analysis constituted a significant part of my preliminary research activities. It was important that the theoretical framework adopted could support the depiction of dynamic issues which juxtaposed indigenous conflict and peacebuilding and their role in shaping the integration of peace education into the school curriculum. It was also important that the framework could account for indigenous values and protocols, political events in the country where the research took place and the context of the schools that participated in the study. In the light of these concerns, the theoretical framework I selected to support data collection in a traditional village setting and for stakeholders in education warrants careful consideration. The aim of this section is twofold. First, it examines further methodological considerations that are critical to data collection and analysis. Secondly, it outlines the issues related to indigenous knowledge and practices. The section concludes with the nature of indigenous knowledge and skills in *Temotu Nendo*. Such understanding was pivotal prior to my data collection and analysis as it set the foundation for ethical data collection and analysis.

#### **3.5.1 The Realism of Data Collection and Analysis**

Gill and Johnson (2002) described a continuum of data collection methods and analysis that allows different research approaches to be distinguished by the logic they bring to bear in the conduct of that research. The continuum is based on the relative emphasis on data deduction or induction, the degree of structure, the kinds of data generated and the forms of explanation that emerged. Gill and Johnson's model showed that rigorous research could be located somewhere between pure deduction and pure induction and that varying degrees of positivism and interpretivism are possible. Therefore, the rigor of this research is grounded in practice and the degrees of positivism and interpretivism culminate in the practice itself.

Stiles (2003) insisted that the implications of the different approaches to social research, their underlying views and their application to the research phenomenon, were important considerations when undertaking data collection. Stiles further reported that a number of research methods

embraced a middle ground method of social research that was somewhere between positivism and phenomenology (interpretivism). This type of research methodology was known as 'realism'. A realist perspective acknowledges that knowledge may be partial or incomplete and is developed by the interaction between researcher and participants. It is necessary to explain observations through the use of theoretical frameworks in order to understand the underlying mechanisms that influenced people's actions. The realists' use of mixed research methods reveals dimensions and knowledge obscured by separation of truth and virtue, facts and values, theory and practice which were usually demanded by positivist and interpretivist approaches (Symons 1994 cited in Stiles, 2003 p. 265). Realism as it guides data analysis develops core concepts which are grounded in the reality of the field sites. For Hearnly and Perry, "the world of realism was not a laboratory but one in which people made choices in an open system based on any number of rational and irrational factors including personal preference and prior experience"(2000 p. 123).

In investigating indigenous-based conflict and peacebuilding practices as a basis to meaningful integration of peace education at the school level, I grounded the data collection and analysis in *Temotu Nendo* values. These values were determinants in the research planning, data collection and data analysis and the subsequent publication of research outcomes. Particular respect was accorded to *Temotu Nendo* holistic values; these encompass a relationship-centred, integrated worldview harnessing physical, emotional, spiritual and relational realities in a communal consensus. As a final product, the realism of data collection and analysis in this research is grounded in the indigenous *kastom* (beliefs and values) as further explained in the following sections.

### **3.6 Researching Indigenous Knowledge and Practices**

The last research question deals with the integration of indigenous peace perspectives and practices into the Solomon Islands peace education curriculum. Hence, it is important that a background to what constitutes indigenous knowledge and practices precede the discussion on the theoretical framework for data collection and analysis. In the recent past many scholars have engaged in indigenous research. A number of people have studied indigenous knowledge systems in the Pacific (Gegeo & Watson-Gegeo, 2001; Grant & Giddings, 2002; Nabobo-Baba, 2006; Smith, 1999; Thaman, 2002). In the words of Gegeo and Watson (2001) knowledge is generated through "... critical reflection on culture, history... politics, economic[s], ... in which [people] are living their lives" (p. 59). Thus positioning research into indigenous practices calls for techniques that reflect that culture ((Nabobo-Baba, 2006). Researchers who want to investigate any aspect of culture and/or indigenous

practices must first come to terms with the constituents of that culture as the foundation of indigenous knowledge. Gegeo and Watson (2001) in their analysis of the Solomon Islands' Kwara'ae knowledge system write:

Kastom embraces culture, tradition, norms and modes of behaviour, ways of thinking, doing, and creating; and of course, indigenous epistemology. Anything born of the land and passed from generation to generation is part kastom. Indigenous epistemology is an inextricable part of falafala-custom. ( p. 59)

In *Temotu Nendo* like many Solomon Islands cultures, *kastom* consists of knowledge, beliefs and values that are important to indigenous people. Therefore, traditional protocols were accorded when investigating indigenous conflict and peacebuilding practices.

### **3.6.1 The Nature of Indigenous Knowledge and Skills in Temotu Nendo**

Given the cultural diversity in the Solomon Islands, it is difficult to establish the extent to which indigenous-based peace perspectives and practices can be integrated into the school curriculum. Therefore, this study adopted a case study approach and focused on how *Temotu Nendo* secondary schools integrate indigenous peacebuilding approaches in their teaching of peace topics in the social studies curriculum. To understand the indigenous conflict and peacebuilding context in *Temotu Nendo* as a foundation to teaching relevant peace topics, I also interviewed village elders and leaders. As such, the nature of *Temotu Nendo* indigenous knowledge and skills warrants further examination as it has implications for accessing information. For instance, researchers who are not familiar with the knowledge system in *Temotu Nendo* are likely to face the threat of resistance in data collection. Therefore, Fleras (2004) cautioned:

Indigenous peoples have a distinctive way of looking at the world, thinking about it, relating it to it, and experiencing it, with the result that indigenous people's epistemologies can no longer stand behind or outside mainstream methodologies, but in front or beside as the situation demands. (p. 118)

Indigenous knowledge and skills are both personal wealth and a commodity in *Temotu Nendo*. Traditional craftsmen maintain a monopoly on the practice of their skills because they do not want others to know their traditional trades. To become wealthy in this culture does not require mere material accumulation but rather the possession of life skills and knowledge and how to utilise them to earn a living. Although traditional know-how is selfishly practised, personal earnings derived from skills and knowledge are shared in community obligations. For instance, a skilful fisherman must demonstrate the gainful use of his skills through the number of his monetary contributions to 'bride prices.' A boy is not allowed to live with his would-be wife unless the 'bride price' is paid to the girl's

parents. Therefore, if Peter contributed the highest amount of money to Tim's bride price, Tim's first child will be named after Peter. So the more Peter *kapele mude* (extends his hand) to paying bride prices the more namesakes he will have in the community. This is how the boundary of traditional influence is extended because the more individuals named after you the greater influence you have in the community. This is called being a *Bonie* (traditional wealthy man) in *Temotu Nendo* culture.

It is clear that indigenous knowledge and skills are egocentrically practised because people want to become *bonie* so that they can lay claim to influence over a territory. However, this tradition has brought about the loss of some distinctive arts in *Temotu Nendo*. One classic example is the art of making 'red-feather' money. Red-feather money-making has nearly died out because this art was not adequately passed down through generations. This does not mean that indigenous skills and knowledge were not passed on to younger generations. They are actually passed on through the protocols of attachment, obedience and relationship. So if a boy wants to know a particular skill and knowledge from an elder, he has to be attached to the elder obediently and in doing so the elder will initiate the boy into the particular skill. When the elder dies the boy will take over the practice as an inheritance from the elder. The process of the younger generation's initiation into indigenous skills and knowledge through the above protocols is called *namno lam ma tepaliki* connoting being preserved for future productive reciprocation.

Given the nature of the *Temotu Nendo's* indigenous knowledge and skills as discussed above, accessing indigenous knowledge is a difficult task for researchers who would like to investigate the indigenous knowledge and practices of this culture. Therefore, researchers have to consider cultural values and ethics and protocols of relationship, obedience and access to knowledge. This does not come easily as one has to be accepted into the community in order to access the knowledge and skills. My understanding of the nature of *Temotu Nendo* indigenous knowledge had enabled me to be well prepared before having an audience with the village elders. One aspect of such preparation is to be able to explain to the indigenous leaders the importance of the study for our future generations. The explanation is summarised as "If our indigenous peacebuilding practices are not documented today our future generations will not be able to resolve conflicts and how can we document our indigenous peacebuilding practices if we selfishly lock away our indigenous knowledge?" This proposition was able to unlock the minds of the leaders and they shared their knowledge without reservation.

While the methodological, theoretical, practical considerations and traditional protocols are outlined here, these issues, concepts and practices are empirically and ethnographically grounded and so they

cannot be fully developed until the fieldwork data have been presented. Further discussion is therefore deferred until the analysis of fieldwork data in Chapters Five, Six and Seven. The next section in this chapter describes how the theoretical, methodological frameworks and *kastom* protocols examined in the preceding sections were translated into practical tasks of data collection. To investigate indigenous peace practices, this section first describes the traditional protocols within which this research was undertaken. This is followed by the techniques and procedures through which data was collected from schools and from the education stakeholders.

### **3.7 Detailed Method of Data Collection and Analysis**

The selected fieldwork design and methodology hold distinct, practical implications for data collection. For instance, in order to capture a 'flow of events' the data collection method had to take place at both village and school sites simultaneously over a period of four months. I opted to take a participant observer role in both the school and village settings so that I would be involved in the activities and processes through which peace education would achieve integration. In order to capture an unformatted sense of 'dynamic events' I made a point of attending various traditional events, meetings and workshops associated with peacebuilding and peace education. I conducted semi-structured interviews with those involved with the integration of peace education in the secondary school social studies curriculum. To have an in-depth understanding of indigenous conflict and peacebuilding practices as a pillar in the peace curriculum, I further conducted a conversational interview (*eyapwe*) with village elders. The documentary data analysis was carried out to establish the nature of curriculum policy and practice within which the integration of peace education sits. The outcomes of many of these activities were fieldwork notes and reflections. Collecting multiple fieldwork data types allowed me to capture a variety of perspectives, which could then form part of the analysis. While the theoretical and practical considerations were an important, sensitising device during the data collection, the principles and procedures of realism derived from grounded theory supported the process of data analysis. The generation and integrity of core concepts is a central concern of realism in data analysis. Details of both data collection and analysis activities are described below.

#### **3.7.1 Data Collection Methods**

Qualitative studies typically involve fieldwork. The purpose of the fieldwork in this research is to find out as much as possible about the integration of peace education by examining policy and

practices and listening to what people (stakeholders) have to say. Sites, people and documents are the primary sources of information in the field research and the analysis of records and documents formed part of the investigation (Patton, 1987).

The collection of data for this research was determined by the research questions as outlined in Chapter One. This research used observation, interviews, and documentary analysis as part of an interactive process of data collection and analysis (McMillan & Schumacher, 1993). The use of 'mixed' approaches, known as 'triangulation', not only gives the researcher the freedom to adapt approaches to particular situations and/or contexts, but also enhances the trustworthiness of the research findings (Williamson, 2000).

### **Observation**

Site visits were conducted over four months. During this period I visited the sites to observe teachers and students interacting in peace education lessons. Similarly, I observed *Temotu Nendo* indigenous peace practices as they culminated in various ceremonies such as *nao duka* (bride price ceremony); *na amwitenga nalonga* (resolving and reconciling conflicts) and the *nelo* dance as a form of celebration to unite communities in conflict. This enabled me to see the extent to which the indigenous peace practices culminated in the integration of peace into the school curriculum.

Much of the observation was participatory. According to Hoepf (1997) observation can take different forms. These include:

... observing subjects without their being aware of it; maintaining as unobtrusive a presence as possible in the research setting; engaging in limited interaction with the research subjects; or immersing oneself in the research situation as a fully active participant. (p. 52)

As mentioned above, in this research I opted for active participatory observation with the view to eliciting information, as I was naturally interacting with the subjects particularly in the traditional peace activities and extra-curricular activities such as sports and peace-related school activities. This type of observation is regarded as crucial to the identification of the critical features of peace curriculum because it:

- enabled the researcher to better understand the context within which the school's and local communities' day-to-day activities occurred;
- provided the researcher with opportunities to observe things of which research subjects may not consciously have been aware, or which they might not be willing to reveal;

- enabled the researcher to move beyond his or her own perceptions to the perceptions of the participants;
- allowed the researcher to access personal knowledge and understanding in interpreting the practice being observed;
- enhanced the value of recommendations since they were grounded in direct understanding of realities rather than in abstract theories. (Malan, 2000 p. 60)

Data observed was recorded in the form of field jottings which were expanded into field notes on a daily basis. This ensured that what had been observed daily would not get lost.

The disadvantage in relation to this research was the difficulty of managing a relatively unobtrusive role during observation of peace lessons in the classroom. The subjects might feel uncomfortable with the presence of a researcher and this could affect the quality of data. Thus, observation data was triangulated with data that was gathered through interviews and documentary analysis.

### ***Interviews***

According to Cohen, Manion, and Morrison ( 2000 p. 270) “open-ended interviews can take one of three forms, that is, they can be conversational, semi-structured or standardised.” This research employed semi-structured interviews with the school teachers, curriculum development officers and other Ministry of Education Officials. To gain deeper insights into the indigenous peace perspectives and practices as a basis for teaching school-based peace curriculum, I used the conversational approach known as *na eyapwenga* in *Temotu Nendo*.

This approach encouraged the respondents to talk freely (*eyapweti*) about their indigenous peace practices and perspectives. Interviews with the teachers, curriculum developers and Ministry of Education officials were conducted in Solomon *Pijin*, while the conversations with the village elders were in the *Temotu Nendo* language-*Natgu*. *Na eyapwenga* usually consists of informal chats which are initiated and carried through by beetle-nut chewing and people simply join in when they arrive. Although it is informal, *na eyapwenga* is guided by protocols of engagement and information-sharing. Thus, as an initiator of a *na eyapwenga*, I had to direct the session to focus on the research. This protocol is crucial to this study because once *nasakinga* (a beetle nut chewing-induced conversation) comes into play *na eyapwenga* can jump from one topic to another with no sense of time. The questions that guided the interviews are listed in Appendix 1.

### ***Documentary Analysis***

The term 'documents' generally refers to a wide range of written and other physical materials. According to Yin (1989), documents include letters, memoranda, communiqués, agendas, announcements, minutes, reports, proposals, evaluations, news clippings and media articles. In this research, the term 'documents' generally refers to any relevant written sources of information. To this end, documents that are used in this research include school reports, newsletters, statistics and the Ministry of Education annual reports, curriculum review reports, peacebuilding plans and reports and the constitutional reform report.

There are limitations and advantages to documents which researchers need to consider in the process of data collection. Merriam(1988) writes:

... because they (documents) are produced for reasons other than research, they may be fragmentary, they may not fit in the conceptual framework of the research, and their authenticity may be difficult to determine. On the other hand, because they exist independent of a research agenda, they are non-reactive – that is, unaffected by the research process. They are a product of the context in which they were produced and therefore grounded in the real world. Finally, many documents or artefacts cost little or nothing and are often easy to obtain. (p. 109)

In view of Merriam's observations, research questions were used to gather and select relevant documents. I collected the relevant documents from the Ministry of Education, Curriculum Development Centre, Education Authorities, Ministry of National Unity Reconciliation and Peace, Prime Minister's Office and the schools' offices. Appendix 2 contains materials used in the documentary analysis.

### **3.7.2 Data Analysis, Interpretation and Presentation**

The interpretation of data requires appropriate analysis. Thus various writers have different definitions of data analysis. In the words of Bogdan and Biklen (1982):

... data analysis is the process of systematically searching and arranging the interview transcripts, field notes and other material that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others. Analysis involves working with data, organising it, breaking it into manageable units, synthesising it, searching for patterns, discovering what is important and what is to be learned and deciding what you will tell others. (p. 145)

On the other hand, Miles and Huberman (1994) view data analysis as consisting of three concurrent flows of activities. They refer to the activities as:

1. Data Reduction: is the process of selecting, focusing, simplifying, abstracting, and transforming the data that appears in written-up field notes or transcription.

2. Data Display: is an organised, compressed assembly of information that permits conclusion-drawing and action.
3. Conclusion-Drawing and Verification: is beginning to decide what things mean - noting regularities, patterns, explanations, possible configurations, casual flows, and propositions. (p.10-11)

This process begins while data is being collected, and is verified and tested as the analysis proceeds. The analysis of documentary data is incorporated into the data gathered from the interviews and observations. The research questions guided the analysis of the data. While analysing the data I kept Glaser's (1992) caution in mind about 'grounded theory', concerning issues of understandability, accessibility, and control. Apart from the research questions, the data analysis and interpretation were also guided by key ideas and recurring dominant themes from the literature. The themes were used in the fieldwork as main topics in guiding the interviews and they were also used to analyse and present other fieldwork data.

The final analysis occurred after all the data had been themed and the critical features of the peace education curriculum in the Solomon Islands had been identified and compared to the critical features that were examined in Chapter Two. The protocol for the analysis of data is described below:

- Field jottings were expanded into detailed field notes at the end of each site visit and recurring patterns were noted.
- Transcripts of the interviews were given to the participants to verify their accuracy and add further information should they wish to do so.
- Collected documents, whose authenticity had been verified, were coded.
- Patterns identified from the analysis of documents and field notes were coded and/or quotes were classified in relevant categories and illustrative data.
- Coded themes were scrutinised to identify causal conditions and sub-themes were clustered.
- Where necessary, specific themes and/or sub-themes were reorganised and major themes were elaborated.
- Categorised data from the different sources were summarised in comparative tables. These served as a comparative analysis between the ideal peace curriculum as reported in the literature and the integrated peace curriculum in Solomon Islands.
- Finally, insights obtained from the data analysis were merged with insights gained from the literature review together with the researcher's own interpretation and were presented as an analytic description of the extent to which the Solomon Islands integrated peace curriculum reflected the 'ideal' of peace curriculum.

The final results of this study are presented in the form of a narrative report. Evidence is reported in the form of detailed description, including my personal feelings and interpretations as well as frequent quotes from research subjects. Tables and Figures are used to present raw data enabling readers to track my thinking from specific contextual data to theoretical perceptions relating to the study. Similarly, data and interpretation are presented simultaneously, with theoretical analyses intertwined with the evidence. Again the blending of data and theory enables the readers to see through the lens of context-specific evidence and theoretical analyses about the integration of peace education into the Solomon Islands secondary school curriculum.

### **3.8 Ethical Issues**

As with all research involving human subjects, this study is attentive to the ethics with which the research is conducted. Ensuring ethical conduct is largely the responsibility of the researcher (Fowler, 1993; Merriam, 1988). Merriam further states: “the best an individual researcher can do is to be conscious of the ethical issues that pervade the research process, from conceptualising the problem to disseminating the findings” (1988 p. 184). In adhering to these ethical requirements, this section describes the role of the researcher pertaining to ethical considerations, the protocol for gaining access and measures undertaken to ensure confidentiality in the field. The chapter ends with descriptions of ethical challenges that I faced in the field which warrant consideration as they influence ethical conduct of research in a particular cultural setting.

#### **3.8.1 Role of the Researcher and Ethical Considerations**

“Human science researchers are guided by the ethical principles on research with human participants” (Moustakas, 1994 p. 109). Care must be taken to establish clear agreements with research participants, to recognise the necessity for confidentiality and informed consent, and to fully disclose the nature, purpose and requirements of the research (Creswell, 1994; Moustakas, 1994). In accord with ethical principles the proposal for this investigation was submitted to the University of New England Human Research Ethics Committee for approval (Appendix 3). No data was collected prior to approval.

During the data collection I paid heed to the ethical issues involved. This responsibility lies largely with the researcher. In addition to informed consent and confidentiality Cohen et al ( 2000) identifies the consequences of interviews as another ethical concern. Each of these ethical issues is

problematic. Kvale (1996) highlights the reasons why they are problematic. Kvale raised the following questions:

- Who should give the informed consent and for whom and what?
- How much information should be given and to whom?
- What is legitimate private and public knowledge?
- Does the researcher point out the possible harmful consequences of the research data or will this illegitimately steer the interview? (p. 292)

In addressing these ethical issues, I took care to ensure that respondents were appropriately informed of the purpose of the study, observations were ethically conducted, the interviews were ethically conducted, documentary data was ethically gathered, and analysis and reporting were bound by ethical considerations.

### **3.8.2 Protocol for Gaining Access**

First, a letter of consent seeking the Ministry of Education's approval to conduct the research in the Solomon Islands was sent to the Ministry's Research Division and copied to the Permanent Secretary and the Director of Curriculum Development Centre. The letter was supported by an outline of the research topic and the University of New England's Ethics Committee's approval of the research proposal. Following the Ministry's approval, consent was then sought from the Temotu Provincial Education Authority and the schools that were to participate in the study.

When in the field, proper protocol procedures were observed to gain access. Following the official channels, I paid a courtesy call on the Permanent Secretary of Education to acknowledge the written approval granted by the Ministry to conduct the research. I then followed the same protocol with the Education Authority, the Curriculum Development Centre and the schools that were to participate in the research. When I had completed the protocol for gaining access, I was ready to collect data.

### **3.8.3 Measures to Ensure Confidentiality in the Field**

As mentioned earlier, this study was granted approval from the University of New England's Human Research Ethics Committee prior to data collection. Procedures within that protocol emphasise and enforce the protection of confidentiality and the rights of the research subjects. This means that prior to the collection of data I was required to send consent and permission letters to the research subjects as outlined in the protocol for gaining access (3.6.2). Before the interview process started,

each interviewee was informed of the purpose of the study and his or her consent to participate in the research was obtained.

To ensure confidentiality, each interview was identified by a number code for the participating schools or interest groups. For instance, a different number coding is assigned to the interviews of the participating schools, while the Education Authority, Ministry of Education, Curriculum Development Centre and other stakeholders have different sets of codes. Upon completion of each interview, I converted the interview notes into field notes, deleting any identifying information to preserve anonymity. To ensure confidentiality, subjects are identified throughout the research by case numbers only. Once interview notes have been edited for accuracy, the copies and data are stored for six years in a secure and confidential file. This file will be accessible only to the researcher or a designated representative. At the end of the six-year period, data and interview transcripts will be shredded. Following completion of data collection and analysis, key research informants are informed of the study's progress and can be provided with a full report of the results, upon written request.

### **3.8.4 Ethical Challenges**

#### ***Language***

One of the challenges I faced was difficulty explaining the topic of the research to indigenous people. Even as a native speaker of *Natgu*, I could not find a vocabulary that was rich in abstract concepts. Similarly, as a native speaker of *Natgu*, I found it difficult to translate the ideas of peace education research in a way that indigenous people could understand. As a result the consent form is not translated. However, these problems were overcome through a process of verbal dialogue that helped to resolve the difficulty around abstract concepts. Through dialogue, the consent form was clearly communicated to the indigenous elders before an informed consent was guaranteed.

#### ***Traditional Reciprocity***

Traditional reciprocity is a common practice in most Pacific Islands and in research this may be considered as unethical. In *Temotu Nendo*, establishing a relationship between a visitor and the community is an important undertaking. This is a challenging task for researchers who strictly abide by Western research ethics. In this study, I took a break-even approach to uphold traditional reciprocity along with the guiding ethical principles of research. This was done by explaining to the

community elders that their participation in the research would be reciprocated in the form of disseminating the results of the research to the schools for the good of the nation. All the community elders consulted agreed and commented, “*dake banga ka mnade kadu mumu kengu pubape*” (this is a good thing because some of our cultural values have eroded). They value this form of reciprocity because they strongly believe that in today’s world education is a tool to revive their indigenous values.

While this reciprocity can only be undertaken at the completion of this thesis, the gathering of the community elders as participants in the research was reciprocated by eating food and chewing betel nuts together with the elders as an acknowledgement of their presence in the interviews. Similarly, it is a ritual that meetings and consultations with community always conclude with food and betel nut chewing. This is akin to ritualising the relationship between a researcher and the community and thus, from the research standpoint it adds trustworthiness to the data collected.

### ***Communal Consent***

In investigating indigenous conflict and peacebuilding practices, I was again challenged by the communal ownership of traditional knowledge and practices. It is the norm that communal consent is granted by community leaders for meetings or gatherings in the community. When this is applied to research in Melanesia, Vallance (2008) states:

The power of the local community leaders is pervasive and persuasive, If a researcher gains research access through the approval of the local leader/s, it may be difficult to determine whether individuals offer real assent to being involved in the research ... (p. 5)

In *Temotu Nendo* communal consent is founded on trust and belief that community leaders are entrusted with traditional knowledge and they are the ones who should give out information. I had also solicited communal consent but the actual gathering of information was done through *na yapwenga* (conversation) in the presence of community leaders and members of the community. This process enabled information provided to me to be verified because while one was giving information others were listening and if there was incorrect information others would correct it on the spot.

### ***Religious Reservations***

In *Temotu Nendo*, some of the community leaders and teachers had converted to other religions and Christian churches. The leaders are the living library of *Temotu Nendo* indigenous knowledge. Similarly, teachers would be more passionate teaching about peace topics which are related to their faith. Obtaining information from these teachers and community leaders requires tactical ethics. The challenge is derived from the belief that when people are devoted to their religious teachings, they regard their indigenous values, knowledge and practices as ungodly. I took on this challenge and applied an ethics of unfolding conversation known in *Temotu Nendo* as *ete'e nuvangam nalonga elou*. In applying this ethical approach, I did not immediately begin the conversation to elicit information on indigenous peace practices but rather started by asking about their religions' views on teaching peace. This was taken further by asking, "how your religion's teaching on peace contradicts the indigenous peace practices?" Most *Temotu Nendo* people are good narrators so as I led the conversation by prompting relevant questions, the participants became more engaged and stories relating to indigenous conflict and peace practices started to freely unfold.

### ***Engaging Female Participants***

An outsider engaging females as research participants needs to be aware of the cultural restrictions relating to women. In most Pacific Islands women's participation in community development varies to a certain extent. In *Temotu Nendo*, gender equality is a cultural norm but not from the Western perspective. The culture of gender equality is founded on the secret place women occupy in the *Temotu Nendo* community. Although women are not visibly seen as active in community development and aspirations, this does not mean that they are suppressed by men. Female roles are segregated on the basis of respect. *Temotu Nendo* women are valued members of the community and they are dignified by their contributions whether visible or invisible. It is for this reason that women are highly priced when a bride price is paid for their marriage. Upon marriage, women are raised to a higher level of respect.

Given such respect, women are the ones who suppressed violent conflict. There are oral histories, where women stepped out in bravery to calm tribal wars and establish a peace-making mechanism to broker lasting peace.

As an insider I was placed in this ethical dilemma when I solicited women's views on the subject of the research. Having a one-on-one interview with the women is not culturally appropriate. It is also

considered unethical in this culture for me to have a conversation with a group of women. Therefore, group interviews were arranged with the community women elders in the presence of three community male leaders. Again the consent for this was not done on an individual basis but as a group through the community leaders who then solicited advice from the knowledgeable elderly women in the community.

It is my contention that these ethical challenges are worthy of consideration in conducting ethical research in such a Pacific Island context.

### **3.9 Conclusion**

This chapter has provided a theoretical framework for the empirical investigation of a peace education curriculum. It has highlighted the justifications for the use of a practice-based approach in this particular study. The chapter began with a theoretical orientation to peace education and research methods. This orientation was later placed in the context of research in Oceania as a background to researching a peace education curriculum in the Solomon Islands.

The data collection sources used consists of interviews, observations and documentary data. These data collection methods and analysis were guided by the realist perspective (Stiles, 2003), in grounded theory (Glaser, 1992; Glaser & Strauss, 1967) and the *Temotu Nendo* indigenous knowledge and practices. As this is a qualitative study, the data collection and analysis have to be consistent with the espoused research orientation. Finally, this chapter has explained the ethical considerations undertaken during the course of the investigation. To satisfy ethical concerns in qualitative research, a proposal was submitted to the University of New England Human Research Ethics Committee, which granted approval before the study was conducted. In the next chapter, the context of the conflict, peacebuilding and development in the Solomon Islands is described.

## **CHAPTER 4**

### **CONFLICT, PEACEBUILDING AND DEVELOPMENT: THE SOLOMON ISLANDS CONTEXT**

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#### **4.1 Introduction**

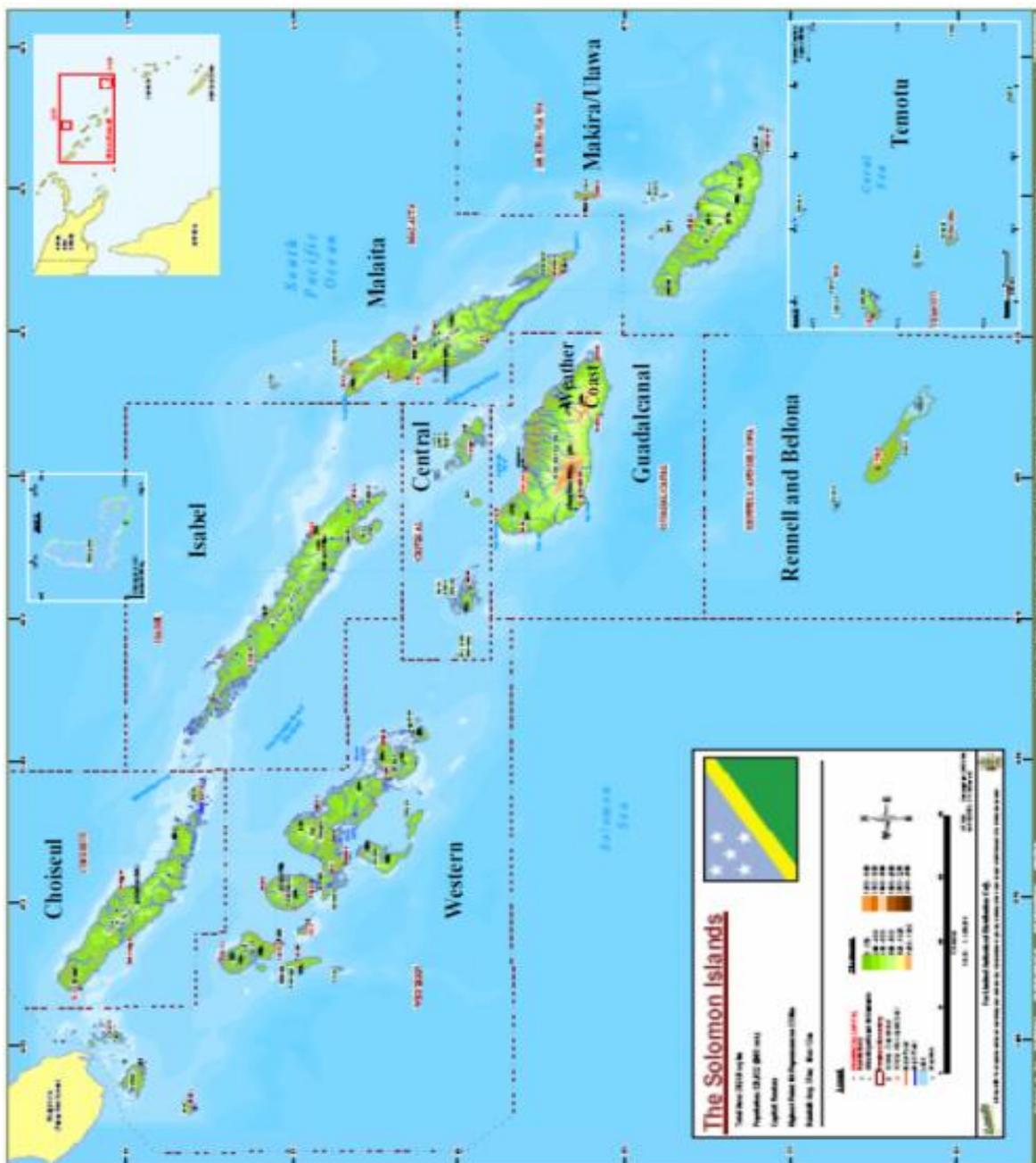
This chapter describes the context of the study. The discussion covers issues relating to conflicts in the Solomon Islands, the subsequent impact on the country's development and the peacebuilding initiatives.

The notion of conflict, peace and development is complex. These terms are interrelated as conflict and peace affect development. Likewise, poor development can be one of the causes of conflict. Development as a multi-dimensional reality consists of interrelated issues such as the economy, health, education, social relations and governance. To this end, a macro-perspective of the relationship between conflict, peace and development is important, particularly in post-conflict reconstruction. In the Solomon Islands, conflict has not occurred in a vacuum. It has been strongly influenced by the turbulent socio-cultural variables of the country. Thus, the first step in this study is to discuss the context surrounding the advent of conflict and the subsequent peace restoration initiatives. Understanding the context is crucial for designing appropriate peacebuilding initiatives and economic recovery strategies. The specific contextual factors that exert a major influence on development are examined under various sections in this chapter.

However, it is suffice to mention here that in the Solomon Islands, the success of any peacebuilding initiative for future sustainable development depends on the geographical, demographical, political, and cultural contexts along with traditional land tenure. It is also determined by the economic and conflict contexts of the country. In the post-conflict context, the challenges and issues which are critical to the reconstruction and development needs of the Solomon Islands are discussed. In the final section of this chapter, the critical issues that are derived from the country's context are consolidated to argue the case for a secondary school peace curriculum as one of the long-term peacebuilding initiatives.

## 4.2 The Solomon Islands: An Overview

The Solomon Islands is a developing nation comprised of an archipelago of 922 islands. It is about 1,860 kilometres north-east of Australia and located between 5 and 12 degrees south latitude and 155 and 170 degrees east longitude (see Figure 4.1).



**Figure 4.1: Map of the Solomon Islands**

*Source: Department of Lands, Housing and Survey, Honiara.*

The group is made up of six large Islands: Choiseul, Isabel, Malaita, New Georgia, Guadalcanal and Makira. There are 20 medium-sized islands and hundreds of smaller islets and reefs spreading in a double chain for over 1,800 kilometres from Shortland Island in the west to Tikopia and Anuta in the east, stretching to the north, nearly 900 kilometres from Ontong Java atoll to Rennell and Bellona Island in the south (Figure 4.1). Of these islands, 347 are presently inhabited. The total land area is 28,369 square kilometres, thus making the Solomon Islands the second largest nation in the South Pacific, after Papua New Guinea (Stanley, 1993). Figure 4.1 indicates the vast distance between the Islands. Given the geographical isolation of the islands, accessibility is a major obstacle to development in the Solomon Islands. This isolation and remoteness possibly poses greater difficulties for rural dwellers to access any development services or activities to enhance their livelihood at the rural level. Moreover, development benefits may, therefore, not be evenly distributed, leaving the poor to become poorer in the more remote parts of the country. In the same way, irregular transportation services and communication also have an impact on rural livelihoods. For example, given the geographical locations of some of the islands, transportation from Honiara may not be viable to the more remote islands.

In 1999 the Solomon Islands population was 409,042 with a growth rate of 2.8 percent (Solomon Islands Government, 1999). It is estimated that the population was 432,000 in 2001 and by 2004, it had exceeded 500,000 (Moore, 2004). Given this rate, the population is expected to double in 25 years. However, the increasing population growth has already outpaced economic output, exerting increasing pressure on the economy and government resources. As such, the Government may not be able to equitably meet the needs of the poor people.

The security challenge faced in the Solomon Islands as reported by Chand (2003) is a symptom of a lack of development in a climate of rapidly increasing population. A permanent solution to this problem will involve accelerating development not only in the urban areas but also in the rural parts of the country where the majority of the population lives. If this is addressed, there will be reduction in the rural-urban migration to Honiara City.

### **4.3 Background to the Ethnic Conflict**

The ethnic conflict in the Solomon Islands, locally referred to as 'the ethnic tension', began in 1998 when a group of militant youths (Guadalcanal Revolutionary Army-GRA) from the island of Guadalcanal attacked settlements of islanders predominantly from Malaita (a neighbouring island) in northwest Guadalcanal. Their actions were ignited by the failure of successive national

governments to address issues raised by the indigenous people of Guadalcanal. First tabled as 'bona fide demands' in 1988 and again in January 1999, the issues listed were those of rent from the use of Honiara as the capital city; non-payment of compensation for those indigenous people killed by settlers over the years; demands for a review of the Land and Title Act; the squatter settlements; and restrictions on citizens from other provinces from owning land on Guadalcanal. The increasingly aggressive behaviour of these Guadalcanal militants resulted in some 25,000 Malaitans fleeing Guadalcanal while an estimated 11,000 people from Guadalcanal fled the capital city to the interior of the island (Pollard, 2005). The violence escalated at the start of 2000 when a resistance group MEF, claiming to represent the interests of the Malaitans who had been displaced, armed themselves by raiding police armouries and subsequently took control of Honiara. Small arms' battles took place frequently between MEF and GRA militants around the city area and other key areas on Guadalcanal and neighbouring islands.

#### **4.3.1 Underlying Historical Factors**

There are several historical factors that gave rise to the conflict. To begin with, there was an inequitable distribution of national wealth and financial resources during the colonial era. The colonial administration created uneven development and a dual economy: a modern export-led economy tied to an overseas market and a traditional agricultural economy. Most of the economic activities were on the island of Guadalcanal. Production was structured to meet the needs of colonial masters. As a result, the concomitant economic dependence has ensured political dependence in the Solomon Islands' postcolonial era.

Following the establishment of Honiara as the capital city after World War II, many people from other islands having seen the economic and educational prospects in the city opted to migrate to Honiara. At that time there was very little or no development activities in the other islands. As more economic activities were concentrated on Guadalcanal, the inflow of people to the city steadily increased. Malaitans being approximately a third of the country's population made up the bulk of the labour force in the plantations on Guadalcanal and elsewhere in the country. By the 1990s many Malaitan settlements were established on the northern and western parts of Guadalcanal. In the early days, the Guadalcanal land owners gave permission for a portion of their land to be used. However, as the number of settlers increased, squatter settlements were established. In most cases, these settlements overstepped the agreed original boundary.

As the illegal squatting on Guadalcanal escalated, the local people felt that they were being culturally marginalised in their own land. This was substantiated by number of murders of indigenous people around Honiara. Similarly, they felt that they were also economically marginalised because they were not receiving adequate benefits from the major investments on their island. The non-Guadalcanal people were seen to have exploited the economic opportunities such as jobs and services created by these major investments on Guadalcanal.

These issues and resentment in relation to them escalated over the decades and in 1988, formed the basis of the Guadalcanal bona fide demands to the government. However, the failure of the government to address these demands further aggravated their grievances which resulted in the violent conflict at the end of 1998.

#### **4.3.2 Impact of the Conflict on Education**

The impact of the ethnic conflict on education in the Solomon Islands was similar to that in other conflict-stricken countries. During the conflict the standard of education was at a low level and it remains one of the major challenges in the Solomon Islands today. It was reported that less than 40 percent of children in the Solomon Islands complete primary school, and functional adult literacy was as low as 22 percent, with lesser rates for women (Global Internal Displacement Database, 2004). The conflict resulted in an economic crisis in which revenue for core funding was diverted from its legitimate purpose. Thus, school teachers were only paid irregularly, and often no funding was available for basic materials like chalk, textbooks and desks. This situation gave rise to suggestions from community and national leaders that donors should fund free education for primary and community high school students until the economy recovered “... otherwise the pool of illiterate, dissatisfied, disappointed youth will simply grow” (Oxfam Australia, 2003 p. 15).

Access to education during the conflict was severely constrained, particularly on Malaita and Guadalcanal. In Malaita, the mass influx of children from Honiara stretched an already struggling education system beyond capacity. Many of the extra children simply could not be accommodated in the rural schools. A survey carried out in September 1999 showed that 41 per cent of children on Malaita were not in school. At the time of the conflict primary and secondary enrolments in Guadalcanal and Honiara declined, as students were harassed and intimidated (Kudu, 2000 p. 1). Political and financial disruptions have resulted in a continuing decline in the resources available for education.

## 4.4 Culture

An examination of culture as a context in any aspect of development is often regarded as insignificant. However, this is changing and many policy-makers, planners and development agencies now realise and acknowledge the salience of cultural traditions in influencing the process of development (Kabutaulaka, 1998). This section briefly discusses the traditional social groupings in the Solomon Islands and how they exert influence on conflict and development.

### 4.4.1 Social Structure

The Solomon Islands is a culturally diverse society. The traditional social system including kinship, clans, ethnicity and language is often referred to in Solomon *Pijin* as *wantok*. According to Kabutaulaka (1998), the social structure has become more complex today with the inclusion of modern institutions such as churches, unions, sports clubs and other forms of social groupings. When these social groups have political alliances and national affiliation, they become influential in conflict, peacebuilding and national development.

Similarly, the most fundamental social group in the Solomon Islands is the extended family (Moore, 2004). The family was responsible for subsistence, wealth, social stability and relations with the ancestors and the environment. However, Moore has further highlighted that in its modern form the role of the family has now extended to business dealings and intersects with local, provincial and national political alliances.

The traditional social structure has always accommodated cultural diversity in the Solomon Islands. To the Solomon Islanders, the idea of tradition and culture is conceptualised as *kastom*, a pidginised version of the word 'custom' in English. Therefore, the cultural values and principles were referred to as '*kastom way*'. This notion of *kastom* is similar to the Samoan concept of *fa'asamoa* ideologies and in the region the concept of the 'Pacific way' denoting Pacific identity (Kabutaulaka, 2000). Moore further explains "*Kastom* also refers to ideologies and activities framed in terms of empowering traditions and practices, at various levels of inclusiveness, both within communities and as a stance outside entities" (2004 p. 27).

### 4.4.2 Cultural Influence

In this study, it is important to understand the culture of the Solomon Islands because it influences conflict, peacebuilding and development. The values and social attitudes to mediating conflict

emanate from social responsibilities, cultural values, and attitude. The influence of culture on peacebuilding can be attributed to three main beliefs.

First, the '*wantok*' system in Solomon Islands culture is very influential in many aspects of people's lives and has extended beyond the family boundary. Hence, Solomon Islanders have a communal lifestyle which is evident in caring and sharing. The family, clan or *wantok* loyalties have extended into urban areas to various degrees and often become burdensome when obligations to feed and house people outstrip cash resources. In addition, when people take advantage of the *wantok* system, they can use it as a basis for financial assistance. For example, if a *Malaita* man owns a shop, it is common for his *wantoks* to borrow money or take goods on credit (*kaon*). In most cases *kaon* are never repaid. This has resulted in bankruptcy of businesses and no savings for the family. Nevertheless, it is noted that even though the modern elite have accumulated wealth in Western terms, traditionally wealth is distributed, not hoarded, and the initial accumulator gains power through giving, not hoarding (Moore, 2004). On the basis of the above, running a business or starting an income-generating activity may not be successful as far as the *wantok* system is concerned. Similarly, the *wantok* system can provide social security. For instance, in times of conflict, an individual would rally support from his *wantok* allies to fight their conflict opponent.

Secondly, rural Solomon Islanders still value their traditional subsistence livelihoods. Traditional society, is commonly idealised in many Pacific islands; chiefs look after their people; the extended family cares for the sick and elderly (Walsh, 2001). It is assumed that resources are abundant and everyone is content with a subsistence lifestyle. Arguably, this is partly true but as (Walsh, 2001) has pointed out, subsistence living is important, but most rural people are now firmly part of the cash economy. Therefore, to say that people can be content with subsistence living implies isolation from other development activities or services which are needed in this modern world. These attitudes may make people lazy and unproductive in terms of making a living. This subsistence mentality has crept into the urban areas. It is a common scene in towns to see young people lazily roaming the streets preying on the shops and other retail outlets. This has created a culture of non-productivity in most of the squatter settlements that is known as *masta liu* in *pijin*, denoting a man roaming the streets with no sense of direction. At the end of the day the *masta liu* will have to seek refuge at his *wantok's* home.

Thirdly, sharing and caring as a safety net in the *wantok* system has influenced politics at the national level. The Solomon Islands Government has introduced over the years a Rural Constituency Development Fund (RCDF) funded by the Taiwanese Government. The fund is under the discretion

of each parliamentarian and now stands at SI\$1 million per annum for each constituency, particularly for rural development projects. However, because it is administered at the discretion of parliamentarians, many people regarded it as a slush fund for anything and everything. It has consequently been misused in many cases. The RCDF has turned elected members of parliament from governing the nation to dispensers of funds and they have been likened to walking ATMs—Automatic Teller Machines (Roughan, 2005). This is because the fund shifted parliamentarians' attention away from their primary role as lawmakers to being occupied with dispensing funds for projects, school fees, travel costs, medical expenses, traditional feasts, and so forth. It is common to see many Solomon Islanders waiting outside their local members' home or outside parliament house during parliamentary meetings, waiting for handouts to alleviate financial difficulty or to hear encouragement in regard to a submitted project. Much of the present criticism about the RCDF centres on the misuse of funds.

#### **4.5 Traditional Land Tenure**

In the Solomon Islands, people value land and giving up their land for development has therefore been a major problem. Large-scale resource development is often made difficult by a land tenure system in which about 87 percent of the land is in customary-ownership, leaving only about nine percent in government ownership and the remainder in the private ownership of individual Solomon Islanders. Only two percent of land is leased to foreigners (Kabutaulaka, 1998). The government has already used its portion of land for residential buildings within the city's vicinity. As a result the state has a problem with limited access to land for the purposes of national development.

It does not mean that Solomon Islanders do not want national land-based development on their customary land, but to many, the economic value of land as a commodity has no place in their traditional value of land. Traditionally land is of great significance and indeed the most valuable resource. Thus according to Kabutaulaka:

Not only is it a source of food, but it also has historical, political, and religious significance. The land holds burial grounds, sacrificial sites, and monuments that are important to a society's history and culture. It is not only a resource for the living, but also a vehicle for providing a link with dead ancestors. (Kabutaulaka, 1998 p. 30)

It is because the land has religious and traditional significance that it is the most valuable heritage of the whole community. Land is not individually owned. It is usually owned by the clan or tribe. Traditional politics is substantially embedded in binding together the land-owning clan or line (Zoloveke, 1979). Control over large areas of land is a means to procure political and economic

power. This control is consolidated by knowledge of oral traditions which legitimate ownership of different portions of the land. Such knowledge can also be successfully manipulated to legitimise a claim over land. For Solomon Islanders, land is the centre of life. People have rights over portions of land because of their membership in a clan or line and traditionally there was no individual ownership of land (Zoloveke, 1979). The traditional land tenure system is based on the close relationship between land and people and is similar in effect to land tenure systems found throughout Melanesia and the Pacific Islands (Ballard, 1996; Ward, 1996).

The customary ownership of land was disrupted at the time of colonisation. The concept of individual ownership with the right to sell land was introduced in the early days of the British administration. As a result a large percentage of the best and most accessible land was alienated. In the 1960s the colonial government introduced a 'land settlement' programme which involved the survey and registration of customary land, documenting ownership, rights of use and boundaries. This programme was later severely criticised as ineffective and overly centralised. By 1984, only 13 percent of the land area of Solomon Islands had been registered, the boundaries surveyed and tenure regulated by statute. The rest remained in customary ownership and was used according to custom (Bennett, 1995; Larmour, 1984).

#### **4.5.1 Marginalising Land Owners**

Changing the customary ownership of land in the Solomon Islands has made the owners of resources realise they have been marginalised in the name of development for the benefit of the state and foreign-owned companies. It was this marginalisation that was a partial cause of the ethnic conflict. For instance, the indigenous landowners of palm oil plantations, the Solomon Islands Plantation Ltd (SIPL) on the Guadalcanal plain realised that the benefits they could accrue from the plantation were marginal. They owned only a two percent share in the company, compared to the 68 percent owned by the British-registered Commonwealth Development Corporation (CDC) and 30 percent by the Solomon Islands Government. The other marginal benefits given to the landowners were SI\$100 per hectare as land rental and SI\$500 per hectare as premium (Kabutaulaka, 2000). The landowners have persistently pressured the government and the company to increase their benefits but no positive response has been forthcoming. As a result, during the conflict the Guadalcanal militants took over the company's premises, destroying property and thereby forcing the company to cease operation. The workers and settlers most of whom were Malaitans fled to their home island.

After the conflict, the government started negotiations to reopen SIPL but the landowners were hesitant. On 7 April 2005, the Solomon Islands Broadcasting Corporation (SIBC) News reported that Members of Parliament for North Guadalcanal and North East Guadalcanal cautioned their people in the *Ghaobata* Tribes not to sign up their remaining lands for palm oil plantations until the *Ghaobata* Resource Development Association was properly registered as a charitable organisation (Solomon Islands Broadcasting Corporation, 2005). This was a precautionary measure to ensure that the landowners received the maximum benefits from their land.

The resource owners' struggle to gain greater benefits from their resources spread to other parts of the country. In the Russell Islands in the Central Islands Province, the landowners disputed the operation of a foreign logging company on Pavuvu Island. A violent confrontation was reported in 1981 between landowners of North New Georgia in the Western Province and the Levers Pacific Timbers (Kabutaulaka, 2002).

The owners of resources will undoubtedly continue to resort to violent confrontation if the government and investors fail to give them a fair share of the benefits from their natural resources. This is a major obstacle to development that the government must seriously address in its future development policy.

In summary, the land tenure system is the central defining characteristic of the Solomon Islands' culture. For instance, there is tension between patrilineal and matrilineal forms of land tenure. From a traditional perspective, the issue of land relates to mobility and property rights. On Guadalcanal the cultural practice is one of matrilineal land ownership. However, when Guadalcanalese women marry men from other islands, where patrilineal land ownership is practised, their custodianship of land becomes a problem. When non-Guadalcanalese husbands settle with their family on Guadalcanal they benefit from their wives' custodianship of the land. The Guadalcanal people consequently saw the inter-island migration and settlement as threats to their traditional matrilineal heritage, and to their ownership of land and other resources.

#### **4.6 Political Context**

The politics of the Solomon Islands and its related issues influence both the process of peacebuilding, national development and the social life of the people. In order to understand the future of the Solomon Islands as a state, it is necessary to first consider the political context in which the country is governed. The prominent contextual features include: the big man system, the three-tier

government system; political instability, manipulation of democracy and a weak sense of national identity. This section concludes with the implications derived from the discussion of the political environment and social cohesion.

#### **4.6.1 The Big Man System**

Leadership and politics in Solomon Islands *kastom* follows the 'big man system.' People become national leaders when they gain influence by the manipulation of their abilities around followers and resources. Today, Parliamentarians are elected through popular ballot. In rural villages, *kastom* dictates the role of women and men. Household duties were traditionally the preserve of the women, as well as gardening tasks or organising garden boundaries, planting, and weeding. Men took care of felling trees to clear areas for gardens, building canoes, hunting, and fishing. *Kastom* has influenced and dictated governance and politics at all levels in the country. For instance, women have little or no input in most national affairs. Since independence only one woman has been elected as a Member of Parliament.

#### **4.6.2 The Structure of Government**

A three-tier system of government was established when the Solomon Islands gained its independence from Britain in 1978. In this system, the National Government is the supreme government structure in the country. Its function is largely to legislate on regulations and development policies and deal with international matters.

The nine provinces in the Solomon Islands were established by the Provincial Government Act of 1981. When the country attained political independence, the former seven local councils became local governments. The main function of the Provincial Governments is to administer services devolved to the provinces by the National Government.

The Area Council was the lowest level in the original three-tier system of government. Each Province is divided into Wards and a group of Wards forms an Area Council. Members in the Area Councils are elected from the Wards and they work in consultation with the Provincial Government. Under an Act amended in 1996, the Provincial Government and the Area Councils were amalgamated into new Area Assemblies. The weakness in the three-tier system of government is that most of the National Government functions were not devolved. Thus, the Provincial Governments and Area Council wards could not exercise their own power in dealing with the needs of the Provinces. Consequently,

provision of basic services in the provinces is inadequate with poor rural infrastructure causing difficulties in people's livelihoods. Hence, the development of prosperity in the provinces has been obstructed by the National Government's highly bureaucratic decision-making.

### **4.6.3 Political Instability**

Political instability has been one of the major features of Solomon Islands politics. Following independence, there was a general lack of political stability in the Solomon Islands, stemming from weak political alignments and loose allegiances. The political parties usually engaged in intensive lobbying at the time of the formation of a new government. It was rare to have a one-party government elected and a national government was usually formed through a coalition. This included a combination of multiple parties as well as independent members with very little allegiance to any party ideology. These coalitions found it difficult to maintain stability. They tended to disintegrate when they were faced with votes of no confidence. As a result of political instability, over the last 30 years successive governments have been occupied with trying to stay in power rather than implementing national development programmes. This instability has affected policy-making and implementation at both the national and provincial levels. This is a concern for the government's overall development framework in the Solomon Islands as implementation of development programmes can be affected by the frequent change of government.

### **4.6.4 Democracy or Manipulation: Political Developments from 2006 and Beyond**

The Solomon Islands went to the polls on 5 April 2006 to elect its new 50 Members of Parliament (MPs). The election of the country's new Prime Minister was scheduled on 18 April 2006. On this day, the Prime Minister's post was contested by three candidates: Synider Rini, Job Tausiga and Manasseh Sogovare. Synider Rini was declared the winner. The crowd outside parliament house refused to accept the announcement that Rini was Prime Minister. They claimed that Mr. Rini's Government was simply a continuation of the previous regime which had been controlled by Asian business interests. The angry crowd demanded the immediate resignation of Rini giving him until 4:00 PM on 18 April as a deadline or they would attack the Asian-owned businesses in the city.

The refusal of the newly elected Prime Minister to resign resulted in the angry crowd turning to rioting and looting on 18-19 April 2006. The crowd rushed through the shopping district looting and burning Asian-owned shops. The protestors, a plethora of races from the Solomon Islands provinces,

who only a few years before were at war with one another, were now united against the government. The looters shouted anti-Asian slogans and sprayed graffiti on buildings.

On 20 April 2006 a 12-hour curfew was imposed and police and troop reinforcements from Australia, New Zealand and Fiji were flown in specifically to deal with the situation. The situation came under control with the arrest of those people who were inciting the rioting and looting. Among the arrestees were two newly elected MPs from Honiara who had allegedly incited riots outside Parliament House on 18 April 2006.

As a result of the looting, the Opposition Camp filed a motion of no-confidence in the Rini Government which was due to be debated on 28 April 2006. However, the motion was not debated because some government MPs switched allegiance to the Opposition Camp. Realising he did not have sufficient numbers to defeat the motion, Mr. Rini resigned on the floor of Parliament. The success of the motion of no-confidence opened a new chapter in the Solomon Islands political history. Mr. Rini's Government was only in office for eight days.

After the Mr. Rini's resignation, the Governor General of the Solomon Islands announced that nominations for a new Prime Minister were now open. At the close of nominations, Rini's caretaker government nominated Mr. Fred Fono as its candidate while the Opposition nominated Mr. Manaseh Sogovare. The opposition group dropped Mr. Tausinga because they knew that the balance of power was with Mr. Sogovare and his Social Credit Party Members who had defected from Mr. Rini's Government. On 4 May 2006, Mr. Fono and Mr. Sogovare battled for Prime Ministership. Mr. Sogovare won with a comfortable majority vote of 28 while Mr. Fono polled 22 votes. Mr. Sogovare's 28 votes included votes from the two detained Honiara MPs who cast their votes in custody.

A day later the new Prime Minister announced his cabinet line-up. The line-up drew considerable local and international criticism because Mr. Sogovare included the two detained MPs as cabinet ministers. One was named as Minister of Police and National Security while the other was named as Minister of Tourism and Culture. Critics argued that this choice would present a negative image of the Solomon Islands as a sovereign nation. Mr. Sogovare reassigned these two ministerial portfolios because the two MPs could not perform their ministerial responsibilities while they were in custody.

Towards the end of 2007 eight ministers in Sogovare's Grand Coalition for Change Government switched to the opposition and the Sogavare Government was ousted in a motion of no confidence. The politics of the Sogovare Government's fall was centred on the issues of Moti's appointment as the Solomon Islands Attorney General and the government's criticisms of the work of RAMSI. After

the fall of the Sogovare Government, the Coalition for National Unity and Rural Advancement (CNURA) came into power under the leadership of Dr. Derek Sikua. The choice of Sikua raised expectations particularly as being a Guadalcanalese he had the potential to solve the issues outstanding from the conflict.

In early 2008 the fuel and basic food prices increased sharply and local people struggled to make ends meet. Although such price increases are a global issue, many Solomon Islanders blamed the Sikua Government for doing nothing about the price increase. Sogovare now the opposition leader politicised this issue and because of people's ignorance they rallied behind the opposition to move a motion of no confidence against the CNURA Government in the July 2008 parliament meeting. On 22 July 2008, the Deputy Prime Minister Fred Fono claimed he had uncovered an 'evil' opposition plan to overthrow the government. He said the opposition leader Manasseh Sogavare was using ex-militants from Malaita to back his bid to regain power. The allegation was made as the motion of no confidence in the CNURA Government was to be moved on 24 July 2008. (*Solomon Star*, 22 July 2008). However, on 23 July 2008 the mover of the motion, the West Honiara MP, Issac Inoke withdrew the motion. Mr. Inoke withdrew the notice after learning the house committee set the motion for debate on 25 July 2008 instead of 24 July. The motion was resubmitted on 28 July and was debated on 8 August 2008 (*Solomon Star*, 25 July 2008) but was defeated.

The 2010 general election was held on 4 August and the results showed that 25 incumbents were returned and 25 were replaced (including three seats where the incumbent chose not to re-contest and one seat that was vacant due to the death of the incumbent). Of the 50 MPs, most are relatively inexperienced and this has resulted in the formation of the new government which mainly consists of new MPS. The new National Coalition for Reform Advancement Government (NCRA) led by Prime Minister Hon. Danny Philip has been the subject of criticism in the local media. Many local critics argued that the government largely consists of new and inexperienced MPs with low levels of education. To the surprise of many Solomon Islanders, two former militants were appointed as ministers; one as the Deputy Prime Minister while the other was given the portfolio of Minister of Fisheries. The latter has lost his seat since being sentenced to more than two years in jail by the High Court on 30 November 2010. The Minister was sentenced for crimes he committed during the ethnic conflict. The supporters of the Minister became angry and started to cause disturbances around Honiara city. The police contained the situation and apprehended 39 people.

It is too early to judge the performance of the NCRA Government; however, many critics argue that it is possible a motion of no confidence will be moved if there is a swing in the political climate.

Instability is becoming standard in Solomon Islands' politics and needs serious attention. Kabutaulaka (2006) has offered credible suggestion for addressing the political fluidity in the Solomon Islands. He stressed that there is a need to establish statutory regulations that would facilitate the development of political parties, regulate the conduct of politicians, and ensure that the process of selecting the Prime Minister is transparent (Kabutaulaka, 2006). The Solomon Islands could also learn from neighbouring Melanesian countries, Fiji and Papua New Guinea (PNG). In Fiji, attempts to stop 'party hopping' led to regulations in the 1997 Constitution that punish those who switch parties after being elected—they lose their seat in parliament. In PNG a more elaborate set of rules is contained in the *Organic Law on the Integrity of Political Parties and Candidates*. These rules attempt not only to facilitate the development of political parties, but also to regulate how they participate in the political process and the conduct of their members. Failure to adopt such rules may bring about further manipulation of democracy to advance personal interests.

#### **4.6.5 Politics and National Identity**

A sense of national identity is a prerequisite for political stability in a country and is lacking in some developing countries. This problem has confronted the Solomon Islands since the colonial era. The Solomon Islands had a population of 409,042 in 1999 which can now be estimated at about 500,000 people who speak more than 87 languages (Moore, 2004). The cultural and ethnic diversity of the population has become a problem in building national consciousness. This problem was recognised by the late former Prime Minister Solomon Mamaloni when he described the Solomon Islands as a "nation conceived but never born. Solomon Islands or the Solomon Islands Community has never been and will never be a nation and never will become one" (cited in Kabutaulaka, 2002 p. 4).

This weak sense of national identity threatened the country's nation building at the time of independence and is one of the underlying issues in the country's conflict. When the Solomon Islands gained its independence on July 7, 1978, the Western Province threatened to secede and either form its own nation-state or join the neighbouring island of Bougainville, which was fighting for secession from Papua New Guinea at the time. Similar sentiments were echoed by a former MP for *Temotu Nendo*, Mr. Ataban Tropa in the 1980s, for the Eastern Solomons to break-away from the Solomon Islands and join Vanuatu. These break-away movements were initiated partly because the colonial administration failed to institute a system of government that would enable the masses to attain more autonomy and actively participate in decision-making to determine the development of their natural resources and reap its benefits.

The problem reached a greater level of disintegration at the height of the ethnic conflict in 2000. Makira, Temotu and Renbel provinces were frustrated by the negative effects of the conflict, the inability of the government to resolve it and the draining of millions of dollars in compensation to only Malaita and Guadalcanal people at the expense of the taxpayers. Their frustration led these provinces to declare themselves as 'self-governing' while the Guadalcanal people later declared themselves a state. Western and Choiseul provinces followed suit and also declared themselves to be states. To show their commitment to their declaration, these two provinces withheld all the revenue generated within their provinces. Their action was fuelled by the argument that the revenue generated by their provinces was not benefiting their people.

Since Independence, there has been no balanced and equitable development taking place in all the provinces. This is needed to preserve national unity and ensure social cohesion of the country's diverse ethnic and language groups. The conflict has brought national attention to urgent issues associated with this demand. If the government continues to fail to address this issue the country will continue to disintegrate. Under these circumstances people are likely to activate their traditional rights over their resources and refuse to release their natural resources especially land for development.

#### **4.6.6 Political Environment and Social Cohesion: Implication for Peacebuilding and Development**

The political environment is a key determinant of all aspects of development and the process of peacebuilding. In the Solomon Islands an increasing level of investment in the country is critical to economic recovery. For this to happen, the investment community must have confidence in the political environment of a country. Sadly, the political history of the Solomon Islands has not been conducive to either investment or private sector development. The Solomon Islands is rated as a very high risk for investment because of the ongoing fragile political situation. There is no guarantee of consistency in government policy and the rule of democracy has been manipulated for ministers' political gains.

Likewise, the diverse ethnic spread and traditional groupings throughout the country remains a challenge. Unifying such a diverse population has been a challenge for successive governments as this ethnic diversity was the root cause of social unrest experienced in the country. This remains a great risk to investment and development in the country.

## **4.7 Economy**

The state of the economy is an important consideration in post-conflict reconstruction. A prosperous economy could provide for the needs of its citizens. In contrast, a weak and stressed economy cannot adequately provide for the needs of the population. In the case of the Solomon Islands, the economic base has been limited to a few export commodities which were vulnerable to external factors such as price volatility, weather conditions, conflicts; and so on. The economic issues that gave rise to the conflict in the Solomon Islands are crucial in peacebuilding and development as discussed in the following sections.

### **4.7.1 Pre-conflict Economic Context**

The Solomon Islands is one of largest island nations in the Pacific. As such, in comparison to other Pacific Island countries the Solomons is well endowed with natural resources. It relies heavily on agricultural commodities both for consumption and export. Yet, the use of these resources has been unsustainable and is consequently being depleted, thus casting doubt on the economic prosperity of the country.

The Solomon Islands is one of the poorest nations in the Pacific with per capita GDP estimated at US \$541 in 2002. There have been signs of economic progress since independence in 1978, but economic performance and economic growth has been disappointing and has not kept pace with population growth or inflation (Moore, 2004). Economic activities are largely dominated by export-oriented agricultural production such as plantation and agricultural products; commercial fishing and logging. Since independence in 1978, aid has been a dominant feature of the economy.

In the period 1990-1996 the Central Bank of the Solomon Islands reported a rapid export boom of round logs. During this period log export income more than doubled in value: from SI\$307 million in 1992 to SI\$658 million in 1996 (Central Bank of Solomon Islands, 1996). This dramatic increase in export and government revenues was at the expense of sustainable logging. As a result by the mid-1990s the log exports were estimated to be more than double the sustainable rate and in less than 15 years this natural resource would have been completely exhausted (Dauvergne, 1998). This means that the revenue from log exports was unsustainable and the government at that time was advised to control spending. The government's failure to heed this advice resulted in the inevitable debt crisis in 1995. Therefore, the government was unable to service its interest payments on local

and foreign loans (Cnossen, 2000). If the government had been responsible during this period, a better fiscal policy would have been in place to utilise the large increase in wealth in the mid-1990s.

#### **4.7.2 The Economy during the Conflicts**

As a result of the debt crisis, the government's careless financial management took a toll on the civil servants. From late 1996 into 1997 civil servants' salaries were not paid on time. Hence, there was increasing pressure from the people for a change of government. Thus, the Solomon Islands Alliance for Change (SIAC) government won the election in August 1997 and the late Bartholomew Ulufalu'u was elected as the Prime Minister. The SIAC administration was committed to sound policies of reform and was implementing some of its reform programmes when the ethnic conflict erupted at the end of 1998. Amidst the conflict the fiscal deficit was respectably limited to 2.6 percent of the GDP in 1998 and 1999 (Cnossen, 2000). At that time the Asian crisis affected the country's log export revenue, which led to a collapse of around 10 percent in GDP in 1998. Nevertheless, the SIAC government mandated a lower export duty to enable logging companies to operate profitably at lower prices. This fiscal measure enabled an increase in log exports in 1999 compared to 1998 (Central Bank of Solomon Islands, 1999). When the conflict escalated the production and export of palm oil was shut down and the government incurred a loss of SI\$50 million in security related expenditures (Central Bank of Solomon Islands, 2000).

The SIAC Government imposed a two-year wage freeze (1998-1999) on the public sector as a measure to limit spending. It also instituted a 20 percent devaluation of the Solomon dollar in December 1997. The SIAC's policy and structural reform was short-lived as the SIAC Government was ousted by the Malaita Eagle Force (MEF)-led coup on 5 June 2000 and was replaced by the Sogovare led-government. At the time the conflict forced major industries on Guadalcanal to close, contributing to the slow economic activity. The growth in the labour force outstripped the growth in wage-employment.

In December 2001 the country went to the polls and the Kemakeza Government came into power. This government was the first government to serve its full term in office. However, little was achieved during its term. One of the notable economic features of the Kemakeza Government was that the budget was continuously depleted through unnecessary claims and compensation. This situation weakened growth in the local economy which also resulted in a further devaluation of its currency. All these factors put pressure on the government because it could no longer finance its institutions and other basic social services. The weakening of the economy forced the government to

seek external assistance to meet the needs of the country. The Taiwanese Government came to the rescue and pumped millions of dollars into the Solomon Islands in the form of grants and loans with another loan worth SI\$127 million (Kabutaulaka, 2000). Although the distribution of the budget was weak, a limited amount of funds were used to implement the peace process and other services. The use of funds in the name of peacebuilding was the subject of criticism because a substantial amount was corruptly claimed as compensation for lost property.

### **4.7.3 Post-conflict Economic Recovery**

The Solomon Islands economy is showing signs of recovery after the ethnic conflict. The recovery was attributed to the arrival of the Regional Assistance Mission to the Solomon Islands (RAMSI) in July 2003. The early success of the mission was notable in restoring peace and disarming the militants. However, one of the arguments is that:

Restored peace and tranquillity however, will only last if the economy grows sufficiently rapidly to fulfil the aspirations of the people. (Chand, 2003 p. 29)

To this end resuscitating the economy must begin by enforcing fiscal prudence, clearing the public sector's arrears and reducing the national debt to sustainable levels.

In the first six months of 2003, the economy showed signs of recovery. Exports of round logs, cocoa, copra and fish were growing, with foreign reserves reaching US\$30 million, equivalent to two months of import cover (Hou, 2003). Hou attributed these gains to the improvements in law and order and some resurgence in international prices for exports. However, the economic position remains tight. Hou reported that in the period to June 2003:

- the budget deficit was SI\$43.3 million, equivalent to 8 percent of GDP
- public-debt level escalated above the level of GDP, reaching SI\$1.6 billion
- debt arrears rose to SI\$197.5 million. (Hou, 2003)

In 2004 the economic performance was generally positive. During this period the real gross domestic product (RGDP) grew by five percent; the fastest growth rate since the logging boom in the early 1990s (Central Bank of Solomon Islands, 2004). The Bank further highlighted that that the robust economic drive was the result of:

- increased prices in export commodities, boosting exports,
- improved law and order situation which gained investors' confidence,
- rise in donor inflows, and
- strong private sector activity

This positive growth in 2004 has resulted in the following tangible economic performances:

- increased total exports causing trade surplus of SI\$86.4 million,
- the service account deficit narrowed to SI\$70.0 million from SI\$198.2 million in 2003,
- the income account moved from a deficit balance to a SI\$38.3 million surplus,
- the level of external reserves rose to SI\$592.8 million, equivalent to eight months of imports of goods and services,
- the total net assets of the banking system increased to SI\$575.9 million compared to SI\$266.1 million in 2003, and
- the balance of payment registered a surplus of SI\$321.7 million. (Central Bank of Solomon Islands, 2004)

The major constraints to economic recovery were the poor state of infrastructure, the high cost of credit and the insecurity of property rights, including access to land for development purposes, inefficiency in public institutions and investment procedures and uneven application of taxation policies (Central Bank of Solomon Islands, 2004). These issues need to be forcefully addressed so that the growth process is sustained, thus improving the general standard of living.

The Bank revealed that RGDP grew by five percent in 2005. The growth is supported by agriculture, forestry, construction and strong support from development partners (Central Bank of Solomon Islands, 2005). At the launch of the Bank's 2005 report, the Bank's Governor said this is the third year of consecutive positive growth, which indicates that RGDP per capita has risen by two percent to over US\$650. The report, however, confirmed that it is still below pre-conflict levels and much lower than levels enjoyed by other Pacific neighbours.

The riot on 18 April, 2006 in Honiara was a setback to the recovery process. However, based on preliminary assessments by the Central Bank, the negative effects on the Solomon Islands economy would not be as severe as initially feared. According to this preliminary assessment, although losses to business, properties and employment, were serious, the short-to-medium term impact of the riot on the main macro-economic indicators will be insignificant.

The year 2007 recorded high growth that outstripped population growth and provided a very positive economic outlook. An estimated growth rate of 10.3 percent was reported, the highest in two decades (Central Bank of Solomon Islands, 2007). This was the result of a high level of investor confidence. All sectors of the economy showed much improved performance during the year. All the major commodities registered growth with the exception of fish, which recorded a 28 percent fall compared to the previous year. All other sectors showed positive contributions in terms of the GDP. The Bank further highlighted the following economic output for 2007:

- The agriculture sector, which accounted for 18.5 percent of GDP, rose by 21 percent mainly from palm oil products, copra and cocoa.

- In terms of production, copra rose by 31.2 percent, cocoa by 12.7 percent whilst palm oil and kernel registered a threefold and fourfold rise in outputs respectively.
- Log production remained the single major driver which reached a new record of 33.3 percent increase with the value of SI\$857.7 million. (Central Bank of Solomon Islands, 2007)

Despite the economic growth for 2007 domestic inflation remained high at 10 percent (Central Bank of Solomon Islands, 2007). This was the result of increasing international prices for oil and rice. This increase has significantly increased domestic prices, thus exerting depreciation on the domestic currency and weakening people's purchasing power as explained in section 4.7.4 below. In addition, such growth is unsustainable because the main export earner is log production and mature logs for harvesting are near depletion. This will affect the country's economy in the long term. To address this problem export earnings from other sustainable sources need to be boosted now.

#### **4.7.4 Livelihood Struggle**

The ethnic conflict and the 2006 riot have had serious impacts on the livelihood of the Solomon Islanders. Solomon Islanders with a lower income have suffered more because their purchasing power has shrunk significantly as local prices of consumer goods have rapidly increased. Rural people have been largely impoverished because the price of goods sky-rocketed in the rural shops, with most rural people unable to afford basic necessities. For instance, a 250ml bottle of kerosene now sells for SI\$5.00 and 1kg of rice is priced at SI\$7.00 to SI\$8.00 in most remote islands. These prices of basic goods are likely to continue to escalate.

After the riot in April 2006 many ordinary Solomon Islanders who were mostly shop assistants, security guards, truck drivers, and hotel and casino workers lost their jobs. It was estimated that 2,500 people lost their jobs. Assuming each worker on average supports ten other family members and relatives, it is probable that approximately 25,000 people mostly living in Honiara have had their circumstances reduced since April 2006. Many, if not all, of these 2,500 workers will remain unemployed for a long period. As unemployment increases, it may fuel future conflicts.

#### **4.8 Restoring Peace**

Between June 1999 and February 2001, certain reconciliation ceremonies were conducted and peace and cease-fire agreements were signed between the Solomon Islands Government and the conflicting parties. This section describes these ceremonies and agreements and examines how effective they have been in restoring peace.

#### **4.8.1 Public Reconciliation Feast (May 1999)**

In an early effort to broker peace, a government-funded public reconciliation feast was held in May 1999 at Honiara's cultural village. The ceremony began with a church service where reconciliatory prayers were offered. This was followed by a commendable exchange of traditional gifts. Traditional leaders from Malaita and Guadalcanal dressed in their traditional costumes exchanged traditional gifts of shell money and pigs. I attended the ceremony as an onlooker and it was very moving. However, the reconciliation speeches from the traditional leaders unexpectedly contained strange and unusual retaliatory language. Everyone who witnessed the occasion could sense both party's unforgiving spirit reflected in the leaders' address. As compensation, a cheque of SI\$100,000 was presented to both the Malaita premier and the Guadalcanal premier.

The reconciliation feast was traditionally correct. However, in a genuine traditional context, a reconciliation feast usually took place in the presence of those who were directly involved in any conflict. Similarly, traditional gifts were exchanged and the compensation paid had to be shared on the spot according to the nature of the crime committed during the conflict. The fabric of the *kastom* was violated in this ceremony as only the leaders were present while the militants were still skirmishing round the Guadalcanal plains and only an hour after the conclusion of the reconciliation feast, waves of GRA attacks on Malaitian settlements were reported to the north of the Guadalcanal plains.

The ceremony was culturally offensive when SI\$100,000 was presented. If the ceremony was aimed at brokering peace talks then an exchange of traditional gifts would have been more appropriate. Culturally, it is appropriate to pay compensation when the issues that gave rise to a conflict have been resolved. For the Government to make a compensation payment was objectionable as the Guadalcanal bona fide demands had still not been addressed at the time of the ceremony.

#### **4.8.2 Honiara Peace Accord (June 1999)**

The first peace agreement was brokered by Commonwealth Special Envoys, Sitiveni Rabuka and Ade Adefuye. At the signing of this agreement the then Prime Minister of the Solomon Islands, Bartholomew Ulufa'alu, for the first time publicly acknowledged that the root causes of the conflict included long-standing compensation demands by indigenous Guadalcanal landowners for the development of the national capital on their island, and for unresolved questions of land ownership

and squatting by migrant Malaitans, who form the largest group of workers employed by the government and private sectors in Honiara.

At that time the GRA had been disbanded but militant activities continued under the *Isatabu* Freedom Movement (IFM). The Honiara accord committed the government to addressing the concerns of the rural Guadalcanal population, restraining police operations against the IFM's predecessors, and also called on all members of armed political groups to disband, hand in their weapons and return to their home villages (Amnesty International, 7 September 2000).

The IFM members and their leader never attended any peace talks under the Honiara accord, nor were they ever a signatory to the accord. As such they were not party to the accords and thus did not feel bound by them. The Honiara accord failed to broker peace and violence continued to escalate.

#### **4.8.3 Townsville Peace Agreement (October 2000)**

The Townsville Peace Agreement (TPA) was signed on 15 October 2000. However, its implementation was only partially successful. Under the TPA, an early ceasefire was to become permanent. An Australian-led and funded International Peace Monitoring Team was tasked to receive and take possession of weapons surrendered under the TPA disarmament programme. The agreement set in place a provision for compensation for those affected by the conflict, and an inclusive, indigenous Peace Monitoring Council was established to monitor and enforce the agreement.

But when the TPA expired in October 2002, only the ceasefire had been maintained. The surrender of weapons was only partially successful. Little had been done to repair the damage to the fabric of the Solomon Islands society and government. There were also unexpectedly disastrous consequences from the compensation provision of the TPA. Many people including ministers in the government corruptly claimed large sum of moneys as compensation for their lost property. Thus the Australian Strategic Policy Institute observed that the long-term consequences of the conflict had if anything become more entrenched and corrosive as time has passed, and extortion in the guise of compensation claims had become a Solomon Islands growth industry (Australian Strategic Policy Institute, 2003).

#### **4.8.4 Involvement of Churches in Restoring Peace**

After the TPA expired, the absence of law and order still haunted the country. There were incidences of violence and intimidation by former militants especially in the weather coast area of Guadalcanal. Most parts of the country were relatively calm but the failure of IFM leader; Harold Keke to surrender his strong territorial hold of the weather coast made the area a no-go zone in 2002 to mid-2003.

In an effort to broker peace with Keke and his group, the Anglican Church of Melanesia sent out a team of its Melanesian brothers (*Tasiu*) to hold peace talks with Keke. In the history of the Church of Melanesia the mission of the *Tasiu* has been commended for converting heathen peoples and pagans to Christianity. Given such a respectable history, most Solomon Islanders were hopeful that Keke and his group would surrender to this team of *Tasiu*. Instead the hitherto untouchable *Tasius* were captured and brutally murdered by Keke's group. Around the same period, the MP for East Guadalcanal was murdered and ten *Kwaio* men on Malaita also disappeared mysteriously. Many Solomon Islanders believed these men were on a secret mission to capture Keke.

The churches have been a pillar of strength for many people who were victims of the conflict. However, many followers of the Anglican faith regarded sending the *Tasius* to broker peace with Keke's group as politically rather than religiously motivated. There was speculation at the time that the *Tasius* had been promised a substantial amount of money and other material gifts if they were able to broker peace and disarm Keke's group.

#### **4.8.5 Regional Assistance Mission to Solomon Islands (RAMSI)**

In July 2003, the Australian Government led a multilateral Regional Assistance Mission to the Solomon Islands (RAMSI). The assistance mission was in response to a request from the Solomon Islands Government for support in restoring the rule of law. Under the auspices of the Pacific Islands Forum, the regional multilateral organ, more than 2000 police and soldiers from many member countries landed in the Solomon Islands with a mandate to reinforce and uphold the legitimate institutions and authorities in the Solomon Islands, and ensure respect for the Constitution and the implementation of the law. RAMSI's first goal was to reinstate law and order. The presence of RAMSI in the country hastened the return of the rule of law and consequently investor confidence was restored and donor activity recommenced. By December 2003 MEF and IFM camps were withdrawn.

A year after the RAMSI operation began almost all guns had been surrendered and the strategy was highly praised for restoring law and order in the country.

While RAMSI's effort in restoring peace was applauded by many Solomon Islanders, the long-term future stability of the Solomon Islands as a sovereign state remains an important consideration. A sovereign state requires more than law and order to be re-established as Moore (2004 p. 213) argued "Has RAMSI applied an expensive band-aid to the nation's wounds which in the long term will not heal? An intervention that only restores law and order will fail." The issue of RAMSI has been a contested subject in the Solomon Islands. However, it is highlighted in this section as one of the peace-restoration initiatives.

In the next section, post-conflict reconstruction is discussed and the role of RAMSI in the post-conflict era is examined in terms of how the mission is contributing to the long-term development goals of the Solomon Islands.

#### **4.9 Post-Conflict Reconstruction: Challenges and Peacebuilding**

Before discussing the peace-building initiatives as a way forward to achieving lasting peace, broader challenges in the post-conflict reconstruction must be examined. Peacebuilding is interwoven with broader challenges. Thus, failure to address the broader issues could affect the success of peacebuilding programmes. To this end, this section first examines the broader post-conflict challenges before specific peacebuilding initiatives are highlighted.

##### **4.9.1 Broader Post-conflict Challenges**

As in most post-conflict environments one of the key challenges is improving governance. The foci for essential actions to improve governance in post-conflict reconstruction include: (i) improving the management of government financial resources by aligning priorities and resources allocation, (ii) improving the efficiency and productivity of public enterprises through better disclosure and performance monitoring, and (iii) improving the financial knowledge and advocacy skills of civil society groups so as to keep governments and public officials accountable for their use of resources and the results they achieve (Mellor & Jabes, 2004).

In the Solomon Islands, as revealed in most of the sections of this chapter, practices of good governance deteriorated before and during the conflict, leading to the country being termed a 'failed

state'. Corruption was widespread in the country during the conflict. The political system in the Solomon Islands proved incapable of stemming corruption and establishing political stability. Although law and order has been restored broad challenges remain in the post-conflict situation such as issues of governance and social and economic development. Political leadership from within the Solomon Islands must be committed to addressing these issues. Failure to do so could mean that external intervention will be deemed necessary to maintain the governance and political stability of the country.

#### **4.9.2 RAMSI in Post-conflict Reconstruction**

The existence of RAMSI in the post-conflict era has been the subject of debate among critical Solomon Islanders and foreign analysts. Many ordinary Solomon islanders believe that if RAMSI leaves waves of crisis will arise again. The question is how long RAMSI will maintain law and order in the Solomon Islands while the issues that ignited the conflict are still not being addressed. As Kabutaulaka argued:

... foreign intervention, while useful in the short term, does not offer an easy solution to internal problems. It might create a quasi-functioning state that is able to restore order ... but without addressing the underlying causes of unrest ... the risk is it will create a culture of dependency. (Kabutaulaka, 2000)

As discussed in section 4.7, the underlying causes of the conflict are deep-seated traditional issues of land and compensation. These are the real issues that are important in the post-conflict reconstruction and peacebuilding in the Solomon Islands. The process of peacebuilding as a pre-requisite to nation-building cannot advance if these issues are ignored. The danger is that the longer these issues remain unresolved the more likely it is that resentment will build up.

The services of RAMSI can be well utilised in post-conflict reconstruction if local Solomon islanders are part of the intervention, particularly when traditional issues are being dealt with. Foreign intervention without local input cannot solve complex traditional issues. It is important that RAMSI reduce its military operation as the longer armed military officers patrol the streets of Honiara the more a culture of guns is instilled in the youth. This can only undermine traditional means of conflict resolution. The civil component of RAMSI must take a leading role in the post-conflict reconstruction of Solomon Islands. This would include the services of civil engineers to build and repair bridges, roads and other infrastructural amenities. However, when this issue was raised by a

Parliamentarian, RAMSI objected that these activities were beyond the scope of the mission (Waipora, 2008).

For the last 30 years Solomon Islands has survived through band-aid development. There have been waves of political instability and economic crisis. If RAMSI is going to have a positive impact on the development of the country, now is the time to engage in “deep intervention” as suggested by T. Anderson (2008). For the Solomon Islands, deep intervention would include healing the real development wounds of the past and not merely providing a band-aid through the maintenance of law and order. Such sentiments were also echoed by Sodhi who stated that “RAMSI has concentrated its efforts on peripheral problems and ignored the real constraints to growth ... agriculture is the key ... without land surveys, registration and long term leases there can be no progress ... without an economic growth outlook ... RAMSI has no exit strategy” (Sodhi, 2008). And as Anderson (2008) further added, it is “doubtful that RAMSI carried sufficient political will for such deep intervention.”

The longer RAMSI remains in the Solomon Islands in the absence of deep intervention the more likely it is that a new set of problems will arise that are detrimental to peacebuilding. In the city of Honiara many residents are feeling the negative economic pinch of RAMSI’s presence. Maebuta (2007) has revealed that many locals are moving to squatter settlements because they can no longer afford the high monthly house rentals in the city. The *Solomon Star* on 16 January 2007 reported that:

... any economic gains since RAMSI’s arrival in July 2003 were confined to and are urban-based, creating a bubble economy – a bubble which can burst at any time as it is at the mercy of politics. In real estate, for example, the rental market has gone through the roof in Honiara in the last three years – with a three-bedroom dwelling now fetching an average rental of SI\$15,000 a month. As it is, the rental market is now out of reach for Solomon Islanders. Major employers including the Government are finding it hard to secure reasonable accommodation for its employees. A SI\$5,000-a-month rental was considered excessive only three short years ago. Not anymore. Such a price is now at the bottom end of the rental market. (Solomon Star, 2007)

This economic scenario provides evidence to substantiate one of Anderson’s critical analyses about RAMSI:

... the ‘aid caravan’ in Honiara since 2003 has also brought with it a number of common and highly resented features that we could collectively characterise as ‘aid trauma’. These comprise: an inflationary ‘enclave bubble economy’, failures in human and institutional capacity building and relative deprivation. (T. Anderson, 2008 p. 9)

Anderson’s arguments are not mere political and academic analyses. This study supports his arguments because the issues he has raised are of great value to the long-term development of the Solomon Islands. And to achieve this in the post-conflict reconstruction era, the Solomon Islands

needs a culturally appropriate deep intervention beyond the limits of maintaining law and order. It was in the context of some of these issues that a motion to pave the way for a review of the Facilitation of International Assistance Act under which the Regional Assistance Mission to the Solomon Islands operates was passed in Parliament on 24 July 2008. The motion mandated the Solomon Islands Foreign Relations Committee to find ways in which RAMSI can develop programmes according to the aspirations and plans of the Solomon Islands (Solomon Islands Broadcasting Corporation, 24 July 2008). Given the issues raised in this section, it will be interesting to know what the committee's final report will determine for RAMSI's future.

#### **4.9.3 Ministry of National Unity, Reconciliation and Peace**

The Ministry of National Unity, Reconciliation and Peace was established in 2001 as a means to broker reconciliation and peace in the ethnic conflict. The ministerial functions include: peace and reconciliation, post-conflict rehabilitation, truth and reconciliation programmes and national unity programmes. Following the ethnic conflict, reconciliation and peace were established through the provision of a peace and restoration fund. The Fund which ran from 2000-2004 mainly concentrated on rebuilding schools that had been burnt down during the ethnic crisis. In the post-conflict era many of the reconciliation and peace initiatives which were undertaken received mixed reactions. However, this did not deter the government from pursuing the peace process in the 'Happy Isles.' In the 2008 national budget the government allocated SI\$5 million for national reconciliation and peace programmes. Of this amount, more than SI\$3.3 million was for the truth and reconciliation process and SI\$700,000 for promotion of national unity and peace with SI\$500,000 allocated to training workshops and seminars for leaders to deal with conflict and prevention of violence. Four-hundred and fifty thousand dollars were allocated for the promotion of peacebuilding and partnerships and networks (Ministry of National Unity Reconciliation and Peace, 2008). These national peace programmes were aimed at bringing together different sectors of Solomon Islands communities. Educational initiatives such as seminars and workshops were designed to forge the coming together of communities who were in conflict a few years ago. Their communities could mend broken relationship through their participation and interaction in peace seminars and workshops. However, the outcomes and effectiveness of these peacebuilding programmes are yet to be evaluated.

#### **4.9.4 Truth and Reconciliation Commission**

The Solomon Islands Truth and Reconciliation Commission (TRC) is a commission officially established by the Solomon Islands Government in April, 2009. It has been formed to investigate the causes of the ethnic conflict that gripped the country between 1997 and 2003. The Commission is the first of its kind in the Pacific Islands region. The purpose of the TRC is to address the trauma experienced by people during the conflict. The members of the TRC began hearing testimony from witnesses, victims and perpetrators of the conflict in March 2010.

The Solomon Islands TRC is a replica of the truth commission model employed in South Africa but there is no common ground between the two countries that determines the adoption of this model in the Solomon Islands. Unlike South Africa, the Solomon Islands is a small and community-oriented nation. While the overarching application of a truth commission is a valid undertaking, what remains to be tested in the Solomon Islands TRC is whether retributive and restorative justice takes on different meanings in small communities. The other peculiarity of the Solomon Islands TRC is that amnesties were established before truth-telling and the majority of the perpetrators had been brought to trial and imprisoned. Such a mismatch opens up further areas of debate regarding the realities of the truth-telling process in the Solomon Islands. The question that remains is how can the TRC meaningfully contribute to peacebuilding? Most Solomon Islanders have argued that inviting victims and perpetrators to testify in public hearings has not brought about true reconciliation because in the culture of the Solomon Islands truth-telling is only able to bring about reconciliation and healing if the process is concluded with traditional rituals. In the absence of these traditional rituals, the TRC hearings are likely to re-open old wounds and breed new resentments.

#### **4.9.5 The Role Churches play in Peacebuilding**

Christian churches are one of the influential organisations of civil society in the Solomon Islands. About 95 percent of the population is affiliated to the Christian faith: 34 percent belong to the Church of Melanesia (Anglican), 19 percent are Catholics, 17 percent South Seas Evangelical Church (SSEC), 11 percent United Church and 10 percent Seventh Day Adventist (SDA) (Stanley, 1993). Along with these mainstream churches, the charismatic and Pentecostal churches, the Jehovah's Witness and the Bahai faith are also active in the country. Over the years some Solomon Islanders have converted to the teaching of Islam. In almost every village throughout the country there is either a church building, or a church leader. The village daily routines begin with Morning Prayer

meetings and end with evening prayers so that churches have tended to be more influential in daily life than the state.

The Anglican Church made use of its influence in peacebuilding when it embarked on peacebuilding initiatives. The Anglican Communion News Service (2008) reported that from 28 April to 1 May, 2008, about 90 members of the Church of Melanesia met for a four-day provincial consultation in Honiara, the Solomon Islands on the theme: "Healing Past Hurts: A way forward for the Church of Melanesia" in the Church's Ministry of Reconciliation and Peacebuilding.

The Consultation agreed on seven key areas for a reconciliation and peacebuilding ministry in the Church of Melanesia in the Solomon Islands: Healing Ministry, Mediating Ministry, Reconciliation Ministry, Marriage and Family Ministry, Rebuilding and Strengthening Christian societies in post-conflict areas, seeking justice for suffering people, and developing structures for coordinating, prioritising and implementing each ministry's programmes (Anglican Communion News Service, 2008).

Vital programmes to spearhead the church's peacebuilding process included a family-based training centre for livelihood on the Weather Coast of Guadalcanal, surveys to acquire more information on those affected by the violence, programmes for displaced Malaitans, a ministry for former militants, memorial services for those lost, and further training for members of religious communities and others, particularly in the area of trauma-counselling and conflict resolution.

This consultation was the beginning of the church's healing process. Such a gathering was able to bring together conflicting parties in the spirit of their faith. It enabled church members who had been separated for many years to see each other again and share their stories of suffering and resurrection.

While it is too early to judge the success of the church's involvement in the peacebuilding process, it is sufficient to ascertain that churches are an important organisation in civil society and can have a powerful impact on the way people think. Therefore, it is to the state's advantage to support the churches in their peacebuilding programmes. However, it is important to ensure that such undertakings by the church are not politically motivated.

#### **4.10 The Place of a Peace Curriculum in the Context of the Solomon Islands**

The aim of this section is to examine the place of a peace curriculum once the pertinent issues discussed in the previous sections of this chapter have been consolidated. To begin with, the inequitable distribution of development benefits, the harsh economic situation and recurring political crises have weakened the sovereignty of the state, resulting in the social disharmony experienced over the last 30 years. Successive governments, in the political history of the country have been unable to exert a long-term solution to counter this social dilemma that continues to threaten the sovereignty of the country. While the present peacebuilding initiatives are credible, they have insufficient standing to forge long-term impacts. It is against this context that this study envisages a peace curriculum as one of the long-term strategies capable of uniting such a diverse population and creating a united future for the Solomon Islands.

Secondly, *kastom* as a social and traditional foundation of the Solomon Islands was deliberately manipulated in the conflict to advance the personal and political interests of particular individuals. In this regard, the present status of *kastom* has been diluted and offers little hope for social reconstruction. If this misuse of *kastom* is not addressed now, there will be no platform with respected social and traditional values available for future generations. This issue has given critical edge to the peace curriculum; particularly its potential to reconcile breaches of *kastom*. After reconciliation, a formal peace curriculum that is culturally appropriate in today's post-conflict reconstruction and for a peaceful Solomon Islands in the future could be designed.

Thirdly, the context within which RAMSI is operating is dramatically changing. Therefore, the mission needs to widen its scope of operation in order to be responsive to local realities. To this end, this study envisages the aid facilities of RAMSI as providing a deep intervention strategy to engage the services of foreign and local curriculum experts to develop a formal peace curriculum for secondary schools in the Solomon Islands.

There is no legal provision for the development of a formal peace curriculum as a long term peacebuilding initiative in the new Truth, Reconciliation and Justice Bill. However, curriculum development is a key function of the Ministry of Education and Human Resource Development (MEHRD) which can submit a concept paper for cabinet approval. Once cabinet approval is sought, development of a peace curriculum can commence as the Education Act provides the legal framework for curriculum development in the country. While this process will take some time the integration of peace topics into the school curriculum has already begun and can pave the way for the development of a fully fledged peace curriculum in the future.

Finally, in the Solomon Islands education system the teaching of cultural knowledge and practices were not emphasised in the school curriculum. This is attributed to the fact that the education system has been academically oriented. As the ethnic crisis was rooted in indigenous and cultural issues, it was realised that indigenous knowledge, skills and practices need to be integrated into the school curriculum. The integration would lead to appreciation of Solomon Islands culture and its importance in sustaining peace.

#### **4.11 Conclusion**

This chapter has described the context of the conflicts, peacebuilding and development in the Solomon Islands. With the aim of situating the place of a peace curriculum as a long-term peace building initiative, the chapter has argued that geographical isolation, manipulation of culture, precarious economic growth, political instability and the post-conflict reconstruction programmes have offered little hope for a peaceful and united Solomon Islands in the future. In consolidating these contextual issues, this chapter concludes that a secondary school peace curriculum occupies a critical place in creating a stable future for new generations of Solomon Islanders. The gaps in the peacebuilding process which are detrimental to lasting peace were identified as weak national identity, diluted *kastom* and peripheral and short-term intervention strategies. These gaps form the contextual framework that guides the development of a culturally inclusive peace curriculum for Solomon Islands secondary schools.

The issues discussed in this chapter and the critical features of a peace curriculum as examined in Chapter Two are used in Chapter Five to investigate the current curriculum policy and practice in the Solomon Islands.

## CHAPTER 5

### INDIGENOUS CONFLICT AND PEACEBUILDING IN TEMOTU NENDO

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#### 5.1 Introduction

The Solomon Islands has a diverse culture with differing approaches to mediating and resolving conflicts and various mechanisms for peacebuilding. Therefore, as a case study, this chapter provides a discussion of the indigenous context for conflict and peacebuilding through the cultural lens of *Temotu Nendo*. In terms of the thesis as a whole, this chapter is the foundation to the fourth research question, which asks how adequately are indigenous-based peace practices and perspectives reflected in the peace component of the secondary school social studies curriculum. In-depth analyses of this question are presented in Chapter Six and Seven. However, this chapter sets the context within which an integration of peace education into school curriculum sits. As explained in Chapter Two, a culturally inclusive curriculum is one that is selected from within the culture of a society (Lawton, 1975; Thaman, 1993). Such a curriculum would thereby be relevant and aid meaningful classroom learning. The context presented in this chapter examines whether there is a link between the critical features of a peace curriculum (Chapter Two) and the actual teaching of the curriculum as presented in Chapter Seven. The analyses and implications as presented in Chapter Eight contain syntheses to fill the gaps between the theory, the indigenous peacebuilding context and the actual classroom delivery of the peace curriculum. Following this brief introduction there are five main sections of the *Temotu Nendo* profile: the origin of peace, the main sources of conflict, conflict mediation and resolution strategies and peacebuilding mechanisms for teaching and learning peace.

#### 5.2 Data Collection

Information on the traditions of *Temotu Nendo* was gathered by interviewing village elders during fieldwork. The interviews were conversational and reflective as elders pondered on their life experiences and events that they encountered growing up in their community. For instance, when asked about the traditional dynamics of conflict and peacebuilding, the elders would usually tell a story of what they witnessed in resolving traditional conflicts. It is through their stories that I was able to identify the indigenous perspectives for conflict and peacebuilding in *Temotu Nendo* as discussed in this chapter. The profile data was obtained from analysis of relevant documents.

## 5.3 Profile of Temotu Nendo

### 5.3.1 History

*Temotu Nendo* has a profound history of conflict and peace. Initially, the Spanish explorer Alvaro de Mendana discovered and named the Solomon Islands on his first voyage in 1568 (Ministry of Provincial Government and Rural Development, 2001). Mendana returned in 1595 and entered a bay in *Temotu Nendo* which he named Graciosa Bay (Ministry of Provincial Government and Rural Development, 2001). According to the key indigenous informants, Mendana decided to establish his colony in Graciosa Bay, but was prevented from doing so because of a number of factors. First, the climate was very hot and humid and caused great discomfort. Secondly, there was an open conflict with the *Temotu Nendo* natives, resulting in the murder of Chief *Malope* by Mendana's soldiers. Third, tropical illnesses, probably malaria, began to take their toll. Many people died, including Mendana himself. As a result the settlement on *Temotu Nendo* was abandoned on 18 November 1595 (Ministry of Provincial Government and Rural Development, 2001).

The other notable event in the history of the island was the arrival of Christian missionaries. The entire Temotu province was evangelised by the Anglican Church. Of the Anglican missionaries, the most notable and significant figure in the Anglican community in the province was Bishop John Coleridge Patterson—the first Anglican Bishop of Melanesia. Bishop Patterson made a number of visits to the Solomon Islands between 1856 and 1871 on the mission vessel—the Southern Cross. His last visit was in 1871 when he met his death on *Nukapu* Island outside *Temotu Nendo* (Ministry of Provincial Government and Rural Development, 2001). A native Nukapuan clubbed him to death and Bishop Patterson's remains were buried at sea.

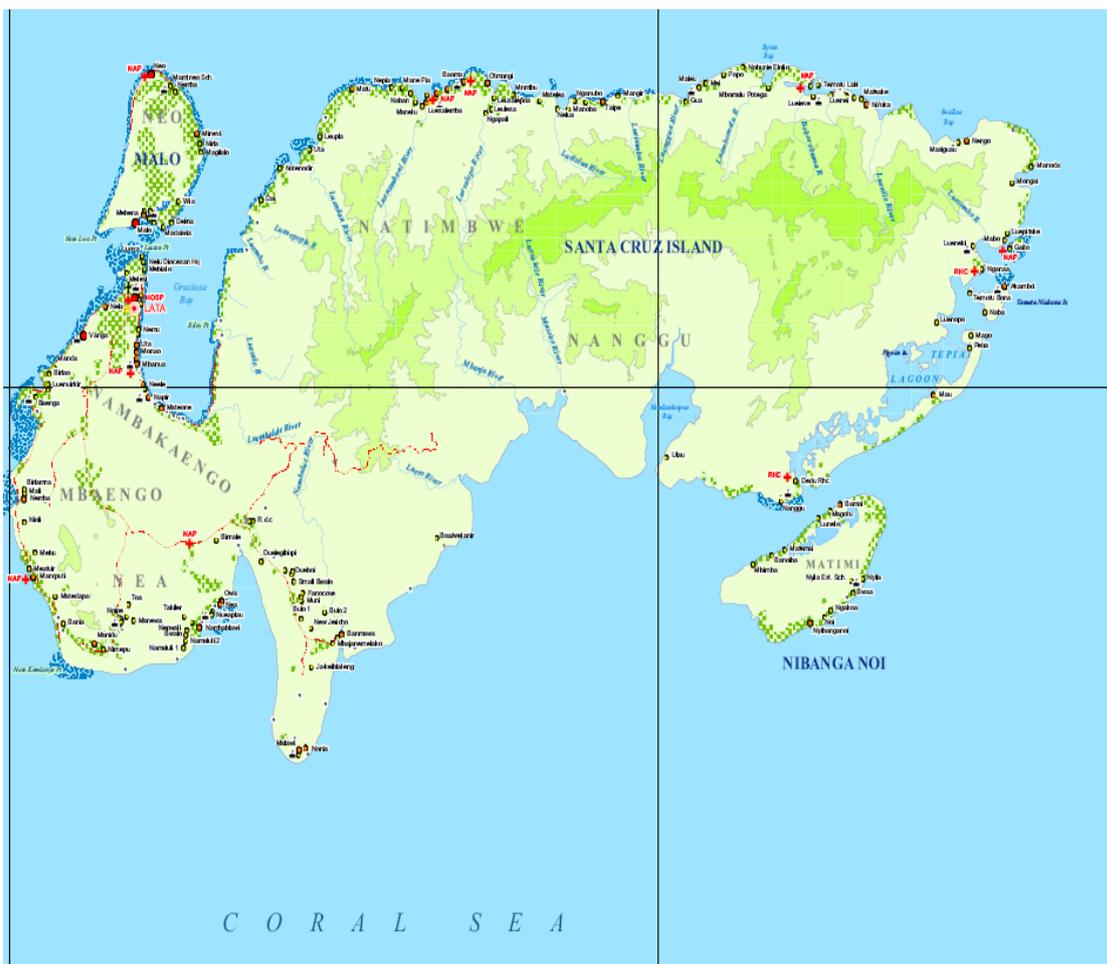
There was a link between the Mendana conflict and the death of Bishop Patterson. In the Mendana conflict there was no reconciliation and as a result the Bishop's arrival was perceived by the islanders as retaliation for Mendana's death.

### 5.3.2 Demography

*Temotu Nendo* is the native name for an island in the Temotu province which is also known as Santa Cruz Island on the world map (Figure 5.1). It is the largest island in the *Temotu* province and is the location of the province's headquarters. Located at the eastern tip of Solomon Islands, the population of *Temotu Nendo* is composed of both Melanesians and Polynesians. The Melanesians who are indigenous people of the island form the majority of the population. Migration and resettlement in

the last three decades has meant that a number of migrants from the province's small outlying islands are now living on *Temotu Nendo*.

The 1999 population census recorded 18,912 people in Temotu Province, which represents 4.6 percent of the population of the Solomon Islands with the majority of the population living on *Temotu Nendo*. The average annual population growth rate in the province from 1986 to 1999 is 1.9 percent, lower than the country average of 2.8 percent (Solomon Islands Government, 1999).



**Figure 5.1: Map of Santa Cruz (*Temotu Nendo*)**  
 Source: Department of Lands, Housing and Survey, Honiara

### 5.3.3 Maintaining Peace in times of Natural Disasters

The island is highly vulnerable to tropical cyclones, coastal flooding, earthquakes, tsunamis, and volcanic eruption. It has an average vulnerability to droughts and a low vulnerability to river flooding and landslides. Cyclone activity increased during the period 1970-2000. From the late 1980s the island has become a breeding ground for cyclones. Fortunately, some of the most

devastating cyclones that formed over *Temotu Nendo* moved away either southwards and affected Vanuatu or eastwards and affected Fiji. The cyclone season is from November to April. Given its vulnerability to natural disasters, in the last 50 years the island has experienced 22 cyclones, 12 earthquakes, six tsunamis, two droughts and four volcanic eruptions (Ministry of Provincial Government and Rural Development, 2001). These natural disasters have devastated much of the physical infrastructure. For instance, an earthquake in 1982 caused extensive damage to *Luesaleba* Provincial Secondary School classrooms and to the wharf at *Nangu*, causing the wharf to sink seven to eight feet underwater (Ministry of Provincial Government and Rural Development, 2001).

Like other cultures in the province, the *Temotu Nendo* culture has adapted to natural disasters in order to maintain peace. Breadfruit is deliberately preserved by drying to feed the islanders when natural disasters strike the island. The dried breadfruit is called '*Bo*.' This adaptation to disaster through cultural practice is of paramount importance to the inhabitants because they can relieve and sustain themselves without relying on the government for food supplies in times of natural disasters.

In processing the *Bo*, the breadfruit is first harvested and roasted over an open fire. Once the breadfruits are cooked they are left over night. The next day, the skin is peeled off using kitchen knives. The seeds and stalk are then removed and the fleshy part sliced into small cubes. The cubes are placed on a wire bed built over an earth oven or an air drier and heated. In the heating process, it is important that heat and not smoke comes from the oven or drier. The presence of smoke causes the breadfruit slices to blacken and gives them an unpleasant odour. Heating is continued until the slices become dry, hard and crunchy when chewed. When the heating process is completed, the dried cubes are then called *Bo* and placed in a basket made from coconut leaves and sealed with dried leaves to avoid moisture entering and causing the *Bo* to go mouldy. The baskets of *Bo* are then stored over the fireplace of the house to preserve them. Today people preserve *Bo* in air-tight containers or plastic bags.

#### **5.3.4 Leadership and Communalism as a Platform for values for Peaceful Co-existence**

In *Temotu Nendo* and its neighbouring islands, the 'Big Man' system of leadership is in place. In these societies the 'Big Man' is often referred to as the chief. The 'Big Man' is often chosen by consensus by the community. The choice is based on certain criteria like leadership qualities, good character, and ability to talk and settle tribal disputes, proven ability for community welfare and in some cases, material wealth.

In both localities, only men can take on the role of a chief or Big Man. The overall responsibility of the Big Man is to ensure that the community over which he rules exists peacefully. In most societies nowadays, the Big Man and even the chief are not as highly respected as previously. The diminishment of their traditional role as the overseer of cultural norms and overall well-being of the community has resulted, to a certain extent, in deteriorating moral standards and relationships among community members.

The cultural practice of living in extended families, lines, clans and tribes is a significant feature of the communities in *Temotu Nendo*. This cultural practice forms the social fabric of the community and ensures societal stability and peaceful coexistence. It gives people a sense of identity and oneness and has a significant bearing on issues such as land and ownership of other resources.

It is the entire extended family, line, clan and/ or tribe and not the individual who owns the resources. Therefore, decisions regarding any kind of development have to come from the entire cultural group and not from particular individuals. Deviation from this approach has been the cause of most of the conflicts within the cultural group and can lead to fragmentation and instability of the society.

Churches play a very important role in the lives of the people in the community. They help give people a sense of belonging, they unite, counsel, and direct people, thereby enabling them to live in harmony with one another. Churches are also central to nurturing positive attitudes, values and virtues, and in reconciling warring parties so that peaceful coexistence is maintained between the different cultural groups within the island. These attributes are important for any development and underpin a secure and stable society.

#### **5.4 The Origin of Peace**

The origin of peace in *Temotu Nendo* has a lengthy history. According to the legendary history that has been passed on through generations, *Temotu Nendo* descendents originated from two tribes called *noubu* and *noubebla*. *Nou* means tribe or clan while *bu* and *bebla* are names of fish. It is believed that when the *bu* and *bebla* were washed ashore they were transformed into human beings. The *bu* became a man and the *bebla* turned into a woman. They married and their children populated the island. When the *bu* was transformed into a man, he had a war club on his shoulder and the woman *bebla* had a *tibir* (climbing robe) on her head. The war club signifies that every citizen of the island should respect their culture. Failure to abide by the cultural norms could result in a tribal war.

This instils fear of cultural norms and fear of cultural norms regulates the citizens' behaviour and their everyday living in the community. It also signifies that men are in charge of protecting their tribe and are at the forefront in tribal wars. The *tibir* speaks of provision. *Temotu Nendo* people depend very much on fruit trees as staple food and women are adept at climbing fruit trees to feed their families. Because women's role is largely to provide for the family, the *Temotu Nendo* culture treats women with dignified respect. This treatment is based on the belief that if men are killed in tribal wars, women must shoulder the social responsibility of taking care of the children.

### **5.5 Main Causes of Conflicts in *Temotu Nendo***

The most common cause of conflict in *Temotu Nendo* is dispute over land. As with many Melanesian societies, *Nendo* people value land and therefore to relinquish their land for development has presented a major problem. Almost all the land on the island is in customary-ownership and large-scale resource development is often made difficult by this land tenure system. It does not mean that *Nendo* islanders do not want land-based development on their customary land, but to them, the economic value of land as a commodity has no place in their traditional value of land. Traditionally, land is of great significance and indeed the most valuable resource. Its religious and traditional significance makes it the most highly valued heritage of the whole community.

Land is not individually owned but is usually owned by the clan or tribe. However, the customary ownership of land was changed at the time of colonisation when the concept of individual ownership with the right to sell land was quickly introduced by the British administration. This has ignited a great many conflicts on the island as individual ownership of land has over-ridden tribal ownership.

Similarly, land disputes were fuelled by manipulative practices. In this generation, many *Nendo* islanders have lost the ancestral boundaries to their land. This has become the centre of conflict and traditional politics. Traditional elders frequently lay claim to land boundaries which can be verified by their knowledge of oral traditions and legitimate ownership of different portions of the land on the island. However, when traditional politics becomes the main player, oral traditions can be manipulated to legitimise ownership of land. Therefore an elder who demonstrated a definitive knowledge of large areas of land may on the one hand become traditionally powerful or on the other hand be able to manipulate the community.

The second common source of conflict is the marriage arrangements. *Temotu Nendo* has a culture of arranged marriage. However, this practice has been violated by the younger generation. Today, the

arrangement for marriage comes after a love relationship has been established between a boy and a girl through *na kwami nanga olva* (escaping with a girl). It is a very serious issue in *Temotu Nendo* culture for a boy to fall in love with a girl without paying the bride price and in many cases this has resulted in violent conflict. This is because the culture values the girl as a form of traditional investment. The more daughters in the family the more bride prices will come to that family. The bride price is currently valued in *Temotu Nendo* at between SI\$5,000-SI\$10,000 and ensuring the virginity of a girl before marriage is likely to attract a higher bride price. This is one of the reasons why conflict arises.

In similar fashion, the girl's family want to get the best return they can from the bride price as it will be distributed according to the order of the mother's bride price. Bride price is ranked according to the amount of money each person contributes. For instance, if John gave SI\$600 as the highest amount in Tim's bride price, John's contribution would then be ranked as number one in the bride price order. Therefore, Tim's first child would be named after John in living memory of his SI\$600. When one of Tim's daughters marries first place in his daughter's bride price would be given to John.

## **5.6 Traditional Conflict Mediation and Resolution Strategies**

### **5.6.1 Mediating and Resolving Violent Conflicts**

In pre-colonial days mediating and resolving violent conflicts involved two key strategies. The first strategy was the use of red feather money. During traditional warfare, women usually put red feather money on their head and they danced with it to the opposing warring party and rolled the money down the bows of any warriors in the front line. Once the red feather money was in the possession of the opposing party, they dropped their weapons and sat down to negotiate a peace settlement. When a woman is dancing with the money towards the opposing party, warriors are forbidden to shoot or kill the woman. This is because the death of a woman peace-broker in *Temotu Nendo* culture results in deadly retaliation. This retaliation is called *tepiti*. It is a hidden spiritual war that usually wipes out an entire village. It is believed that women in *Temotu Nendo* are respected as occupying a secret place in the community and their involvement in peace-making has yielded successful outcomes.

The second strategy was generally used in conflicts where there were a number of deaths. The first step involved the use of red feather money as explained above. Once the woman peace-broker handed over the money, both parties had to sit down and count the number of deaths in their camp.

If one of the parties had fewer deaths, that party had to offer a 'peace child' to compensate the death shortfall on their side. The intention was for the other warring party to ritually kill the peace child to equalise the number of deaths in each camp. However, in most cases, the life of the peace child was usually spared by a *bonie* (traditionally wealthy man). The *bonie* usually paid off the life of the peace child with rolls of red-feather money, a portion of land and other traditional gifts. He would then adopt the child.

### 5.6.2 Mediating and Resolving Less Violent Conflicts

*Temotu Nendo* culture has various traditional strategies for conflict mediation and resolution to deal with less violent conflicts. The first is called *naniki nga vea*—cutting or extinguishing a conflict. This strategy operates today using a certain amount of cash depending on the nature of the conflict. Sometimes *naniki nga vea* cannot be undertaken by those who are directly involved in the conflict because they may not have the money to do so. In this case, a third party usually comes to the rescue and foots the bill for *naniki nga vea*. As in resolving violent conflicts, a *bonie* usually come to the rescue to pay the required amount.

The second step is called *dalu nolonga*. This signifies that once the conflict has been extinguished it is time to resolve the conflict by talking. This process is preceded by cash compensation. Although the mediation talk involves a hurtful exchange of words, it is normally allowed to take place so that all the anger can be expressed and dissipated.

The third step is called *na'amwi tenga nalonga*. This connotes resting the conflict in peace. At this stage the conflict is resolved by exchanging compensation between the parties. A portion of the compensation is usually given to the community for disturbing the *nowe* (peace) in the community. The last ceremony of the *na'amwi tenga nalonga* is chewing of betel nuts and everyone joining in chatting and joking as if nothing has happened—signifying the *nowe* is restored.

### 5.6.3 Mediating and Resolving Marriage Conflicts

In marriage-related conflict mediation and resolution the strategy is different. Escaping with a girl before the marriage arrangement has taken place can fuel violent conflict so resolution of such conflicts must follow the procedures for any violent conflict as described in 5.6.1. On the other hand, arranged marriages and secret boy-girl love relationships are dealt with in a different manner. If a father wants to arrange for his son's bride or knows that his son is in a secret love relationship with

a girl, he has to step in before the issue turns violent. The father would ask a mediator to go to the girl's parent. In an effort not to disturb the community *nowe*, the mediator carries out the mediation during the night. At midnight the mediator comes to the girl's parents; as he comes closer, he sings a traditional song softly and gently, signalling to the girl's parents that he would like to enter their home. At the door, the mediator drops to his knees and crawls into the house. As the girl's father comes out to receive him he presents him with a compensation called *dalu nangla tonga* that traditionally signifies that the trespassing crawl has a respectful intention. When the girl's father accepts the *dalu nangla tonga* the mediator can offer another mediation compensation called *dalu navianga*. This denotes 'wanting to ask.' Upon the father's acceptance, the mediator asks if the father will allow his daughter to be engaged to the boy. The girl's mother would then whisper the news to her daughter. According to traditional protocol, if the girl cries it means that she accepts the offer. This is followed by the mediator's presentation of an engagement token called *dalu namakinga*. The girl's cry can symbolise sadness at leaving her parents. On the other hand, if the girl has been in a secret love relationship with the boy, the cry is a cry of joy as her love dream is now fulfilled. If the girl refuses, particularly if she is not in a love relationship with the boy an hour of silence is required as respect in saying no. In this case, the protocol of *dalu nangla tonga* and *dalu navianga* would cover the boy's shame so that the girl's parent cannot fabricate any gossip later. Similarly, the mediation of the arrangement in midnight signifies that no one in the community knows what has transpired so as to maintain *nowe*.

### **5.7 Peacebuilding Mechanisms for Teaching and Learning Peace**

There are three common traditional settings where the principles of peace are observed or taught to younger generations on *Temotu Nendo*. The first setting is in the *madei*. The *Madei* is a store house of traditional wisdom, knowledge and practices. The village elderly men usually congregate in the *madei* and teach the younger generation about the *kastom* of *Temotu Nendo*. Similarly, village conflicts are mediated by the elders in the *madei* as this setting is traditionally built to contest the shooting of arrows in any traditional warfare.

The *madei* has a rectangular fire place in the middle to warm elders and to light their smoking pipes. In any gathering, it is the protocol that the *madei* is supplied with betel nuts so that elders are entertained by chewing betel nuts while they mediate conflicts. After a conflict is resolved, the elders reiterate the principles of peace while appropriate traditional compensations are paid. When the compensations are distributed to the conflicting parties, the mediators in the presence of all the

people highlight the significance of the compensations and their value in maintaining *nowe* in the community.

When men and boys are sitting in the *madei*, with their elders, women are not permitted to ask their sons or husbands to come out. The traditional significance of this is that in *Temotu Nendo kastom*, men are earmarked to *nata tongam* (earn income) so while they are congregated in the *madei* they are learning ways of earning an income from their elders. Thus, women's interruption to the *madei* proceedings is traditionally believed to be followed by a curse when the husband or son attempts to exercise his skill in earning an income.

The second setting is in the *nova* which is a traditional dancing circle for the *nelo* dance. In this setting, younger generations learn the art of peacemaking through traditional songs. The *nelo* is performed under various themes including, tribal war, violent conflict, love inflicted conflict, peace, justice and reconciliation. The duration of the *nelo* dance is determined by the magnitude of what is being celebrated in the dance. For instance, *nawo nga alue* is a *nelo* dance that is to pardon people who have been party to conflicts resulting in bloodshed and deaths. Hence, *nawo nga alue* is a celebration to overcome sorrow for lost loved ones. This type of *nelo* dance may take three days and two nights. It usually culminates in a very big celebration where traditional feasting lasts for the duration of the dance. The common themes for the songs usually involve surrendering, repentance, and reconciliation, forgiving and forgetting. The protocol for the *nelo* dance is that if you have a loved one who has died from an illness or been killed as a result of a conflict, you are not allowed to participate in any *nelo* dance as a mark of respect for the loved one who has passed away. This tradition is called *na aba nga nayo* (paralysing the legs). However, it is acceptable to sit at the side of the *nova* and take part in the singing without any dancing motions. When the *nawo nga alue* is performed those who are observing *na aba nga nayo* must hire another person to dance the traditional *nelo* ornaments on their behalf. This is akin to re-initiating those who are observing the *na aba nga nayo* into the mood of the *nelo* dance and celebrations.

The third setting for inducting young *Temotu Nendo* islanders is observing the procedure of peace in *naonga nao duka* (collection of the bride price). In *Temotu Nendo* the *nao duka* (bride price) literally means the 'devil's head.' This term signifies that the hurtful interpersonal conflict it is necessary to undergo before the bride price is paid to seal the marriage is likened to that of devil's making. The boy's parents collect the *nao duka* and they invite the girl's relatives to come and see and approve it. Sometimes both parties come with burning grudges against one another so they meet in the *nao duka* in a threatening frame of mind. After an exchange of bitter feelings, the *nao duka* mediator

reconciles the two parties and once the girl's party has approved the *nao duka* they are invited to *na mua leblanga*—eating together with the boy's party while food packages are organised for them to take home. Their take-home food packages are ranked and received by the girl's party according to the *nao duka's* ranking. For example, if Terry contributed the third highest amount of money in a *nao duka*, he will have to prepare a take-home food package for the person who will receive that position when the girl's party distributes the *nao duka*. This is called *nate labunga* (partnering) as when the boy's party hands over the *nao duka* to the girl's party, the take-home food packages will be reciprocated by the girl's relatives. Once the traditional formalities are concluded, a date for the traditional marriage ceremony is set where the boy's relatives will hand over the *nao duka* to the girl's relatives. The *nao duka* mediator normally outlines the practices and traditional values that must be strictly observed before the *nao duka* is handed over to the girl's relatives. This usually takes the form of a strong warning because sometimes prior to the handing over ceremony, people may fabricate gossip that could ignite pre-marriage conflicts and dissolve the *nao duka*.

On the day of the handover, the *nao duka* is marched to the girl's home under the command of *nat tepu* (blowing a conch-shell). At the door of the girl's home, the conch-shell is still blown until *nat topu nanikito* (stopping the blowing of the conch-shell) a sum of money is given to the blower. The girl's relatives then receive the *nao duka* and reciprocate with the *na mua leblanga*—eating together and giving take-home food packages to the boy's party. Before the girl parts from her parents after handing over the *nao duka* she is dressed in new clothes and traditionally decorated by the boy's relatives. This is to signify that she has been bought and is ready to leave her parents. Prior to her departure the mediator conducts an initiation ceremony showing how the girl should conduct herself morally so that she does not bring disrepute to the boy's relatives.

Historically arranged marriages had no honeymoon and took effect immediately after the *nao duka* was handed over. The boy remained in the *madei* for about a month and his wife lived with her husband's parents. This period was to allow the boy to be initiated by the elders into the art of manhood while his new wife was trained by the elderly women into the art of motherhood. This initiation period ensured that dependence on parents was cut off so that the new couple would be able to manage their own life.

At a later date, the girl's party has to again reciprocate the *nao duka* by giving a traditional pork feast. The total amount in the *nao duka* determines the number of pigs that should be killed for the feast. For instance, a SI\$8,000 *nao duka* normally requires slaughtering of eight pigs.

It is evident that resolving marriage conflicts through the means of *nao duka* is traditionally effective as it involves a great deal of give and take. There are many reconciliatory mechanisms that help to cement the unity between the boy's and the girl's relatives. This tradition is actively alive today and continues to be practised for future generations.

## 5.8 Conclusion

This chapter has shown how peacebuilding practices can be applied in a context-specific situation. Although the integration of peace education into the school curriculum is founded on generic principles of conflict and peacebuilding, there are culturally specific practices that cannot be applied in all cultures. It is this understanding that warranted the examination of *Temotu Nendo* indigenous conflict and peacebuilding practices. The conflict and peacebuilding practices in this culture are rooted in the island's socio-cultural profile and are the origin of its peace. This gave rise to *nowe*, a concept of peace likened to the calmness of the sea or the ocean. *Nowe* as the fabric of peaceful co-existence in *Temotu Nendo* dictates the strategies whereby violent and less violent conflicts can be mediated and resolved. The two common causes of conflicts are land dispute and marriage problems. In the past, women were instrumental in brokering peace in violent conflict through the use of red feather money. Peacebuilding mechanisms in less violent conflicts involved the traditional procedures of *naniki nga vea*—cutting or extinguishing conflict and *dalu nolonga*—let us talk to resolve the conflict. Specific to mediating and resolving marriage conflicts are the procedures of *dalu nangla tonga* —the trespass crawl, and *dalu navianga*—wanting to ask and the engagement token called *dalu namakinga*.

In terms of teaching and learning the principles of peace, *Temotu Nendo* has well-established traditional mechanisms. They are the *madei* the store house of traditional wisdom, knowledge and practices, the *nova*—the traditional dancing circle for the *nelo* dance and the *naonga nao duka* (collection of the bride price). The discussion of indigenous conflict and peacebuilding in *Temotu Nendo* throws light on the cultural context of teaching and learning the principles of peace. For the integration of peace education into the school curriculum to be culturally relevant, this chapter has implications that could guide the teaching of the Solomon Islands secondary school peace curriculum. These implications are analysed in Chapter Eight.

There are pertinent policy issues with regard to the development and implementation of the curriculum. The development process and the details of the implementation of the peace education curriculum are described in the next chapter.

## CHAPTER 6

### CURRICULUM POLICY

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#### 6.1 Introduction

This chapter describes the features of the present secondary school curriculum in the Solomon Islands in response to the second research question which asks *what are the features of the current secondary school curriculum in the Solomon Islands?* To this end the chapter describes the current policy framework as outlined in the *National Curriculum Statement* (Ministry of Education and Human Resources Development, 2008). Where applicable, references are also made to other relevant policy documents. The context of the curriculum policy presented in this chapter forms the basis for the identification of the critical features of the integration of peace education into the secondary school curriculum for Years 7-9.

The 'official curriculum' as spelt out in policy documents differs from the 'actual curriculum' that is taught in classrooms. The features identified in this chapter are regarded as representing the 'official curriculum' only. The critical features of the 'actual curriculum' with respect to the secondary school social studies curriculum (Years 7-9) as taught in the classroom are described in Chapter Seven. Features of the curriculum that is pertinent to the integration of peace education into the secondary school social studies curriculum as identified in Chapter Six and Seven are further analysed in Chapter Eight. The combined features which constitute the critical features of the integrated peace education curriculum are compared to those examined in Chapter Two and to that of the indigenous peacebuilding context presented in Chapter Five.

This chapter is comprised of seven main sections. The first section sets the background of the Solomon Islands curriculum policy. In the second section, the process of curriculum development and dissemination is described. This is followed by the curriculum framework and design. The next sections discuss the stages of curriculum implementation and highlight some of the major challenges encountered by those involved in the development and implementation process. The chapter ends with a critique of features of the country's curriculum policy.

## 6.2 Policy Background

Over the last 30 years since independence, the Solomon Islands has undertaken a number of reforms to its school curriculum. The reason for these reforms was to make the curriculum relevant to the needs of the learners and the country as a whole. Among these reforms, the key challenge of balancing the academic/general schooling and the teaching and learning of practical skills, values and attitudes still remains. Numerous reports have pointed to the need for a 'mixed mode' curriculum, with a balance between academic achievement and skills-for-living but so far these recommendations have only been partially implemented.

One of the first attempts to make the secondary school curriculum relevant was in 1973. In this year a review of the entire school system in the country was undertaken. As a result of this review, a report entitled *Education for What?* recommended some key reforms to make the provision of education relevant to the needs of the country (Bugotu, 1973). It was envisaged that a practical and skills training should be the core curriculum of the two-year New Secondary School system. This reform was implemented in 1977. It was designed to equip students with the necessary skills to generate a rural income. However, the initiative was short-lived as people in the country favoured an academically oriented curriculum with the specific intention of gaining a white collar job. In 1980s the concept again emerged in the Provincial Secondary Schools (PSS) curriculum. The aim was to expand the number of years of basic secondary education (Forms One-Three) and offer vocational subjects. However, over the years the PSS system expanded to offer Forms Four to Six but with more emphasis on academic subjects.

In the 1990s the search for a relevant curriculum re-emerged under the banner of the Community High School (CHS) and was implemented in existing primary schools. The original aim for establishing CHSs was to strengthen the link between the school and the community by way of teaching subjects and skills needed in the community. The number of CHSs has dramatically increased over the years and today there are about 120. Most CHSs offer secondary education beyond Form Three and again place greater emphasis on academic education.

The failure of these curriculum innovations to achieve their original aim of providing relevant education, questions the approach taken to initiate and implement these innovations. According to Maebuta (2008), "it appears that there was no wider consultation on the relevance of the innovations so when it was implemented most parents rejected it and they pushed for more academic-oriented education. Had consultations were part of the initiation process, parents would have understood clearly what the programme has to offer and accepted the programme" (p. 96).

Youth unemployment in the country was blamed on the increasing number of secondary school dropouts. As a result, the search for a relevant curriculum was redirected into the concept of Rural Training Centres (RTCs). This occurred in the mid-1990s when the RTCs were supported by EU funds. However, I reported that although the RTC curriculum is relevant in terms of providing skill training, it lacks practical learning of the skills required in vocational subjects (2006).

The failures of these past curriculum innovations have raised critical questions as to what went wrong and how it might be addressed. In its search for answers to this question, the Solomon Islands Government commissioned a study to look into overhauling the country's entire education curriculum. This study released its findings in 2008 in a report titled: *National Curriculum Statement*. The broad curriculum policy in this report is:

This National Curriculum Statement is an outcome of the Education Sector Investment Reform Programme (ESIRP) which began in 2004. The Education Reform has emphasized education for life, through which relevant knowledge, skills and attitudes can be acquired by pupils. The learning opportunities offered will enable learners to live in harmony with others and with their environment and to prepare for adult life and making a living. (Ministry of Education and Human Resources Development, 2008, p. 5)

It is against this curriculum policy framework that the integration of peace education into the secondary school social studies curriculum was conceived. The curriculum framework upon which this integration is designed is described in the next section.

### **6.3 The Process of Curriculum Development and Dissemination**

The development of any school curriculum in the Solomon Islands is centralised at the Curriculum Development Centre (CDC) in the Ministry of Education and Human Resources Development (MEHRD). The process of curriculum development and its subsequent dissemination is participatory and involves teachers, curriculum development officers, academics and other experts. The curriculum, syllabi and teaching and learning materials are developed by CDC, which employs Curriculum Development Officers (CDOs) in each major subject for both primary and secondary school curricula. These officers work through Subject Advisory Committees (SAC) in both primary and secondary curriculum development for each subject. These are practising teachers in the capital city and lecturers at the School of Education in the Solomon Islands College of Higher Education (SICHE). After a curriculum is developed, in-service workshops are held at the provincial level to further discuss and obtain feedback on the syllabi before they are finalised. As far as possible, teaching materials are trialled in and around Honiara and Guadalcanal schools or elsewhere before

being finalised. In this way, it is hoped that teachers will feel ownership of the syllabi and learning and teaching materials, as they have had an input into their production. In-service workshops are also held to assist all teachers to use the newly developed syllabi and teaching and learning materials. These are usually held on a cascade basis in which teachers are trained centrally or regionally and then pass on their training to others at the school level.

While this process of curriculum development is perceived as participatory, there is a need to seek greater input from other important stakeholders. In the integration of peace education into the social studies curriculum, some degree of consultation with stakeholders was sought prior to designing the content of the curriculum. However, as confirmed by the Social Studies Working Group, those people who were consulted were not keen to contribute to the development of the curriculum. Their reluctance was due to the fact that curriculum design is a technical task for which they do not have the required skills.

## **6.4 Curriculum Framework**

### **6.4.1 Legal Framework**

The Education Ministry, through its CDC, is responsible for the development of the curriculum as a whole, as well as all syllabi and learning and teaching materials. All subject syllabi and prescribed text books for primary and secondary schools must be approved by the Ministry, on the recommendation of the National Curriculum Advisory Board (Ministry of Education and Human Resources Development, 2008). The curriculum materials are at present supplied free to all schools, although schools may purchase their own supplementary materials if they wish. The centralisation of curriculum development is reflected in the Education Act (Solomon Islands Government, 1996) and the National Education Action Plan 2007–2009 (Ministry of Education and Human Resources Development, 2007b). The plan states that, for primary schools “curriculum development will remain centralised within the Ministry of Education” (p. 38); “control of ... secondary curriculum is centralised under the Ministry of Education through the Curriculum Development Centre” (p. 55).

The policy of centralisation for both Primary and Secondary school curricula is also reflected in the Education Act as follows:

#### **Part V: Curricula and Examinations:**

Clause 23: The curricula to be followed in all schools shall be approved by the Minister, following submission to him of such curricula by such committee or committees as he authorizes to examine or draw up curricula on his/her behalf.

Clause 24: In all schools the language or languages to be used as the medium of instruction shall be that or those prescribed by the Minister, either generally or specifically.

Clause 25 states “the Minister may by notice in the Gazette declare any book or publication to be unsuitable for use in the Solomon Islands schools and thereby prohibit its use. (Solomon Islands Government, 1996)

The review of the Education Act commenced in 2008 and may integrate the curriculum development for all levels of education including higher education. Within this legal framework, the integration of peace education into the social studies curriculum is built on the rationale that the curriculum provides:

an understanding about how people live and work together in society and emphasizes the changing nature of society as well as each person’s capacity to cope with these changes. It also explores important themes such as human migration, colonisation and independence, utilisation of the natural and physical environment for basic survival and improvement of life, conflict and peacebuilding, governance and leadership. It promotes cooperative learning and action as well as shared responsibility. (Curriculum Development Centre, 2007, p. 1)

#### **6.4.2 Philosophical Framework**

This section provides the philosophical framework underlying the curriculum, its principles, its approach, and the expected curriculum outcomes. This framework is used to guide each stage of the curriculum design, development and implementation process.

#### ***Guiding Principles***

The National Curriculum Statement specifies that the following principles should guide the curriculum process in the Solomon Islands:

1. Cultural and social values, traditions and beliefs. Teachers must take note of culturally sensitive issues, social values, religious and traditional beliefs that are practiced by various groups and be consciously aware of them. It is very likely that some classroom settings may pose a situation where there is a cultural, social or traditional barrier to a normal lesson plan strategy. Therefore it is recommended that teachers be consultative and be always on the alert to identify such barriers. The teacher must take a neutral position and should be able to take care of such situations without victimising the right of other learners to be correctly informed.
2. Controversial issues. Some topics within the various subjects of the school curriculum can be unacceptable to some religious or cultural beliefs. The teacher must collaborate with other teachers, and with parents and learners, to identify potential issues and plan how best to address a given situation...
3. Environmental and health education. It is now generally recognised that a major problem facing all countries is the need for action if we are to continue to sustain the natural environment in a condition acceptable to present and future populations. Health is also a major problem facing Solomon Islands. Therefore the curriculum should offer as many opportunities as possible to link what is being learnt to environmental examples and health issues and to practical activities in the local environment.

4. Practical skills. The curriculum must also put an emphasis on the development of practical life skills useful for all learners when they leave school. A basic principle underlying all learning and teaching should be 'learn by doing.'
5. Inclusive Curriculum. The opportunity must be provided for all learners to learn all subjects to their full potential. This includes learners who leave school after Basic Education as well as those who may eventually continue to study further...
6. Safety. Teachers are expected to take reasonable precautions to ensure the safety of themselves and all learners in their care...
7. Learning and Teaching with a practical focus. Learners understand ideas by carrying out practical work and investigations, and then reflecting on their experiences, in the light of their previous knowledge. They do this by participating in learning activities...
8. Literacy and numeracy. Literacy and Numeracy are two fundamental areas of competence that are required for effective functioning both in life and education ... (Ministry of Education and Human Resources Development, 2008, pp. 13-14)

### ***Outcome-Based Education***

One of the curriculum philosophies adopted in the Solomon Islands curriculum statement is that of Outcome Based Education (OBE). Using an OBE it is envisaged that the curriculum and syllabus of all subjects can be based on expected outcomes. Emphasis is placed on the learners learning and achieving the expected outcomes. In particular, this means learners should acquire knowledge, understanding, skills, values and attitudes which will be useful to them in later life. Using the OBE as the basis for the curriculum requires deciding the learning outcomes that learners will achieve before deciding the best methods with which to achieve these outcomes. The focus, therefore, is not on the content of particular subjects but on the knowledge, skills and attitudes which will be valuable to learners. In short, an OBE curriculum is learner-centred rather than subject-centred.

The secondary school curriculum is based on individual subjects each with its own syllabus. In implementing the OBE all subjects and their syllabi are written with the aim of contributing to achieving key learning outcomes. Similarly the writing of all resource books for both teachers and learners is guided by the key learning outcomes. The National Curriculum Statement identifies the following as key learning outcomes that should guide curriculum development at all levels of education in the Solomon Islands:

- Culture promotion-awareness of the Solomon Islands culture; in particular, the promotion of the concept of 'unity in diversity', the need for equity, and inclusiveness.
- Lifelong learning-realisation that learning is a lifelong experience; encouragement of innovation, creativity, and a positive view of learning after school.

- Ethics and good citizenship-development of positive, moral and ethical values, with respect to others, based on personal integrity and social responsibility, focused on values education, civics and citizenship.
- Peace and reconciliation-development of positive attitudes with the mind and heart to create peace, reconciliation and be able to live in harmony in a multi-ethnic diverse community.
- Technology-use of appropriate traditional and modern technology to improve community standards of living.
- Entrepreneurship-the development of entrepreneurial skills for making a living through initiative and creativity.
- Development of the whole person-development of the whole person including social, physical, mental and spiritual life of the individual, environmental and health awareness and good health practices. (Ministry of Education and Human Resources Development, 2008, p. 18)

These key learning outcomes determine the content and pedagogy of the subjects at each level of education in the Solomon Islands. This in turn projects a set of outcomes that could be achieved by each subject. When all the subjects achieve their expected outcomes, the outcomes for the entire curriculum will be achieved at each level. For instance, the junior secondary school social studies curriculum is aimed at achieving the following key learning outcomes:

- become informed, confident and responsible citizens who contribute in positive ways to their communities
- develop positive attitudes of pride, respect, acceptance, responsibility, honesty, caring, sharing and stewardship
- develop skills that promote good relationships in their lives ... (Ministry of Education and Human Resources Development, 2008, p. 23)

The achievement of these factors subsequently contributed to the overall junior secondary school learning outcomes. While all the subjects in the junior secondary school curriculum are aimed at achieving their stated outcomes, they also contribute to the base-level outcomes. As the Curriculum Statement outlined, by the end of junior secondary education learners should:

- acquire the information, knowledge and skills necessary for life and be able to apply these skills in new situations
- develop in all aspects of life: physical, mental, social and spiritual and be able to apply themselves well in each situation in life
- develop and display behaviour and attitudes which are compatible with the norms of the wider society in which they are to live ... (Ministry of Education and Human Resources Development, 2008, p. 20)

## **6.5 Curriculum Design**

On the basis of the curriculum framework described in the previous section, this section presents the design of the integration of peace education into the social studies secondary school curriculum. It includes the reasoning behind inclusion of the subject, the level of integration, syllabus structure, content, learning and teaching, assessment and the writing of the curriculum.

### **6.5.1 Rationale**

The syllabus for the junior secondary (Year 7-9) social studies curriculum as an official document specifies that the integration of peace topics into this subject has been officially approved. The integration is aimed at providing an understanding of how people live and work together in society and emphasises the changing nature of society as well as each person's capacity to cope with these changes (Curriculum Development Centre, 2007). The other key themes included in the syllabus are human migration, colonisation and independence, utilisation of the natural and physical environment for basic survival and improvement of life, conflict and peacebuilding, governance and leadership. It further envisages promoting cooperative learning and action as well as shared responsibility. By applying the cooperative learning strategies students would be inculcated with positive values such as a commitment to unity, good leadership and governance, maintaining a sustainable environment and respecting cultural differences. Harnessing these values in the curriculum could prepare students to live in a peaceful society.

### **6.5.2 Level of Integration**

The integration of peace education topics as outlined in the next two sections is regarded as crucial for the new Years 7-9 secondary school social studies curriculum. In the senior secondary school social studies curriculum the focus is more on studying the conflicts and wars with little or no attention to peacebuilding. Hence, this study focuses on the junior secondary school (JSS) social studies curriculum as it clearly identifies the peacebuilding topics that form the core of its revised curriculum. It is obvious that some aspects of peacebuilding are integrated across the JSS curriculum as highlighted in Table 6.1 below. This means that learning activities in these subjects have components of peace which later lead to 'a transferability of knowledge, skills and attitudes in real life.'

In this sense the integration of peace education into the curriculum is one of the primary means for effecting sustainable development in the country. Thus, the primary goal of the curriculum reform as enshrined in the National Curriculum Statement (Ministry of Education and Human Resources Development, 2008) is not merely to effect the integration of peace education into the curriculum but to transform the Solomon Islands into a peaceful society and develop a sense of common citizenship.

**Table 6.1: Form 1-3 (Years 7-9) Secondary School Social Studies Peace Strand Links with Other Subjects**

Subject	Year Level	Strand	Strand Theme	Link Description (Sub Strand)	Link with Social Studies Syllabus
Arts & Culture	10	Cultural Studies	Cultural studies	Language Living in Harmony with others	Year 9 Practicing Peace building
Christian Education	8	Christian Life within the community		Forgiveness & Reconciliation	Year 8 Practicing Peace
Science	7	Earth & Beyond	Earth & Beyond	Tectonics, Earthquakes, tsunami & volcano <i>with implications for maintaining peace in times of natural disasters</i>	Year 7 Volcanoes Earthquakes & Tsunamis <i>with implications for maintaining peace in times of natural disasters.</i>
	8	Earth systems	Earth systems	Climate and weather <i>with learning activities addressing peace through traditional adaptability strategies to changing climate and weather.</i>	Year 8 Climate and weather <i>with learning activities addressing peace through traditional adaptability strategies to changing climate and weather.</i>
Agriculture	7	Introduction to Agriculture.		Shifting cultivation. <i>This points to some aspects maintaining environmental peace through shifting cultivation.</i>	Year 7 Shifting Cultivation and its alternatives. <i>This point to some aspects maintaining environmental peace through shifting cultivation.</i>
English	7-9	<ul style="list-style-type: none"> <li>▪ Speaking or oral skills</li> <li>▪ Listening Skills</li> <li>▪ Reading and interpreting skills</li> <li>▪ Writing skills</li> <li>▪ Research in Library</li> </ul> <p><i>These skills are applied to resolving conflicts and practice peace.</i></p>			Year 7 -9 English skills and Language is used in learning of social studies curriculum contents <i>particularly in learning activities dealing with conflict resolution and practicing peace.</i>

Source: (Curriculum Development Centre, 2007, Secondary School Social Studies Syllabus for Years 7-9 p.10-11).

Note: *italic inserts* are the author's interpretation.

### 6.5.3 Syllabus Structure and Content

The content of the syllabus for Years 7 to 9 for secondary school social studies is structured according to a series of strands and sub-strands. There are five main strands: 1) *history of the Solomon Islands and its relations with the world*; 2) *governance and leadership*; 3) *environment and population*; 4) *resources & development*; and 5) *social issues and conflict resolution in the Solomon Islands* (Table 6.2). The integration of peace education into this curriculum is covered under the fifth strand which directly deals with social issues and conflict resolution in the Solomon Islands.

**Table 6.2: The Strand and Content Structure of the Social Issues and Conflict Resolution in the Solomon Islands**

Year	Semester	Strand 5	Strand theme	Sub-strand	Number of lessons
7	2	Social Issues and Conflict Resolution In Solomon Islands	Community and Social Conflicts	Community and Social Conflicts	7
				Process of Resolving Community and social Conflicts	6
				Gender Conflict	5
8	2		Social conflict	Social Unrest in Solomon Islands: 1999 – 2002 Solutions to the social Unrest in Solomon Islands	7 7
9	2		Peace studies	Understanding Peace Practicing peacebuilding	6 6

*Source: (Curriculum Development Centre, 2007, Secondary School Social Studies Syllabus for Years 7-9).*

Table 6.2 presents how the fifth strand is further divided into sub-strands in each year. The strands are further developed so that the learning outcomes, indicators and assessment tasks are specified according to each year. For instance, as indicated in Table 6.3, Strand 5 of Year 9 has the strand theme of peace studies and under this theme are two sub-strands of understanding peace and practising peacebuilding (See Table 6.2). The culmination of learning outcomes and indicators that learners should achieve in Year 9 are outlined in Table 6.3. The details provided for each strand could then guide the writing of relevant teaching and learning materials to aid the delivery of the curriculum. This process is discussed in section 6.5.4.

**Table 6.3: Detailed Structure of Strand 5 in Year 9**

<b>Subject : Social Studies Year : 9</b>		
<b>Strand 5: Social Issues and Conflict Resolution in the Solomon Islands</b>		
<b>Strand Theme: Peace Studies</b>		
This strand consists of two sub-strands. It aims to show that through peace studies learners will be able to understand and practise peace in order to promote peace in their own community/society.		
<b>Semester : 2 Sub-strand : Understanding Peace ( 6 Lessons)</b>		
<b>Learning Outcomes</b>	<b>Indicators</b>	<b>Suggested Assessment Event</b>
<b>Learners should:</b> <ul style="list-style-type: none"> <li>▪ Know some characteristics of national peace (k).</li> <li>▪ Understand the importance of respecting others to enhance peace (u).</li> <li>▪ Be able to dramatise Changes brought about by peace(s)</li> <li>▪ Have formed opinions about the best ways to maintain peace in the Solomon Islands (a).</li> </ul> <p>Note: The brackets after each Outcome refer to the kind of Outcome:</p> <ul style="list-style-type: none"> <li>▪ Know...(k)</li> <li>▪ Understand...(u)</li> <li>▪ Be able to ...(s)</li> <li>▪ Appreciate...(a/v)</li> </ul>	<b>Learners should be able to:</b> <ul style="list-style-type: none"> <li>▪ Identify characteristics of peace within one self and between friends and family members, clans, ethnic groups, and provinces in the Solomon Islands.</li> <li>▪ Identify how respect is demonstrated to individuals, to family members, to village elders, police and political leaders.</li> <li>▪ Dramatise changes brought about by peace in Solomon Islands.</li> <li>▪ Discuss the ability to tolerate and respect differences.</li> <li>▪ Explain the different meanings of peace in traditional and contemporary Solomon Islands.</li> </ul>	<b>Learners should:</b> <ul style="list-style-type: none"> <li>▪ Explain at least three ways in which peace may be maintained in their communities</li> </ul>

Source: (Curriculum Development Centre, 2007, Secondary School Social Studies Syllabus for Years 7-9, p. 77)

#### 6.5.4 Writing the Curriculum Materials

Prior to the writing of the social studies Years 7-9 curriculum, a national curriculum workshop was conducted in 2004 and 2005 to solicit ideas from the teachers on how to improve the school curriculum at all levels. Apart from the national curriculum workshop other stakeholders were consulted. The Ministry of National Unity, Reconciliation and Peace (MNURP) was also consulted for advice on the peace education strand of the social studies curriculum but no feedback was received. Transparency Solomon Islands was the only organisation that provided an input into the governance and leadership strand. The feedback and the input were then used to write the syllabus for the

subject. The actual writing of the syllabus and the curriculum material was undertaken by the Subject Working Group (SWG). The group was comprised of social studies teachers and lecturers from the SICHE's School of Education. The written material was moderated by the SAC.

As the members of the SWG are full-time teachers and lecturers, they could only write a portion of the required materials. Therefore, the bulk of the writing was done by the CDOs with a few chapters contracted out to experts in the field. When the draft materials were completed the SWG came together and edited the draft for content consistency before professional editors checked the final draft.

### **6.5.5 Learning and Teaching**

The philosophy and principles guiding the design and writing of this curriculum were largely learner-centred. As such, learning and teaching should be based on a learner-centred and problem-posing approach (Ministry of Education and Human Resources Development, 2008). Therefore learners should be active participants in the learning process, while the teacher facilitates the process. Learning activities should enable learners to discover information and develop skills for themselves, rather than passively dictated by the teacher. The pedagogy of the learner-centre approach is one of the core components of the teacher training workshops on how to teach the new social studies curriculum. Some of the methods used in the learner-centred approach as outlined in the National Curriculum Statement include:

- problem posing
- discovery
- experiments
- personal or group research
- demonstration
- practical activity
- questioning
- discussion
- group work
- role play and drama
- excursions
- fieldwork
- peer teaching
- brainstorming (Ministry of Education and Human Resources Development, 2008, pp. 40-41)

Peace as a practical, lived skill fits well with these learning and teaching methods. How this is translated into real classroom learning is discussed in the next chapter.

### 6.5.6 Assessment

As outlined in the example in Table 6.3 above, assessment tasks are focused on learning outcomes in the syllabus. Learners are aware of what is being assessed, the assessment techniques being used, and the indicators of achievement as an ongoing process. The social studies syllabi assist with reporting on learners' achievements. Every sub-strand has indicators for assessment. These show whether or not the learner has achieved the expected outcomes. Each sub-strand of the social studies syllabus also presents at least one example of an assessment event. These assessment events can be used to build a report on a learner's achievement over time. An example of a competence-based assessment record for Years 7-9 social studies is shown in Table 6.4.

**Table 6.4: Sample Assessment Record**

Sample Report Record: Year 7

Strand	Semester 1					End of Term Test	Semester 2					End of Term Test
	1	2	3	4	5		1	2	3	4	5	
<b>Assessment Event**</b>												
<b>Name</b>												
Judy	A	PA	NA	A	A	65	A	A	A	A	NA	79
Martin	NA	PA	A	A	A	42	NA	PA	PA	PA	NA	35

\*\*Assessment events should be described in this column.

A = achieved

PA = partially achieved

NA = not achieved

Source: (Ministry of Education and Human Resources Development, 2008, p. 44).

As shown in Table 6.4 assessments in social studies, as in other subjects, are continuous. Hence, the continuous record of achievement as shown in the sample (Table 6.4) acts as a report card for an individual learner. This record is also used to evaluate the effectiveness of the learning and teaching methods.

At the end of Year 9 all learners have to sit for the Year 9 National Examination. This national assessment is based on four subjects: English, Mathematics, Science and Social Studies. This assessment is used for selection into Year 10.

## 6.6 Curriculum Implementation

### 6.6.1 Training Workshops

Prior to implementing the curriculum in the classroom, awareness and feedback workshops were conducted around the country. In 2006 an awareness workshop was conducted for the Education Authorities followed in 2008 by a series of teachers' workshops around the country. Due to financial constraints four provincial workshops were not conducted and Temotu province was among them. When I interviewed the social studies teachers in Temotu about the new social studies curriculum, they responded that they had no knowledge of the curriculum and had not seen a draft copy.

The aim of the workshops was to inform teachers about the new curriculum and solicit their feedback. In the workshops the teachers were trained how to use the curriculum materials. Specific areas of attention included the format of the syllabus, format of the curriculum and criteria for writing the material. After the workshop, the teachers were given a copy of the draft curriculum to scrutinise. It is likely those provinces that were not included in the workshop, would face some difficulties in teaching the curriculum. These difficulties were likely to arise because of the teachers' unfamiliarity with the outcome-based approach upon which the curriculum was designed.

### 6.6.2 Evaluation

The draft of the curriculum was evaluated by the SAC members, teachers and other outside experts. After their evaluation of the curriculum they submitted their written feedback to the subject working committee who were to address some of the identified weaknesses. Analysis of the feedback reveals that the draft curriculum was comprehensively evaluated, including aspects of the content that needed to be addressed according to each strand. However, the overall evaluation of the curriculum stressed some concerns as well as encouraging comments. These are summarised below according to the years:

**Table 6.5: Overall Evaluation of the Social Studies Curriculum by Years**

Year 7	Year 8	Year 9
resource materials must be provided to teach the syllabus trained teachers needed to teach the syllabus well can we use other assessment other than one recommended in syllabus if not enough? time is limited although	agree with this syllabus clear/very understandable need few changes in leadership system and governance to consider	agree with new syllabus content well organised syllabus content and topics makes social studies more interesting syllabus is very good and relevant need in servicing of teachers before use of new syllabus

<p>approach is student centred need in servicing teachers before new curriculum is used</p>		<p>rivers and stream &amp; sea and coastline be optional for situations where relevant resource materials /equipment available before use of syllabus all Teachers needs to be trained before use</p>
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*Source: (Curriculum Development Centre, 2008b, social studies curriculum for years 7-9 evaluation report, pp. 10-14).*

It is interesting to note some of the concerns raised in the evaluation of the curriculum. These comments provided the framework for improving the curriculum to make it relevant to the needs of the learners as well as to the overall context of schools in the Solomon Islands. This study has followed through with the implementation of the curriculum in the classroom and the result of the ways in which these evaluations worked to improve classroom learning is presented in Chapter Seven.

### **6.6.3 Trialling the Curriculum Materials**

Once the feedback from the evaluation had been incorporated the curriculum materials were trialled in and around Honiara and Guadalcanal schools. The trials were aimed at identifying areas of improvement as they emerged in practice. The trials were to have been conducted in pilot schools around the country but unfortunately a lack of resources prevented this. Given this difficulty, it was envisaged that participation of the teachers in the training workshops would be adequate for improving the curriculum. After trialling the materials the curriculum was finalised. The input from the teachers in terms of trialling the materials and constructive feedback in the evaluation are believed to have rendered the curriculum relevant to the needs of the learners and the context of the country.

### **6.6.4 Final Approval**

As discussed in Section 6.4.1, the curriculum is an aspect of education that is centrally controlled by the Ministry of Education. As part of this central control, once materials had been revised through the curriculum development process and the final draft had been completed, the Minister of Education had to approve the curriculum, on the recommendation of the National Curriculum Advisory Board, before it could be taught in schools (National (Ministry of Education and Human Resources Development, 2008). After the Minister's approval, the curriculum materials were printed and disseminated to the schools. At present the materials are supplied free to all schools. Also there may be approved supplementary materials that schools may purchase if they wish.

### 6.6.5 Teaching the Curriculum in the Classroom

The syllabus and the teacher's manual are provided as a guide for individual teachers to develop their own learning activities in their classroom. This is known in the curriculum literature as School-Based Curriculum Development (SBCD). This largely involves developing meaningful lessons that are suitable to a particular school context and related to achieving the stated learning outcomes. In planning the lessons and implementing them in the classroom, the teacher has to be guided by the curriculum principles as highlighted in Section 6.5.2. Central to this level of curriculum development are the issues of *cultural and social values, traditions and beliefs and controversial issues*. In terms of teaching conflict and peace-related topics, there are issues that could be sensitive particularly to students who were victims of the Solomon Islands ethnic conflict. Addressing such issues during the planning stage of the lesson helps teachers minimise any negative repercussions.

As the curriculum is developed, it will be implemented in the classroom in phases according to specific years. In 2008 the production of the curriculum materials for Year 7 was completed and supplied to schools for implementation in 2009. The subject working group will then compile the materials for Year 8 in 2009 for implementation at the start of school in 2010. The same will be done for Year 9. This means that by 2011 the new social studies curriculum for Years 7-9 will be taught in all secondary schools in the country.

### 6.7 Major Challenges

It is obvious that the curriculum development in the Solomon Islands is a difficult exercise with many challenges that may hinder the process. An interview with the social studies working group reveals that their work as curriculum writers for the subject has been an ongoing and rewarding challenge. The group identified four major challenges in the development and delivery of the curriculum.

First, the CDOs were teachers by profession and the members of the SWG are practising teachers. They confirmed that they lacked curriculum development and writing skills. They bring with them their experience of teaching a curriculum but converting this experience into developing a curriculum requires a totally different set of skills. Learning from their experience of writing a curriculum they concluded that being a good teacher does not mean that one can also be a good curriculum writer. This problem was addressed through a curriculum technical advisor contracted to the Solomon Island Curriculum Project. The advisor has been conducting a series of workshops on

capacity building in the areas of curriculum writing to equip CDOs and teachers with writing skills related to curriculum design.

Secondly, lack of funds has been an ongoing problem for the CDOs to implement their work programmes. For instance, there are four workshops that are yet to be conducted in the provinces but have been abandoned due to lack of funds. The materials were sent to these provinces for the teachers to review. However, concerns arising from their review of the materials could not be readily dealt with as most of the teachers were teaching in remote and isolated schools. Running workshops on how to use the curriculum in the provinces is an effective way of ensuring quality delivery of the curriculum because teachers' doubts can be adequately addressed.

The third challenge relates to the inclusion of new strands in the curriculum. The social studies working group commented that topics such as conflict resolution and peacebuilding are new to the social studies curriculum. Therefore, they do not have the necessary expertise with this content to develop relevant materials in these areas. Similarly, the social studies curriculum draws topics from various disciplines such as geography, history and politics. Therefore, when the working group does not have any members from these disciplines it makes the task of identifying the relevant content difficult.

Finally, meeting deadlines for the production of materials and other work programmes is one of the major challenges. The secondary school social studies curriculum has only one CDO and this officer is unable to complete the tasks as the work load is too much for one person. Assistance from the teachers in the working group was also restricted by their work commitments. If the teachers were busy and particularly if they were preparing for national exams they would not turn up when meetings were called to work on the curriculum. Hence, meeting deadlines became impossible.

## **6.8 Critical Features of Curriculum Policy**

Implicit in the descriptions of the various elements of curriculum policy are suggestions about the nature, purpose and philosophical underpinnings of the 'new' curriculum policy statement for the Solomon Islands. The aim of this chapter is to identify the critical features of the curriculum policy as it provides a basis from which to establish how these curriculum policy features translate into actual learning of the principles of peace in the classroom (Chapter Seven). The features identified here are crucial to the combined analyses in Chapter Eight.

### **6.8.1 The Aim of the Curriculum is contained in the National Development Vision**

After the ethnic conflict a number of peacebuilding initiatives and reconstruction programmes were implemented to rebuild the country. Within this national development vision, the education sector implemented a number of reforms. One of the outcomes of these reforms was the new curriculum statement with the vision of 'education for life.' Education can truly be for life if the Solomon Islands society is peaceful. Therefore, it was envisaged that the school curriculum be regarded as a means to transform Solomon Islands society. This vision is embodied in the social studies curriculum with its emphasis on peace, unity, governance, leadership, international relations, environment, population, resources and development. As such, the aim of the social studies curriculum is not merely intrinsic education but also socio-political. It could, therefore, be concluded that the curriculum policy points the development of any school curriculum in the direction of national development goals.

### **6.8.2 The Process of Curriculum Development and Dissemination is Participatory**

The process of curriculum development and its subsequent dissemination is participatory; involving teachers, CDOs, academics and other experts. The evaluation of the draft curriculum materials and trial teaching of the materials in pilot schools provided an avenue to ensure that the curriculum was inclusive and relevant to addressing the needs of the learners. The final approval of the curriculum by the Minister of Education signified that the curriculum was capable of contributing to the country's national development goals.

### **6.8.3 Curriculum Design is guided by Principles**

The discrete elements that constituted the vision are replicated in the eight principles (Section 6.5.2) according to which curriculum development and delivery should take place. The curriculum is organised around these principles which are designed to infuse every aspect of teaching and learning. Most of the guiding principles upon which the social studies curriculum is designed are value-laden, rather than intellectually oriented. This demonstrates that the purpose of the social studies curriculum is not primarily to develop the learners' intellect or ability but to teach them the values, attitudes and skills required for living in a peaceful and stable society.

#### **6.8.4 Outcome-Based Education is the Underlying Philosophy**

Central to the guiding principles is the philosophy of OBE. This testifies to the country's promotion of a paradigm shift in its effort to reform the school curriculum. Since independence, the Solomon Islands school curriculum has been largely oriented towards subject content. This was inherited from the colonial education system. A shift to OBE means that a curriculum is defined in terms of what learners are expected to understand, know, be able to do, and be able to appreciate. The emphasis is placed on the achievement of measurable learning outcomes rather than learning the content of a subject. This makes the curriculum practical and in terms of peace education it becomes suitable for teaching the practical aspects of peace in schools.

#### **6.8.5 Strands in the Social Studies Curriculum are linked to Other Subjects**

Most of the strands in the social studies curriculum are linked to other subjects at JSS level. In the fifth strand on conflict and peace, it is obvious that some aspects of peacebuilding are integrated across the JSS curriculum particularly in arts and culture, Christian education, science, agriculture and English. This is an indication that the principles of peace are generic and teaching and learning them is interdisciplinary.

#### **6.8.6 Content is Relevant to Real Life**

The content of the framework of the National Curriculum Statement as translated into the social studies syllabus for Years 7-9 consists of learning areas. Since learning areas are merged into strands, it is clear that the strands and their sub-strands form the content of the social studies curriculum. The strands are essentially broad social and developmental topics addressing the realities of life. This makes the curriculum a vehicle for the inculcation of values, attitudes and skills for peaceful coexistence in Solomon Island communities.

#### **6.8.7 Teachers Facilitate Learner-Centred Learning through Relevant Activity-Based Approaches**

The National Curriculum Statement clearly states that the teacher plays a facilitator's role in the learning process (Ministry of Education and Human Resources Development, 2008). The learning activities are learner-centred with the learners actively participating in their own learning. This means that learning activities are practical and motivational. The other implications are that learning

should be activity-based and learners should not simply memorise information but be actively involved in knowledge construction and/or critical and creative thinking. In the classroom, for teachers to be facilitators, they need to move away from the traditional teacher-centred approach in their delivery. This will promote an informal atmosphere in the classroom that can breed a friendly relationship between the teacher and the learners. Learning in this context is not restricted to the classroom as some practical learning activities can only be meaningful and relevant if they are learned in real life situations. Such learning activities require learners to go outside the classroom to explore information, values, attitudes and skills as they are practised in real life situations.

### **6.8.8 Assessment is Continuous**

Both the National Curriculum Statement and the Social Studies Syllabus indicate that assessment should be continuous. Every sub-strand has indicators for assessment. These show whether or not the learner has achieved the expected outcomes. Assessment in this regard entails that no learners should fail and teachers should ensure that all learners acquire adequate mastery of the knowledge, skills and understanding which will be useful to them when they leave school or proceed to further education. Assessment of the learners' achievement of the expected learning outcomes is driven by competency as opposed to the traditional methods of written tests and examinations. Peace as a skill and practice fits well with this form of assessment.

### **6.8.9 Curriculum Policy is still at a Developmental Stage**

Given that the curriculum reform policy was only completed in 2008, its implementation throughout the entire school curriculum could take some time. As such its translation into an 'actual' classroom curriculum is still evolving. The same point can be made concerning the social studies curriculum. As stated in Section 6.5.5 the implementation of the new social studies curriculum for Years 7-9 is due for completion in 2011. The preamble to the National Curriculum Statement concluded that school curricula must be dynamic and subject to regular review and change. Therefore, the National Curriculum Statement as a policy document may be reviewed later as further decisions about the direction of education are made and as circumstances change (Ministry of Education and Human Resources Development, 2008). This is an indication that some aspects of the curriculum policy may change as deemed appropriate by the government and the final policy remains emergent.

## **6.9 Conclusion**

This chapter has described the context for the curriculum policy of the Solomon Islands. The aim of this chapter was to identify the critical features that underpin the policy. The features identified described the intended or 'ideal' curriculum as applied to a particular secondary school curriculum: the social studies curriculum for Years 7-9. These features were then compared to the critical features of peace education as it is being integrated into the social studies curriculum and implemented in the classroom (see Chapter Seven). The comparison enables readers to see how a curriculum policy translates into 'actual' classroom learning. The identified critical features of the curriculum policy and those identified in the integration of peace education into the social studies curriculum are analysed further in Chapter Eight with the ultimate aim of soliciting the critical features of peace education as reported in the literature (see Chapter Two) and the extent to which the delivery can be grounded on the indigenous context for conflict and peacebuilding (see Chapter Five). These analyses uncover some existing gaps between the literature, the curriculum policy and the actual teaching of the integrated strands on peace in the social studies curriculum. The final outcome of the analyses determines the credibility of the integration as a contribution to the role of education in peacebuilding in the Solomon Islands.

## **CHAPTER 7**

### **PEACE EDUCATION CURRICULUM-IN-ACTION**

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#### **7.1 Introduction**

The primary purpose of this chapter is to report the findings of the fieldwork undertaken during this study. The empirical investigation aims to determine the critical features of the integrated peace curriculum as evidenced from the way teachers interpret and implement curriculum policy. To this end, thick case descriptions are provided of the learning context in which the investigation took place; the subjects and schools that participated in the study; the teaching and learning behaviours identified during classroom observations and the attitudes and understandings that arose during teacher interviews.

The descriptions form the basis for the identification of features which can be regarded as characteristic of classroom practice for the integration of peace education into the secondary school social studies curriculum. These features, as well as key features of the curriculum policy identified in Chapter Six are used as the foundation for the analysis and implications presented in Chapter Eight.

#### **7.2 Data Collection and Analysis**

The primary sources for data collection were schools, classrooms and teachers. Detailed notes were taken of the schools' amenities, classroom teaching and learning, teachers' views and perceptions as well as interaction between the teachers and the students. Data on these aspects were regarded as important for curriculum implementation. With a view to further enhancing the trustworthiness of the data, personal interpretations and opinions were constantly triangulated with the official curriculum documentation and the literature review. Similarly, empirical data were compared to the findings of investigations into the country's curriculum reforms where applicable.

#### **7.3 Presentation of Data**

The findings are reported in the form of a series of narratives that move from the general to the specific, that is, from the school to the classroom, from the overt to the covert, from outward behaviour to inner understanding and emotions. The narrative reporting provides a holistic picture

of the kind of peace education curriculum that is emerging in the classroom and how it compares with the curriculum described in the official documents.

Summaries of raw data on individual subjects are tabulated and included in the presentation for transparency in the data. Typical behaviours, occurrences and comments are also included and serve as reminders of the uniqueness of the teachers and their classroom teaching-learning situations. This presentation ensures that interpretations are interwoven with raw data. As a practice it helps to eliminate 'errors of segregation' by ensuring that the relationship between the data and their subsequent interpretations are clear (Neumann, 2000). To clarify and/or supplement narrative descriptions, diagrams and figures are used where appropriate.

#### **7.4 The Research Subjects**

Six teachers were identified for the classroom teaching-learning observations. They were purposely selected (see Chapter Three) because they were social studies teachers in their schools and they were the most knowledgeable about implementation of the integrated peace education curriculum. To ensure confidentiality the teachers are given fictitious names in this document, allowing my impressions of their personalities and their classroom pedagogies to emerge.

Three Community High Schools in *Temotu Nendo* were selected to participate in the study. Being representative was not a criterion for the selection of how the curriculum was taught in schools in the country. The overall emphasis was to situate the research on studying phenomena 'in situ', 'in practice', 'in the everyday' (Orlikowski, 2000; Suchman, 1987). As discussed in Chapter Five, the study was situated in *Temotu Nendo's* secondary schools with the aim of determining the extent to which indigenous conflict and peacebuilding practices could be adequately reflected in the peace curriculum. This allowed me to draw different aspects of curriculum development and implementation into the analytical framework as presented in the next chapter. Of the six teachers, five were native to *Temotu Nendo* and fluent in the indigenous language (*Natgu*). The selected schools were typically rural with poor socio-economic conditions as described in Chapter Four. Two of the teachers were female and four were male. With one exception, they all had less than five years teaching experience. One of the teachers had taught in three different schools over 30 years while the remainder had been at their current school since they started teaching.

In terms of training, two of teachers did not have a teaching qualification and were categorised as 'Teacher in Training' (TIT). This is a category of teacher created by the government in response to

the teacher shortage in the country. Such teachers undertake their teacher training while on the job. Two had a Diploma in Teaching (Social Science/English). Of the remaining two, one had a Degree in Education and one had graduated with a TIT Certificate in Teaching (Secondary). One teacher was trained overseas while most had been trained locally at SICHE. All the teachers admitted that they would like to further their training so they could improve the quality of education in their schools.

#### **7.4.1 Ms Walker**

Ms Walker is in her mid-twenties. The students seemed to like her and interacted with her well in the classroom. She seemed quite nervous at first but settled down when she was assured that the visit had nothing to do with the Ministry of Education or the Provincial Education Authority. She was assured that the purpose of the research was simply to see how the peace topics in the new social studies curriculum were being taught in the classroom.

Ms Walker is originally from the village where the Hills Community High School (HCHS) is situated. She completed her primary education at Hills when it was still a primary school. Having completed her secondary education in Form Six (Year 12), she began her teaching career as a TIT in 2005 at HCHS. While serving as a TIT, Ms Walker also commenced her teacher training programme in SICHE and she graduated in 2009 with a Certificate in Teaching (Secondary) majoring in social science and English. She is currently teaching social studies in Forms One-Three with a total of 16 periods per week. According to her, the teacher training programme has equipped her with skills and knowledge in lesson planning and classroom pedagogies. Ms Walker further added that prior to undertaking her training she had not been a particularly confident teacher.

While the class was doing their group work she walked around the classroom and stopped frequently to offer assistance and/or stimulate group discussion. Ms Walker liked the integration of peace topics into the social studies curriculum but complained about the time consumed by planning, lack of resources and the pressure to prepare Form Three students for national exams. These issues impeded teaching peace in its real context. In her TIT programme she had been introduced to the new curriculum as SICHE social science lecturers were part of the curriculum development team. Nonetheless, Ms Walker had not attended any training workshop on how to teach the curriculum.

### 7.4.2 Ms Smiley

Ms Smiley is a young teacher in her early twenties. She has a soft voice which makes the class listen attentively to her presentation. She never raised her voice and at times when a student was noisy others who were more attentive stepped in to reduce the noise.

Ms Smiley completed her Form Six secondary education in 2008 and was recruited in 2010 as a TIT. At the time of the visit Smiley had only been teaching for a month. She lives in her village on the southern border of the school about 100 metres walk from the school. Smiley is a native speaker of *Natgu*. Being new to the job she was nervous when I met her on my first visit to explain the purpose of the observation. I sat with her for an hour to clarify any confusion and doubts she had. After she was clear on what to do she was given a week to prepare her lesson for observation. Prior to the observation I visited Ms Smiley a second time to answer further questions. Smiley teaches Form One Social Studies with a total of five periods per week. She also teaches Form One Home Economics with a total of three periods per week. In her Form One social studies lesson that I observed, she largely used a teacher-centred method and note copying.

As a new TIT, Smiley was not able to assess the integration of peace topics into the social studies curriculum. She only commented that peace topics in the syllabus are relevant to the needs of our community today. Although the topics are relevant, they need to be adequately supported with the necessary resources otherwise teaching them will be a difficult task for the teacher.

### 7.4.3 Mr. Turner

Mr. Turner aged 30 is a new TIT in Bay view Community High School (BCHS). He comes from a village in the catchment area of BCHS and is a native speaker of the *Temotu Nendo* language (*Natgu*). Like Smiley, he is among the new TIT recruits for 2010. He is an orator with a firm and confident voice. He speaks with authority and his way of telling stories captures the learners' attention throughout the entire lesson. He took degree studies in geography at the University of the South Pacific from 2007-2008 but has not yet completed his studies. His experiences studying at university level have given him confidence in his subject content. Likewise, seminar presentation is one of the major forms of assessment at university and this had prepared Mr. Turner to stand confidently in front of his class and naturally speak his mind on the relevant topic.

When contacted on the first visit to explain the purpose of the classroom observation, he responded positively and I could see that he was confident. Regardless of the fact that Mr. Turner was only one

month on the job as TIT, the confidence he demonstrated in his presentation was well beyond expectation. Turner teaches Form Two Social Studies and English with a total of 13 periods per week. If he continues to pursue teaching as a career and is given teacher training, Mr. Turner will become a good teacher. He has natural talent and speaking skills.

When asked about the integration of peace topics into the new social studies curriculum he indicated that the topics were very interesting but would need more time and effort to teach them at a practical level. He further added that students are slow to open up to new learning approaches as they are more used to spoon-feeding from the teacher to pass exams. Mr. Tuner as a new teacher is yet to attend a workshop on using the curriculum. However, if nothing comes his way he is prepared to take on the challenge.

#### **7.4.4 Mr. Randy**

Mr. Randy hails from the Reef Islands, a neighbouring group of low-lying islands off the north of *Temotu Nendo* (see Figure 7.1). Having spent most of his teaching years in *Temotu Nendo* schools, he understands the *Nendo* language but is not a fluent speaker. Of all the teachers, Mr. Randy is the longest serving teacher with more than 30 years teaching experience of which six are in his current school. He has taught in three different schools in the province and served as Deputy Principal and Principal in these schools. Mr. Randy is currently the Deputy Principal of Central Community High School (CCHS).

Mr. Randy was trained at *Goroka* Teachers College in Papua New Guinea and graduated with a Diploma in Teaching (Secondary) with a teaching major in industrial arts. He began teaching industrial arts in 1980 and rose to the position of Head of Department (HOD). Later in the early 1990s he went on to complete his bachelor's degree in education and geography. Upon his return he became the principal of the province's only secondary school.

In 2009 when Mr. Randy was first interviewed about the new curriculum he stated that he and other social studies teachers at the school were not consulted. None of the teachers had attended any of the training workshops on the curriculum. This means that the teachers only saw the curriculum when it is ready for teaching in the classroom. According to Mr. Randy whether or not the teachers liked the curriculum, it had been approved and they had to teach it as required under the 'Education Act'. One of Randy's major concerns related to teaching the peace topics to Form Three. He explained that if the peace topics were included in the Form Three national exams it would dictate how they

could be taught in the classroom. For most Form Three teachers the focus is to help their students pass their exams and therefore classroom teaching-learning becomes more of a coaching clinic. Thus, as Ms Walker alluded to earlier, the peace topics are likely to be taught outside their real context.

#### **7.4.5 Mr. Smart**

Mr. Smart is the HOD for social studies in Central Community High School. He has four years teaching experience. He did his teaching practice at the same school in 2005 while studying for his Diploma in Teaching (Secondary). As part of his teaching practice he had to produce a portfolio that documented all aspects of the school. When he returned to the school he prepared himself well because all the information in his folio fulfilled the school's expectations of him and clarified what he could offer to improve the learning environment.

In his mid-twenties, Mr. Smart is active and energetic. He is full of fun and humorous. He loved cracking jokes in the classroom to keep his students alert. During the observation his class enjoyed his company because he created a relaxed learning atmosphere and was immersed in the lesson. He treated me like one of his students. CCHS has a housing problem so most teachers have to live in the nearby villages and walk to school every day. Mr. Smart is one of the teachers who had to walk three kilometres to school. He usually arrived late during bad weather. The school understands this problem so Mr. Smart's first periods are scheduled at 9:10am to give him ample time to reach the school.

His view on the new curriculum was different to the rest of the teachers. While his colleagues complained about lack of resources Mr. Smart positively commented that "teachers are trained to create, innovate and teach. Whether resources are available or not; the teacher is a living being with creative ideas and he or she can turn these ideas into teaching resources." It is this belief that fascinated me when I observed Mr. Smart. I was unable to see his class at the scheduled time as there had been a death in his family. However, when I visited the school on Friday of that week, I met Mr. Smart and he thought that I might not observe him because he had missed his original scheduled time. After talking to him he said that he could prepare a lesson which I could observe in the final period. When I walked into his classroom his last minute lesson preparation was one of the most exciting lessons. Details of his lesson delivery are presented in 7.7.

#### 7.4.6 Mr. Hunt

Mr. Hunt is in his 40s and has been teaching for 14 years. He was first trained as a primary school teacher and spent 11 years teaching in primary schools. In 2004 he decided to move on to secondary teaching so he enrolled in the Diploma in Secondary Teaching. He graduated in 2006 from SICHE with teaching majors in English and Social Science. He began secondary teaching in 2007 and has been in the same school since then. Hunt is also a native speaker of *Natgu* and comes from *Temotu Neo* Island which is located on southern tip of Santa Cruz airport (see Figure 7.1). Like Mr. Smart, Hunt lives in his village on the island and has to paddle across the dividing passage every morning to come to school. During bad weather he does not cross the passage as the seas are too rough and the current pulls strongly towards the open sea. At the time of my site visit Mr. Hunt was unable to come to school for several days because of cyclone *Ului*.

When asked why he switched to secondary teaching he replied that at secondary level he only teaches one or two subjects while at primary level you have to teach all the subjects. Lesson preparation in primary school is time consuming while in secondary schools the teaching load and preparations are relatively low. Also primary education does not have many possibilities for career advancement whereas the secondary division holds more opportunities in terms of career advancement and further studies. In primary teaching as long you have a teaching certificate and a number of years teaching experience you can be promoted to head teacher but no further.

Mr. Hunt's experience as a primary teacher has helped him in his classroom presentation. As observed in his Form One class he could clearly explain the concepts identified in his lesson and further support them with local examples. He changed his voice intonation to emphasise key points and paused between the points to check whether his students were following his explanations. Furthermore, he could go back to the level of primary teaching to help students who were below average. As such, Mr. Hunt is like a bridging teacher who prepares Form One students for secondary learning.

He was positive about the introduction of peace topics into the secondary social studies curriculum. He supported the new curriculum on the understanding that the curriculum would provide a neutral ground to teach peace. To date most of the peace-related topics have been included in the New Testament Studies (Christian Education) curriculum which is usually taught by the school chaplain who is from one of the main churches. However, students from other denominations saw this as coming from the beliefs of one church which may contradict some of their religious beliefs. Thus Mr.

Hunt added that teaching peace as part of social studies would separate it from preconceived religious ideas and enable the topic to be taught solely for learning about peace.

## 7.5 Teaching-Learning Contexts

This section focuses on the school and classroom contexts in which the investigation took place. The inclusion of these aspects of the teaching-learning process is informed by theories of learning in which there is an iterative relationship between the environment and behaviour that can affect the actual classroom teaching-learning. These theories are behaviourism and socio-culturalism. Behaviourism advocates learning as a relatively enduring change in behaviour that occurs as a result of experience (Skinner, 1953, 1963). A socio-cultural approach to learning supports social interaction and according to Vygotsky “*social interaction* in particular, cooperative dialogues between children and more knowledgeable members of society—is necessary for children to acquire ways of thinking that make up a community’s culture” (Wertsch & Tulviste, 1992, cited in Berk, 2003, p. 26). Investigations into these contexts are essential as they can elucidate critical features of the classroom peace curriculum.

### 7.5.1 School Contexts

Three schools were visited as part of this study. Each school was visited three times over 2009 and 2010. The location of the sites is indicated on Figure 7.1. The first visit was a background check with the schools and on the social studies teachers’ knowledge of the new curriculum. The second visit was to orient the principals and teachers to the purposes and procedures of the research and the third visit was to observe the teachers’ classroom teaching. The schools were selected for their accessibility by road transport. Other schools on the island are only accessible by sea transport. As explained in Chapter Five, the island is an area prone to natural disasters and this largely determined the selection of the sites. During one week at the time of the second and third site visits (March 15-20, 2010), the island was struck by cyclone *Ului* with damaging winds. Had I included any of the schools accessible by sea in the sample, I would not have been able to visit them. To ensure confidentiality, the schools in the sample are referred by pseudonyms. These pseudonyms reflect my impressions of the location and general atmosphere of the respective schools.

## **Profile of the Study Sites**

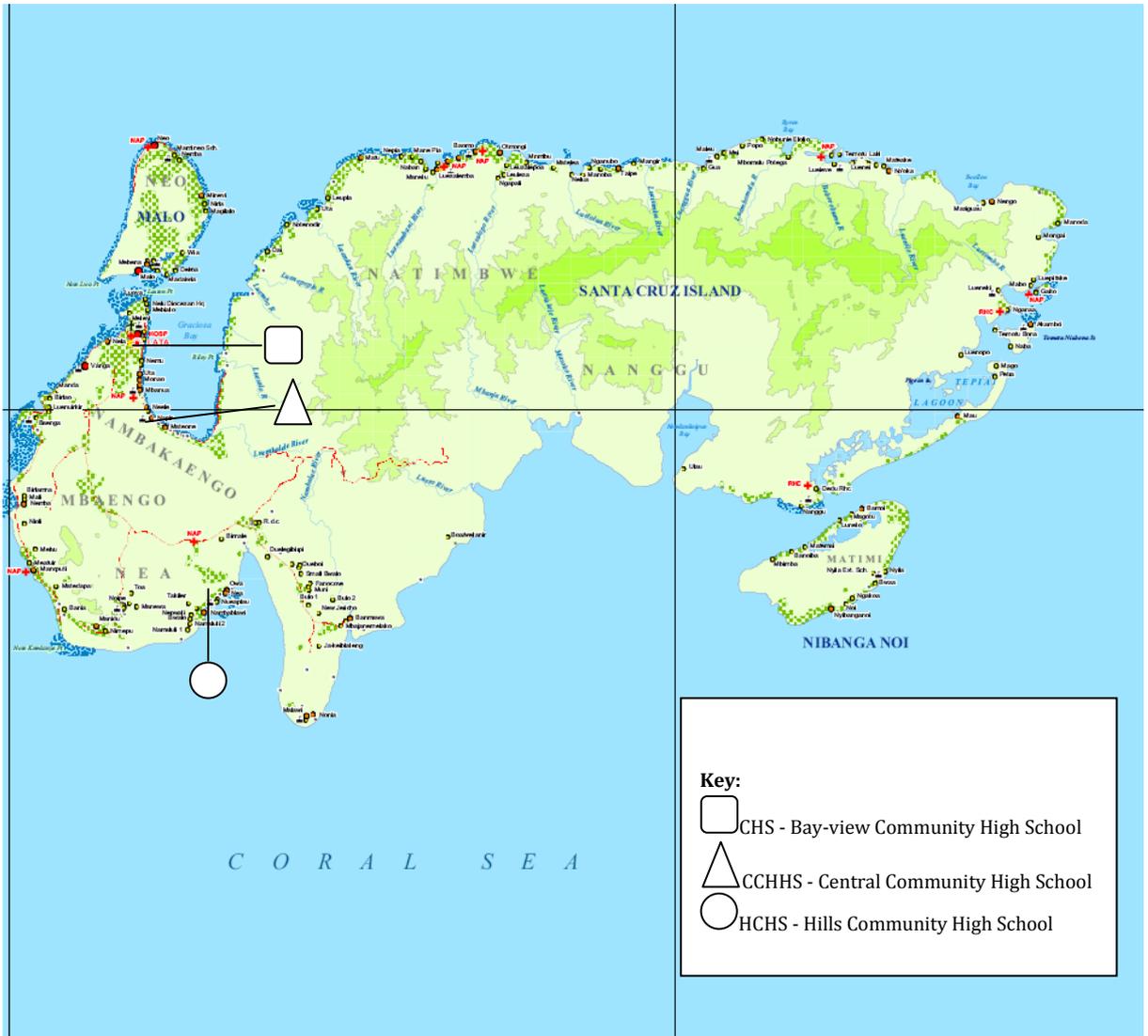
### ***Hills Community High School***

Hills Community High School (HCHS) is situated on the south-west coast of *Temotu Nendo* (see Figure 7.1) about one hour and 30 minutes drive to *Lata*, the provincial head quarters. HCHS has no student accommodation so those students who came from distant villages had to be billeted by their relatives who were living in the vicinity of the school. The school land is about three hectares and is customarily owned by a tribe. Since the school moved to its present site, it has been involved in a land dispute. This has forced the school to start a process of legally acquiring the land. According to the principal, the provincial agriculture division has conducted a survey of the land to determine its value. As a result of this survey the value of the fruit trees on the land was calculated and the school has already paid the land-owning tribe compensation for their fruit trees. The school is yet to settle the total amount of SI\$50,000 as the outright payment for the land. The school was moved to two other locations when it was Hills Primary School. The secondary division of the school was established in 2005 and was renamed HCHS. Currently it offers secondary education from Form One to Form Three.

The enrolment is made up of students from the nearby villages. The conditions of the roads to the school are poor. The community health centre is about three kilometres from the school. Solar powered electricity was being installed at the time of my third visit and it would only provide power to the school office for the purposes of running basic office equipment. The community has a water supply running freely from *teita* hill which was piped to a number of community stand-pipes. The water pressure is so strong that all the stand-pipes are left open to keep the tap running. Despite such an abundant water supply there are no proper toilets. The students and the community use designated areas of the coastline as toilets.

### ***Bay-view Community High School***

Bay-view Community High School (BCHS) is nestled on 2.5 hectares of land in the middle of Graciosa Bay with a panoramic view of the bay (Figure 7.1).



**Figure 7.1: Location of the Study Sites**  
 Source: Department of Lands, Housing and Survey, Honiara

A village elder in the area confirmed that the bay was named by the Spanish explorer, Alvaro de Mendana. The elder added that when Mendana landed on the island he admired the natural beauty of the bay so he exclaimed “my *Graciosa Bay!*” BCHS is about three kilometres from *Lata*, the provincial town. According to a BCHC historical document, the school was first established at *Dei* on the island of *Temotu Neo* (Figure 7.1) in 1947. In 1948, the school was transferred to *Bo* on the mainland of *Temotu Nendo*. Later in 1950, it was transferred to *Naem*. From *Naem* the school was moved to its present location at *Naban* and named *Nabakaenga* School. In 1992 the school was given its current name but remained located at *Naban*.

Its present name was given in memory of a village elder who owns the land upon which the school is located. The secondary division of the school was established in 2009 and offers secondary education from Forms One to Two. In 2011 it will have Form Three. Like HCHS, Bay-view has no student accommodation so those students who come from distant villages have to live with relatives in the Graciosa Bay area.

Most of the students are from the Graciosa Bay area with a few recruited from other villages on the island. There is a community health centre a few metres from the school. There is no electricity available in the area. Mobile phone services are also available but network congestion has been an on-going problem. BCHS is also fortunate to have access to a rural solar-powered Internet and email facility at a nearby Graciosa Bay primary school. The community has a water supply source which is piped to a number of community stand-pipes. The same source also supplies water to the provincial town so the supply of water is turned on and off at certain times during the day. The school lacks proper toilet facilities. The students and the community use designated areas of the coastline as toilets. However, as the shoreline has encroached inland, the toilet areas are becoming a major health issue.

### ***Central Community High School***

Central School was first established as a primary school in the 1960s and is situated south-west of *Lata* town. The school became the Central Community High School (CCHS) in 1998 with the enrolment of 66 Form One students. Since then it has continued to grow and has become one of the most populated community high schools in the province. There are a number of reasons why CCHS has attracted high student enrolment. First, the school is located centrally among the populated communities of *Temotu Nendo*. Secondly, being the only rural town school, it has relatively good resources compared to other rural schools. For instance, CCHS has more qualified teachers than the other secondary schools. Finally, the school has had a high pass rate over the years and this has attracted more students seeking admission at the school. At the time of my visit the school had already enrolled beyond its student capacity and many students were still seeking admission or transfer to the school.

CCHS offers secondary education up to Form Five with plans to move up to Forms Six and Seven. However, the on-going land dispute has prevented the school from being able to implement this plan. Uncertainty about acquiring the land has halted major building projects so the school has resorted to building temporary classrooms to cater for its increasing enrolment. CCHS is also a day school so

students from distant villages have to live with relatives and *wantoks* working in *Lata* town or be billeted in the nearby villages. Students from far south-west villages travel to school every day on a community pickup truck. These students have to pay a return fare of SI\$4.00 per day and this has put a financial burden on their parents. Most rural parents are unemployed and their only source of income is selling local produce at *Lata* market.

The school has electricity and access to email and telephone. However, frequent power failures have been a major problem in the town and have affected most of the town services. The school's toilet blocks have been a major health concern as the township continues to experience water shortages. There are water tanks to relieve the water problem but in prolonged dry weather the school has to send students home when there is no water. Even if there is no problem with water the number of student toilets is not proportionate to the high number of students both in the primary and secondary divisions of the school. Thus, they could still pose health risks for the students.

### ***School Finances***

The provision of quality education for the case study in secondary schools was expensive. Hills Community High school and Bay-view have low student enrolments compared to Central Community High School. In HCHS and BCHS the student-teacher ratio is correspondingly low and the cost of teachers' salaries in relation to student numbers is therefore high. When all the costs of running HCHS and BCHS are spread across their low enrolment, the unit cost (the average cost per student) is disproportionately high.

The costs of managing these schools like other schools in the country are derived from three main sources namely school fees, school grants and community fundraising. The majority of school revenue should come from school fees. However, most of the rural parents are subsistence farmers who cannot afford to pay school fees. As a result the schools depend on grants to fund their operational costs.

Over the years, 60 percent of school grants have been funded by the Solomon Islands Government and 40 percent by EU Stabex 99. The unit cost is SBD750 per student for boarding schools and SBD500 for day-schools. The total secondary school grant is SI\$19,521,000 (Ministry of Education and Human Resources Development, 2007).

All three case study schools are day-schools and are entitled to SBD500 per student. However, the schools complained that the grant is generally not paid on time. In 2009 the government

implemented a fee-free basic education policy for primary education and junior secondary (Forms One to Three). In addition to this policy, the principals of the case study schools confirmed that they were also charging Form One to Three students an average annual contribution of SI\$300 per head. The principals reiterated that the government grants did not cover the needs of the schools particularly the development of infrastructure. Thus, the schools had resorted to charging an annual contribution and increased school fees at the upper secondary level. The average annual school fee in the upper secondary is SI\$600. The current budget for the three schools is listed in Table 7.1.

Amounts allocated for teachers' salaries and allowances are not paid to the school but directly paid into the teachers' bank account fortnightly. For accounting purposes the teachers' salaries and allowances are listed against each school by the Ministry of Education. Table 7.1 further indicates that HCHS and BCHS do not charge upper secondary school fees because they only offer junior secondary education (Forms One to Three).

**Table 7.1: Secondary Division Annual Recurrent Budget by Schools and Sources of Income**

School	Senior Secondary School Fees SI\$	Junior Secondary Contribution SI\$	Government School Grant	Teachers Salary and Allowances SI\$	Grand Total SI\$
HCHS		19,800	33,000	230,599.48	283,399.48
BCHS		12,600	21,000	152,832.34	186,432.34
CCHS	77,400	72,600	185,500	494,145.62	829,645.62

*Source: Fieldwork Data*

The secondary division of the Ministry of Education confirmed that mismanagement of school funds is obvious in many schools throughout the country and particularly in rural schools. Hence, over the years a series of school finance training workshops have been conducted by the Ministry's Planning and Implementation Unit with the Stabex 99 Office. The aim of the workshops is to train school principals and bursars in planning their capital budget and particularly in utilising their school fees and grants and revenue from other sources. This sound management practice had been neglected in the running of schools over the years.

In well-managed schools, the enrolment numbers ensure economic viability and accountability of the schools when it comes to government funding. While the Ministry of Education has set a minimum number of enrolments, many schools still set their enrolment numbers to maintain or increase their annual grant allocation. Nevertheless, when sound management is absent in the school, the

government can reduce or withhold funding to the school. For most schools the economics of student numbers plays an important role in school-based planning.

### ***Teaching and Learning Resources***

The library has been an integral part of the teaching-learning process. However, this study found that all three schools did not have a proper library. In these schools there were no separate library buildings. The libraries were housed in congested spaces in the school buildings. The library space was simply storage for school textbooks with very little additional reading material.

Science and vocational subjects like industrial arts, agriculture and home economics require laboratory-designed classrooms. The site visits revealed that all three high schools lacked specialised classrooms. The teaching of science and the vocational subjects is faced with the additional problem of lack of equipment and tools.

The three schools are incorporated into existing primary schools. The original objective of this innovation was to offer basic secondary education up to Form Three. However, most schools have moved on to offering education up to Form Five/Six levels. For instance, CCHS offers up to Form Five and plans to have Forms Six and Seven in the future. It is evident that the existing infrastructure cannot accommodate the demands and expectation for senior secondary education. In all the schools visited, building more classrooms is not possible because the schools did not have enough land for expansion. This is a serious concern as indicated in the following quotation:

When the secondary division started there was no classrooms but used a double classroom building of the primary division, causing displacement in two primary classes. One has to use a church building while the other used a fellowship house and sometimes the teacher's kitchen. (HCHS Field Notes, 10 March 2010)

School textbooks are one of the core components in the teaching and learning process. The principals and the teachers reported that they did not have enough textbooks to aid their teaching and learning. One of the newly appointed untrained teachers lamented that he was frustrated when he found that the school did not have basic textbooks for social studies. To overcome this problem the teacher resorted to using his high school notebooks to prepare his lessons. Two principals expressed similar sentiments:

We borrowed textbooks from CCHS. It was difficult because we were only given one copy per subject and the copy was only for the teacher ... Now there are textbooks available but not enough. (HCHS Field Notes, 10 March 2010)

Hardly any textbooks for any of the subjects so we have to ask other schools if they could lend us anything they can spare. Recently the school tried to get some from Honiara but there are hardly any books too in Honiara due to high demand from the schools around the Solomons. (BCHS Field Notes, 11 March 2010)

### **Staffing**

Table 7.2 shows the profile of teachers in the study sites. The profile suggests a male-dominated teaching force with 68 percent being male and 32 percent being female. Of the total teachers, 42 percent are qualified with a diploma in education/teaching, five percent have graduated with a bachelor's degree in education or in teaching and 12 percent are qualified teachers with a teaching certificate. Of the five teachers in a certificate in teaching, four had qualified as primary teachers but were co-opted into secondary teaching because of teacher shortages in their respective schools. In the TIT category, 32 percent are Forms Six and Seven school leavers. The rest of the teachers are degree, diploma and certificate graduates in other fields.

In summary, 49 percent of the teachers are qualified while 51 percent are not qualified for secondary teaching. Despite the gap between qualified and unqualified teachers, the question remains: how are teachers translating their professional skills into quality classroom teaching-learning? For teachers to make this happen, they must serve with dignity and a high degree of professionalism. This issue is examined in detail in sections 7.6 and 7.7.

**Table 7.2: Teachers' Qualification by Schools and Percentage of the Total**

Qualifications	HCHS	BCHS	CCHS	Total	As a percentage of the total
Bachelor's degree in education/teaching	0	1	1	2	5%
Diploma in education/teaching	4	2	11	17	42%
Certificate in education/teaching	1	1	3	5	12%
Bachelors Degree in other fields	0	0	2	2	5%
Diploma in other fields	0	0	1	1	2%
Certificate in other fields	0	0	1	1	2%
TIT: Form 6/7 school certificate	3	5	5	13	32%
<b>Total</b>	<b>8</b>	<b>9</b>	<b>24</b>	<b>41</b>	<b>100%</b>

*Source: Fieldwork Data*

The other trend observed during the site visits was that not all the subjects in the secondary curriculum are taught in the schools as one of the principal reported:

Home economics has not been taught until this year 2010. However it is only taught in Forms One and Two. Technology and design (industrial arts) has never been taught. These subjects need specialised

teachers, tools and equipment plus their own specialised building and these are lacking in our school. The school do not also have the prescribed curriculum materials for these subjects. (HCHS Field Notes, 10 March 2010)

Whether or not a school is fully staffed with qualified teachers, teacher absenteeism was one of the major issues confronting the quality of education in the case study schools. Students reported that it is common for teachers not to turn up for classes. Teachers' attendance register in the three schools confirmed that on average teachers missed five contact periods in a week. There are four terms with 10 weeks on the school calendar so this would mean on average in a term students are denied 50 periods of quality learning. The quality is further hampered when students are not given supervised learning activities during the teachers' absences. I witnessed this while observing one of the social studies lesson thus noted:

It was Friday 12 March, 2010 and had a classroom observation scheduled for Mr. Randy. We went into the classroom at 9:10am for a 40 minutes social studies lesson for a Form Two class. The class I was observing was in one of the temporary classroom blocks which were constructed with local bush materials with half walls right around. The class in the next room was noisy and thought that their teacher was still coming. It was 9:30am and the noise was becoming excessive so it was really disturbing our class. Before our class finishes Mr. Randy asked me to say few words of encouragement to his class. I stood up and raised my voice and as my talk started to get motivational the noisy class came to a standstill and they all listened from their classroom to what I was saying. After my class observation I went into the noisy classroom and asked them "you have been very noisy and I guess your teacher did not turn up to class." They replied "yes sir." Were you given work by your teacher to do? They answered "none." I further inquired "today is Friday, can you tell me how many periods this week that you did not have a teacher and no work given?" They all paused for few seconds and counted thoughtfully 1, 2, 3, 4 and they answered we had missed four periods this week. (CCHS Field Notes, 12 March 2010)

Such unprofessional behaviour of the part of teachers has been the subject of complaints among rural parents.

### ***Students***

The total 2010 enrolment in the case study schools stands at 479 students with the age ranging from 15 to 20 years. Two of the schools recruited students within their catchment area as well as in the nearby villages on the island. Only CCHS accepts students from other provinces, particularly those whose parents are posted to work in *Lata*. These are seconded government officers and other organisations that have offices in *Temotu* Province. The students' enrolment by gender and school is shown in Table 7.3. As indicated in Table 7.3, the enrolment is male-dominated with 53 percent of the total enrolment while female student enrolment is 47percent.

Table 7.4 indicates that the average teacher-student ratio in the sample is 1:11. This is very low compared to the approved national teacher-student ratio of 1:35. The teacher ratio for HCHS and

BCHS is even lower than the average ratio. If the education authority employs teachers according to the teacher-student national ratio, HCHS would have two teachers, BCHS only one teacher and CCHS 11 teachers. Such a teacher-student ratio means that the schools are over supplied with teachers and therefore the teachers' work load is very low as confirmed in Table 7.5.

**Table 7.3: Student Enrolment in the Case Study Schools, 2010**

School	Males	Females	Total
HCHS	36	30	66
BCHS	22	20	42
CCHS	195	176	371
Grand Total	253	226	479
As a percentage of the total	53%	47%	100%

*Source: Fieldwork Data*

**Table 7.4: Teacher-Student Ratio in the Case Study Schools, 2010**

School	Number Teachers	of Student enrolment	Teacher-student ratio	Teachers required as per national teacher-student ratio (1:35)
HCHS	8	66	1:8	2
BCHS	9	42	1:7	1
CCHS	24	371	1:15	11
Grand Total	41	479	1:11	14
<b>As a percentage of the total</b>	<b>53%</b>	<b>47%</b>	<b>100%</b>	

*Source: Fieldwork Data*

The low teacher-student ratio when translated to the actual teaching in Table 7.5 reveals that the teachers have a low teaching load per week. Nevertheless, in terms of providing quality education, the less the teacher-student ratio and teaching load the more quality time teachers can spend on lesson preparations and adequately addressing individual student's learning needs. As such the classroom teaching-learning could be more clinical in nature. This is analysed further in 7.5.2.

**Table 7.5: Average Teaching Periods per Week**

School	Average periods per week	Average periods per day (Total of 7 periods per day)
HCHS	13	2
BCHS	9	1
CCHS	18	3

*Source: Fieldwork Data*

Another key student issue is that of accommodation. Assessing rural education needs to go beyond the classroom walls because external influences can affect the quality of learning. As mentioned earlier all the schools are day schools so many students are commuting every day from home to school. Students who are from distant villages attend school under the guidance of their relatives. This is known in the Solomon Islands as the *wantok* support network. The *wantok* system includes kinship, clan, ethnicity and language (Kabutaulaka, 1998). For host relatives, the system is a burden as their student *wantoks* depend on them for their basic needs. In the context of this study, it means that more people are likely to live in a home in the catchment area of a school. This could result in overcrowded households, making it extremely difficult to study at home.

### ***Community Support***

Community support is an important component of the community high school concept. The concept was initiated on the understanding that education is an integral part of the community and the community should take a leading role in running the schools. The case study schools had attempted to involve the community in the implementation of their projects but little support had been gained from the community. The principals acknowledged that there was talent in the community but it could be very expensive to tap into this because members of the community always expected to be paid. The principals reiterated the schools lack support from the community because the school grant and payment of school fees gave the community the impression that the schools were prospering. For example, the BCHS principal commented that:

Parental support is very poor as can be seen in the school contribution by parents. Turn out for bazaar is always poor. Parents' contribution in school work is also poor. For the new classroom block there is only very little that parents have put in with regards to financial support or labour. (BCHS Field Notes, 11 March 2010)

#### **7.5.2 Classroom Contexts**

Classroom observations took place from 8 to 17 March 2010 in six social studies classrooms at three CHSs on *Temotu Nendo*. The sample was comprised of three Form One, two Form Two and one Form Three teachers who were selected on the basis that they were the social studies teachers and most able to implement the integrated peace education curriculum in the classroom ( see Chapter Three for sampling procedures). Three of the teachers taught in CCHS, two in BCHS and one in HCHS.

One full day was spent with each teacher, observing what happened in their classroom teaching of the integrated peace topics. The observations focused on the topics taught as well as on how they were taught. I took notes on the learning activities and/or behaviour of teachers and learners and scrutinised teachers' lesson plans, teaching and learning materials as well as group and individual learning tasks. Field notes were in the form of handwritten notes, sketches and diagrams which were later reorganised on a computer at the conclusion of each site visit.

Following each classroom observation, participating teachers were interviewed. Interviews were conversational, probing teachers' classroom practices as well as their understanding and attitudes towards the integration of peace topics into the new social studies curriculum. The interviews also served as a follow-up to consolidate my interpretations of classroom activities. The trustworthiness of the information provided by the teachers was cross-checked with data obtained from the Curriculum Development Centre and the Provincial Education Office.

### ***Classroom Resources***

All six classrooms in the sample have basic amenities for teaching and learning. This includes a chalkboard, desks and teacher's table. One classroom has a notice board. All the classrooms have some form of display on the walls. All the classrooms have an identical setup. The teacher's table is placed at the front of the classroom, against the wall facing the door. This is in keeping with the prevalent classroom pedagogy. Classroom observation data suggests that the classroom teaching-learning approach is largely teacher-centred. Therefore, placing the teacher's table in front makes it easier for the teacher to engage in chalkboard talk.

The teachers took no ownership of the classrooms and were, therefore, not obliged to organise the classroom setup to create an environment conducive to learning. This is because the classrooms are allocated according to classes rather than subjects. For example, Form One Yellow in CCHS has a classroom of its own and the subject teachers come in and teach their subjects for the allocated periods on the school timetable.

The number of textbooks available for social studies students was inadequate. In two of the schools there were none and they had to borrow from CCHS. In CCHS although textbooks were available there were not enough to meet the increasing student enrolment.

### ***Classroom Learning***

In four classrooms there was little evidence of independent, critical thinking. Students accepted the teachers' explanations as gospel truth, hardly questioning the content of the lessons. This could be partly attributed to the fact that in *Nendo* culture people respect those in a position of authority and do not ask questions. When students bring this culture into the classroom they treat their teachers as knowledgeable authorities and they are shy of asking questions.

Data collected from classroom observations and teacher interviews revealed that two classrooms were more learner-centred than the others. The presence or absence of individual student support did not seem to directly relate to the teacher-student ratio. The teacher-ratio in three of the six classes was above the national ratio while three classes were below the national ratio (see Table 7.6). Classroom observation data illustrated that Ms Smiley, who has the smallest class, paid little attention to individual students while other colleagues at least attempted to do so. It seems likely that these differences could be the result of unavailability of materials, teaching experience and the pressure to cover the curriculum in time for tests and exams.

**Table 7.6: Student Composition**

Characteristics	Walker HCHS	Smiley BCHS	Turner BCHS	Randy CCHS	Smart CCHS	Hunt CCHS
<i>Islands of Origin</i>						
Temotu Nendo	25	20	22	22	27	23
Temotu Pele	0	0	0	7	9	7
Vatud	0	0	0	5	7	5
Others	0	0	0	4	6	4
<i>Gender</i>						
Male	16	13	14	18	25	23
Female	9	7	8	20	24	16
<b>Total</b>	<b>25</b>	<b>20</b>	<b>22</b>	<b>38</b>	<b>49</b>	<b>39</b>

*Source: Fieldwork Data*

Table 7.6 indicates that most classes are relatively homogeneous in terms of island of origin. At HCHS and BCHS teachers and students are all from *Temotu Nendo* and speak *Natgu*. At CCHS there is a mixture of students from other island groups and one of the three teachers is from an island in the region of *Temotu Pele* while the others originate from *Temotu Nendo*. In the mixed island classes students communicate with one another in the lingua franca, the Solomon *pijin*.

In all the classes the medium of instruction is mainly *pijin* with frequent code switching to English. Even in the homogenous classes the teachers mainly use *pijin* as a medium of instruction. This is because *pijin* resembles broken English and teachers find it easy to explain concepts in *pijin*. The

teachers referred to the concepts in English but later switched to *pijin* for explanations. In the group activities, students were code-switching between *pijin* and their local languages. In CCHS classes the students seemed to interact well with each other across the island groupings. It was gratifying to see a group of students sitting under a tree having lunch together and cracking jokes using three different languages.

### ***Learning Abilities***

In CCHS, the classes catered for differences in learning abilities. Students of different abilities were mixed in the classes. Students in CCHS were generally bright compared to the other two schools. This was because their admission into the school was based on their marks in the national exams. Form One students were selected on the basis of the marks they scored in the Solomon Islands Secondary Entrance Examination (SISEE) in Grade Six. Thus, CCHS Form One students were selected because they scored pass marks in the exam. In contrast, students in HCHS and BCHS were below average learners as they were mostly students who had failed their SISEE. However, they were selected by these schools so that the schools would continue to maintain reasonable enrolment numbers. Teaching the students in HCHS and BCHS was challenging and required considerable effort as echoed by BCHS principal:

BCHS takes in students whose marks are very low. Teachers have to work extra harder to bring them up to higher stage of learning. (BCHS Field Notes, 11 March 2010)

It was for this reason that teacher-centred teaching was common as it allowed topics to be broken up so that low-ability students could understand what was being taught. Even if they were placed in groups for group activities they were still unable to open up in discussions:

I have been having difficulty engaging my students in group work. When I clearly explain to them what to do they still cannot think for themselves. So at the end I ended up with what looks like teacher-centred activities as I have to dominate the discussion for them to think. (HCHS Field Notes, 10 March 2010)

## **7.6 Classroom-Based Curriculum Development**

Data for this section were collected by means of classroom observations, teacher interviews and the analysis of lesson plans and learning support materials. The narrative is informed by the assumption that classroom practices were influenced by the teacher's understanding and attitudes towards the curriculum.

**7.6.1 Programme Development**

In terms of curriculum policy, lesson planning is an intrinsic part of the ‘curriculum development process’ (see Chapter Six). The social studies syllabus provides teachers with guidelines for the planning and delivery of learning programmes and activities.

**Planning**

When the teachers were asked how they went about planning their lessons, they indicated that they planned their lessons individually using the programme guidelines in the syllabus. In CCHS there were five social studies teachers and they usually came together at regular intervals for meetings with their HOD. The HOD was one of the participants in this study and confirmed that during the department meetings they usually discussed issues relating to planning and delivery. They shared ideas with one another on their classroom practices and resolved issues as a team. Such meetings play an important role in lesson planning, especially for those teachers who are new to the job.

Analysis of the lesson plans suggested that the teachers used different formats with which they were familiar. The most commonly used format is illustrated in Table 7.7.

**Table 7.7: Lesson Plan Format**

<u>LESSON PLAN</u>			
TEACHER: _____			
DURATION: _____			
FORM: _____		SUBJECT: _____	
TOPIC: _____			
OBJECTIVES _____			
_____			
_____			
TIME	TEACHERS ACTIVITY	PUPILS ACTIVITY	RESOURCES
INTRODUCTION			
BODY			
CONCLUSION			
EVALUATION			

*Source: Field work Data*

Not all teachers were happy with what they perceived to be required of them during planning. Interview data indicated that they were particularly frustrated by the time consumed by these processes and by the lack of teaching resources. One of the teachers complained that “we do not have

time for planning when the school give us responsibility for extra-curricular activities” (CCHS Field Notes, 12 March 2010). Teachers with a low teaching load acknowledged that they have enough time for planning but were frustrated with unavailability of student textbooks and support materials. “There is no point in planning when you don’t have the relevant materials” (HCHS Field Notes, 10 March 2010). These frustrations were validated through analysis of the lesson plans. In the lesson plans the commonly listed materials under the column of resources were: syllabus, chalk, blackboard, exercise books and plain paper.

### ***Content Selection***

An analysis of the lesson plans indicated that the selection of thematic content was informed by the social studies syllabus (see Chapter Six). In the lesson plans the teachers went to the relevant sub-strand (see 6.4.3, Chapter Six) to identify the specific topic and they then developed a 40 minute lesson. After selecting the relevant topic they were directed by the syllabus to a detailed structure of the content to incorporate the specified learning outcomes and indicators in their classes. The content structure also listed suggested assessment tasks which guided the teachers in designing relevant classroom tasks for their lessons. The analysis also revealed that, while all three themes (Community Conflicts, Social conflicts and Peace studies—see Table 6.2 in Chapter Six) were integrated with respect to thematic content of the strand ‘social issues and conflict resolution in the Solomon Islands’ each of them had its own set of specific outcomes, performance indicators and learning activities. The teachers used the content details of each theme to plan their lessons.

The structure of the syllabus made it easy for the teachers to plan their lessons because most of the themes were integrated into other subjects (see Table 6.1, Chapter Six). This link helped the teachers to consult relevant materials in other subjects in their lesson planning when none were available in the social studies department. For example, a Form Two (Year 8) teacher could also consult the Christian Education materials when teaching the topic ‘practising peace’ as this topic was linked to ‘forgiveness and reconciliation’ taught in Form Two Christian Education. In this regard, integration was a critical feature of the social studies curriculum. The integration ensured that important areas in the holistic development of the students were covered.

### ***Material Development***

Data seemed to suggest that, at the time of the site visits, all the teachers were experiencing difficulties with developing supporting materials for their lessons. One of the teachers commented:

I should have developed a poster to aid classroom discussions and vocabulary building which can be pinned up on the wall after the lesson. However, this is not possible as there are hardly any cardboard or butcher's paper available at the school. (CCHC Field Notes, 12 March 2010)

Therefore, the teachers resorted to developing their own worksheets to be used in their group work. Two of the teachers had handwritten the discussion questions on plain sheets of A4-size paper and handed them out to the groups. There were no photocopying or duplication facilities available in the schools so the teachers used handwritten work sheets. The cost of photocopying in the provincial town was quite expensive. Photocopying a page could cost SI\$3 so teachers rarely used photocopies to duplicate worksheets. Another teacher creatively used old newspapers as a learning resource. He cut pictures from the newspapers and pasted them on empty cartons to illustrate concepts and create thematic collages.

### **7.7 Curriculum Delivery**

In the context of this study, curriculum delivery refers to the presentation of the content concerning peace in the social studies curriculum; the use of teaching-learning materials; the facilitation of learning by teachers; the acquisition and development of skills, attitudes and values by students; and assessment of student performance. Data collected during classroom observations, teacher interviews and the analysis of lesson plans and worksheets serve as the basis for the narrative in this section.

As stipulated in the social studies syllabus, teaching and learning of the strand 'social issues and conflict resolution in the Solomon Islands' should take place within the context of the three specific themes, namely Community Conflicts, Social conflicts and Peace studies (see Table 6.2 in Chapter Six). Teachers' practice seemed to reflect their adherence to these 'guidelines.' As indicated in 7.6.1, all six teachers who participated in this study stressed that they planned their teaching and learning according to the thematic content. An analysis of the lesson plans revealed that they planned to deliver this 'integrated peace content' in terms of the three prescribed themes.

### 7.7.1 Knowledge

The classroom observations together with the analysis of lesson plans and worksheets revealed that there were similarities in curriculum content across the six classes (Table 7.8). These similarities were derived from the design of the subject's syllabus. The syllabus clearly outlined the scheme of work that contained the topics to be taught at each level per school term.

The Form One teachers all taught lessons on the topic 'community conflict' and much of the knowledge they imparted to and/or extracted from students was remarkably similar. Their lessons all focused on defining community conflicts and their subsequent causes. Mr. Turner and Randy were both teaching on the 'social unrest in the Solomon Islands.' However, Mr. Turner transmitted more in-depth knowledge about the unrest (Table 7.8).

**Table 7.8: Knowledge Transmission and Construction**

Teacher	Class Taught	Theme	Knowledge
Ms Walker	Form One	Community conflict	Definition of conflict. Causes of conflict. Common types of community conflict.
Ms Smiley	Form One	Community conflict	What is conflict? Causes of conflict in rural communities. Common types of community conflict.
Mr Hunt	Form One	Community conflict	What is a community? What is a conflict? Importance of traditional values in the community. Causes of conflict. Common conflicts in communities.
Mr. Turner	Form Two	Social conflict: The Solomon Islands social unrest	Define social conflict. Root causes of the social unrest in Solomon Islands. Economic, social, psychological and emotional impacts of the unrest. Parties to the social unrest. Restoring peace.
Mr. Randy	Form Two	Social Unrest in Solomon Islands (1998-2002)	Define the terms social and conflict. Overview of events (1998-2002). Causes of the SI unrest. Evaluate conflict scenarios.
Mr. Smart	Form Three	Conflict resolution at the community level	Major conflicts in the community. Process of conflict resolution.

*Source: Fieldwork Data*

Mr. Smart taught the topic 'conflict resolution at the community level' in Form Three and this topic was listed in the syllabus as a Form One topic. According to Mr. Smart the selection of this topic was

**Scenario 1****Teacher: Ms Walker****Topic: Community conflict**

The teacher introduced the lesson by telling them a story:

'Jerry's soccer team played against Peter's team. Jerry's team was too strong so they scored three goals and Peter's team scored none. As spectators started to cheer in support for Jerry's team, players in the other team started to get angry and became more physical so the game ended in brawl.'

After the story the teacher asked:

Teacher: Why Peter's team got angry?

Student: They were losing.

Teacher: What did the anger lead to?

Student: Argument and fight.

The teacher went on and said argument and fight usually happen when two persons or two different communities or tribes are not in agreement over issues like the story of the soccer game. In the game of soccer there are rules that guide how the game is played. When these rules are broken sometimes games could end up in fighting. The argument and the fighting in the soccer game are called 'a conflict.' Today we are going to learn about the causes of community conflicts.

The teacher divided the class into four groups and asked them to discuss in their groups the common causes of conflicts in their villages. Each group was asked to report their group discussion to the class. The common identified types of conflicts are:

Land dispute	Theft
Church split	Misuse of community funds
Divorce	

particularly designed to stimulate discussion among the students and lay the foundation for teaching the peace process at the national level. Although the topics taught are similar, there are differences in scope and complexity as exemplified by the following classroom scenarios. The lesson in Scenario One lasted 40 minutes. Only two groups reported their group discussion as there was not enough time left. The students did not really open up in their discussion as they were avoiding the role of chairperson in the group. This indicated that they lacked confidence in speaking to the class about their group's discussion. The teacher stepped in and appointed a leader for the groups and moved around stimulating the discussion. The scenario suggested that students were able to 'construct knowledge' on their own but they were slow when they did it as a group task.

**Scenario 2:**  
**Teacher: Mr. Hunt**  
**Topic: Community Conflict**

*The students had been told the previous day about the topic and were asked to think of conflicts they had witnessed in their community.*

Mr. Hunt introduced the lesson and asked students to name some of the common conflicts in their communities. The students listed the followings:

Boy-girl relationship	Divorce
Land dispute	Fishing-reef dispute
Church split	

As the students named the conflicts the teacher asked them to elaborate on the causes of the conflicts they are referring to. In one of their previous lessons they had learned about the importance of traditional values. Therefore to revisit key issues identified in that lesson the teacher asked the students to also identify what traditional values were violated in the conflicts they are referring to.

There was no group work in this lesson but the students were encouraged to discuss the topic as a class. There was a relaxed exchange of discussions between the teacher and the whole class. Students freely voiced their ideas without any reservations.

The discussion was summarised into brief notes highlighting the definitions of community and conflicts followed by the common forms of community conflicts and their related causes.

The second scenario, which also describes a lesson on 'community conflict', suggested that scarcity of common knowledge and the inability of students to construct knowledge was not typical of all students. The lesson lasted 40 minutes and five minutes before the end of the period the teacher asked: "is there another conflict or cause of conflict that you think is common in our communities that has not been mentioned?" A girl at the back of the room put her hand up and the teacher asked "what is the conflict?" The student answered 'marijuana.' "Can you further explain why 'marijuana' is a conflict?" the teacher asked. The student answered "marijuana can cause conflicts in our communities when those boys taking it usually go around stealing and damaging properties in the villages." The teacher further questioned "what other problems are caused by marijuana?" The girl bravely stood up and read the following newspaper article (Excerpt 1) which specifically focused on marijuana as a mental health issue in *Lata*, a rural town where CCHS is located:

**Excerpt 1: Marijuana as a Conflict**



Source: Solomon Star (2009).

This scenario provides evidence that the students can negotiate and construct concepts on their own. They consulted with one another before putting their hands up to answer the questions. Excerpt One is also evidence that once students are notified in advance of the content of the next lesson and what they need to research and bring, reality is added to classroom learning.

Scenario Three describes a lesson on 'conflict resolution at the community level.' This scenario suggested that students were able to negotiate and construct knowledge on their own if the teacher asked the 'right' questions and provided enough 'authentic' stimulating learning activities. The lesson was conducted in *pijin* with code switching to English and students reported their group discussions in *pijin*. Like the other lessons, this one also lasted for 40 minutes. During this time the teacher demonstrated his integration of knowledge, conflict resolution skills and traditional values in a real context. The lesson was built on 'teamwork' and 'critical thinking.'

### Excerpt 2: Sample of Group Activity

REEF ISLAND GROUP

Process to Resolve Conflict in our families and Communities

1. The process to solve a conflict within the ~~community~~ community or family is through elders of the village. If they can't handle it then it can be passed to the Chief.
2. When problems or trouble arise between two communities or in families the offender will go to the chief and report ~~the~~ <sup>the issue</sup> to him. The chief then goes to the offended and they will come together the people and the chiefs or elders of the village -
3. The two groups of people (families) will come together to the chief of the village and discuss the problem.
4. If the problem cannot be solved they will come together again, but this time they will discuss the problem with the religious communities such as a priest.

|

*Source: Fieldwork Data*

At the same time the students develop an appreciation of their own traditional peacebuilding practices when they are grouped according to their islands (Excerpt 2). Students spent 15 minutes on group discussion and completion of their worksheet and another 10 minutes reporting their discussions to the class.

In this scenario there was clear evidence of students negotiating and constructing their own knowledge. The teacher introduced the topic and divided the class into their island groups and allowed time for discussion. The teacher did not impart much information. He facilitated learning by

encouraging students to think back to their own island communities and see how the process of conflict resolution had been practised.

To summarise the lesson he wrote the key points on the chalkboard as the groups reported their discussions and stressed areas of similarities and differences across the island groups. Evidence of 'real' knowledge construction by students was also clear in other classes. For instance, Mr. Randy explicitly attempted to encourage critical thinking by asking high-order questions as explained in the next section.

### 7.7.2 Skills Development

With regard to the skills component of content, the pattern was the same for all the classes. All the teachers attempted to develop cognitive skills at different levels (Table 7.9).

#### Scenario 3

**Teacher: Mr. Smart**

**Topic: Conflict Resolution at the Community Level**

The teacher introduced the lesson by recapping what was learned in previous lessons and wrote on the chalkboard the topic for today's lesson: 'the process of conflict resolution at the community level.' He gave a short definition of 'conflict' and 'community:' Conflict as tension between individuals or groups of people. Community is where a group of people with common values and culture lives.

The teacher divided the class into four island groups that were represented in the class:

1. Tikopia
2. Santa Cruz (Temotu Nendo)
3. Reef islands (Temotu Pele)
4. Guadalcanal and Gela

The groups deliberated on the process to resolve conflict in their families and communities.

The classroom atmosphere was cordially relaxed. The students enjoyed the teacher's company as he moved around the class listening to the group discussion. When a student asked a question, he directed the question to a member in the group to answer. He cracked few jokes to motivate students in their discussion. This really sustained the students' attention as the lesson was in the last period.

The group presentations of their discussion were ordered as follows:

1. Guadalcanal & Gela (Presenter: a female member)
2. Reef islands (Presenter: a female member)
3. Tikopia (Presenter: a male member)
4. Temotu Nendo (Presenter: a male member)

The teacher concluded the lesson by highlighting the process involved in resolving family and community conflicts as shown from the groups' presentations.

According to Gardner's (1999) theory of multiple intelligences (MIs) and Bloom's taxonomy (L. W. Anderson & Krathwohl, 2001) students develop various skills through appropriate learning activities. Gardner (1999) identified eight domains where different types of intelligence and skills could be developed: *verbal linguistic, logical-mathematical, visual-spatial, bodily-kinaesthetic, musical-rhythmic, intrapersonal and interpersonal and naturalistic.*

**Table 7.9: Skills Development**

Teacher	Class	Purpose of activity	Type of thinking	Learning activity	MIs used
Ms Walker	Form One	To introduce the term conflict	Recall Understand	List causes of community conflicts. Define conflict. In your groups identify three community conflicts and discuss their causes.	Verbal linguistic Intra/ interpersonal
Ms Smiley	Form One	To identify common conflicts in community	Recall Understand	Name some of the community conflicts you have witnessed. Copy notes on community conflicts.	Verbal linguistic Intrapersonal
Mr. Hunt	Form One	To discuss the causes of community conflict	Recall Understand	Name the common conflicts in the community and elaborate on their causes	Verbal linguistic Intra& interpersonal
Mr. Turner	Form Two	To outline the causes of the Solomon Islands social unrest, its impacts and the subsequent peacebuilding initiatives	Understand	Students listen to the teacher as he explained: <ol style="list-style-type: none"> <li>1. Parties to the unrest</li> <li>2. Root causes</li> <li>3. Impacts</li> <li>4. Peacebuilding initiatives</li> </ol>	Intrapersonal
Mr. Randy	Form Two	To introduce the stages of the Social Unrest in Solomon Islands (1998-2002) and categorize the causes according to migration, economic and political. To evaluate different scenarios	Understand Analysis Evaluate	Students discuss, analyse and evaluate the following scenarios: <ol style="list-style-type: none"> <li>1. Learning from the unrest how best Temotu people would resolve the unrest?</li> <li>2. Imagine you are the Premier of Temotu, what steps would you put in place to resolve a conflict between Temotu people and Malaita people?</li> </ol>	Verbal linguistic Inter/Intrapersonal Logical

Mr. Smart	Form Three	To demonstrate how conflict resolution is conducted in different islands	Understand Analyse Evaluate Create	Students discuss in their island groups how their community resolve conflict and each group present their case of conflict resolution to the class.	Verbal linguistic Inter/Intrapersonal Logical Bodily-kinaesthetic
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Source: Fieldwork Data

Similarly, there are six types of thinking skills represented in Bloom's taxonomy. The skills are categorised according to levels of complexity from simple to complex and include: *recall, understand, apply, analyse, evaluate and create* (L. W. Anderson & Krathwohl, 2001). Thus, in this section an analysis of all six lessons are presented (Table 7.9) to ascertain the extent to which appropriate skills have been developed

A comparison of the complexity of the skills which students were expected to demonstrate in each of the observed lessons uncovered a number of differences (Table 7.9). In the first four classes (Table 7.9) the learning activities were only able to generate thinking skills in the areas of recall and understanding and the MIs used were largely 'verbal linguistic and 'inter/intrapersonal.' Mr. Randy and Mr. Smart's lessons incorporated learning activities that were able to generate high-order thinking skills and used more than three MIs. In one of Mr. Smart's island groups, the group created a conflict scenario and used the scenario to tell the class how they resolved conflicts in their community. As indicated in Table 7.9, Mr. Smart's class also used bodily-kinaesthetic as the concerned island group was able to dramatise their conflict resolution scenario.

### 7.7.3 Inculcation of Values

The site visits revealed that inculcation of values was not restricted to the teaching of peace topics in the classroom but rather the day-to-day running of the schools focused on values education. This was apparent from a range of daily activities and routines which were part of the school. The principal of CCHS was a priest and in HCHS the school chaplain was also a priest so Christian values were a priority in the schools' provision of education. Each day started with assembly during which the school chaplain or teacher on duty read from the Scripture and said a prayer. Christian education was included in the school curriculum and was mostly taught by the school chaplain. An explicit aim in teaching the subject was to instil specific values, attitudes and habits into the students. The school chaplain was also in charge of school discipline. This ensured that students with disciplinary

problems could be counselled by the chaplain before they were appropriately disciplined. Discipline was maintained by all teachers ensuring that students followed the school rules.

It was evident that by upholding the concept of a 'community high school' the values which teachers strove to instil in students reflected their own and the value system of both the school and the community. For example, while the teacher-student relationships were changing, teachers still expected students to be obedient and strive to develop moral virtues such as honesty and respect for God, fellow students, teachers and the community.

#### **7.7.4 Instructional Strategies**

Classroom observations indicated that teachers employed a range of instructional strategies to impart knowledge, develop thinking skills and MIs and inculcate values. These are indicated in Table 7.8, 7.9 as well as being illustrated in the scenarios in previous sections. The most common strategy was the simultaneous transmission of knowledge and questioning as a way to extract information from the students. As highlighted in Table 7.9, the questions were largely focused on students' ability to recall previously transmitted information and/or their ability to link what they had seen in real conflict situations to the topic. The interplay of transmission, explanations and questioning served to actively involve students in the learning process, to keep them attentive and to monitor their progress and/or understanding.

Another strategy was 'situational learning.' In this strategy the teacher created scenarios of conflict situations and students were asked to come up with strategies to resolve the conflict. In Mr. Randy's class, after he had explained what happened during the unrest in the Solomon Islands, he created two conflict scenarios based on the lesson for students to resolve. This was an important activity because students had to think about what had worked and what had not worked in resolving the Solomon Islands social unrest. They also had to think of alternative ways to resolve the conflict scenarios presented to them.

Another instructional strategy was group work. Ms Walker engaged her class in group work particularly to identify three community conflicts and discuss their related causes. Mr. Smart on the other hand divided his class according to their islands and asked them to discuss the process of conflict resolution in their islands and present their report to the whole class. One of the island groups creatively dramatised a conflict and used the drama to explain to the class the process involved in resolving such a conflict.

In the National Curriculum Statement (2008), the Ministry of Education indicated that instruction must be meaningful to students and relevant to 'real life.' The same report stated sensitivity to 'cultural and social values, traditions and beliefs' as the first guiding principles in the teaching of any curriculum in schools (Chapter Six). This meant that teachers had to take note of culturally sensitive issues, social values, religious and traditional beliefs that were practised by various groups and be consciously aware of them. It is for this reason that Mr. Smart opted for his group activity to be undertaken according to cultural groups. This enabled each group to be sensitive to issues in their own culture and report their group work accordingly.

The National Curriculum Statement further stipulated that one of the curriculum philosophies adopted in the Solomon Islands is OBE. Using the OBE it was envisaged that the curriculum and syllabus of all subjects would be based on expected outcomes. Emphasis was placed on students learning and achieving the expected outcomes. In particular this meant that learners should acquire knowledge, understanding, skills, values and attitudes which would be useful to them in later life. This philosophy as observed in the classroom had guided the teachers in the planning of their lessons and actual learning. Data from the classroom observations showed that teachers tended to start the transmission of knowledge and recalling of information and then move on to more interactive activities. In this sense there was a balance between the development of cognitive skills with life and social skills.

## **7.8 Assessment**

As indicated in Chapter Six, every sub-strand had indicators for assessment and the assessment was continuous and competency-based. The teachers did not explicitly mention assessment when referring to the ways in which they planned their lessons. However, they referred to it implicitly when they referred to the formulation of performance indicators. The National Curriculum Statement categorically states that continuous assessment is considered important in terms of assessing outcomes of learning throughout the entire education system in order to improve teaching and learning (Ministry of Education and Human Resources Development, 2008). It must be used in the entire school curriculum as a tool to support the development of students and provide feedback on classroom practices.

Continuous assessment was integrated into each lesson. As observed, the learning activities in each lesson were purposely designed to assess the learning outcomes and indicators as shown in each of the themes (see Table 6.3, Chapter Six). Although the teachers used continuous assessment as a key

component of their lessons, they did not recognise its importance in improving teaching and learning. When the teachers were asked how they recorded student achievement in the classroom learning tasks, they replied that they did not record the student performance in the classroom learning tasks. However, they noted student performance in the activities and made general comments in the evaluation section of their lesson plan (see Table 7.7). They further reported that what they recorded in their mark books were the marks from the students' end-of-term tests. This showed the student performance over the course of a term. At the end of the year they could evaluate the students' performance over all four terms to establish an overall achievement for each student. This was a summary assessment designed mainly to assess the students' academic ability.

Table 6.4 (Chapter Six) provides a clear sample in the social studies syllabus on how to systemically monitor and record student performance in the subject. In this section of the syllabus, it clearly states that each of the strands or themes should be continuously assessed in terms of their stated outcomes and indicators. Failure of the teachers to adhere to assessment policy suggests that further research and training in this area is imperative.

## **7.9 Integration of Indigenous Peace Practices and Perspectives**

The integration of peace education in the curriculum is one of the primary means for effecting sustainable development in the country. Thus, the primary goal of the curriculum reform as enshrined in the National Curriculum Statement (Ministry of Education and Human Resources Development, 2008) is not merely to effect the integration of peace education into the curriculum but to transform the Solomon Islands into a peaceful society and develop a sense of common citizenship. Acknowledging the fact that ethnic conflict in the Solomon Islands was rooted in indigenous issues, the Curriculum Reform saw teaching indigenous peace practices and perspectives as both relevant and crucial.

Data collected from classroom observations suggested that all teachers effected integration of indigenous peace practices by explicitly developing skills associated with the topic they were teaching. The Form One teachers, for example, focused their lessons on community conflicts. In the course of their lessons, the group activities and questions asked were geared towards identifying common community conflicts and eliciting the traditional practices violated by each of the conflicts. When students talked about land disputes and marriage conflicts, they were questioned further on defining the traditional norms regarding land ownership and marriage in their community. In *Temotu Nendo*, like other cultures in the Solomon Islands, land is owned by tribes and most land

disputes are the result of people trying to own land individually. Similarly, marriage conflicts usually arise when the traditional protocols of marriage are violated (see Chapter Five).

Observations data also showed that teachers' interpretation of the themes and the classroom context determined the level of integration of various peace practices. Mr. Smart recognised that teaching the process of conflict resolution could only be meaningful when students approached the topic from their own island practices and perspectives. This allowed the students to deliberate on the topic on their own and they were able to deal with sensitive issues accordingly.

The other dimension of integration as noted in the classroom observations relates to students' own learning. As highlighted in Table 6.1 (Chapter Six), the peace topics were also integrated into other subjects and this helped students to advance their own understanding of peace. In Form Two (Year 8) science, the students were introduced to the concept of 'climate and change' under the theme 'climate and weather.' In his class Mr. Hunt discussed why land disputes were increasing. Some students answered that this was due to increasing population. Others answered, "we learned in science that the sea-level is rising and will cause more land disputes."

In his presentation, Mr. Turner stressed the involvement of the churches in reconciling victims of the Solomon Islands conflict. Although there was no group activity in Mr. Turner's class students were able to understand the process of reconciliation as the topic was also taught in their Christian Education class (see Table 6.1, Chapter Six).

### **7.10 Practising Peace**

The students not only learn about peace in the classroom but they also practise it as their way of life. All students are affiliated to Christian denominations and their upbringing includes attending church services on Sundays. Schools also hold church services as part of their extra-curricular activities. During the Christmas break students usually form village choirs and go around neighbouring villages singing Christmas carols as a way of preaching the message of peace as embodied in their Christian beliefs. One popular Christmas carol they sang was the peace song entitled 'unto us a child is born' (Excerpt 3).

In terms of indigenous peace practices, the students participated in traditional ceremonies held in their villages. One of the common ceremonies is the traditional *nelo* dance. At the time of the fieldwork, I witnessed the initiation of two boys into the *nelo* traditions (Excerpt 5).

### Excerpt 3: A Christmas Carol Peace Song

#### Unto us a Child

Unto us a child is born  
 Unto to us a son is given  
 The Government  
 Shall be upon His shoulder  
 And His name  
 Shall be called wonderful counsellor  
 The mighty God  
 The everlasting Father  
 And the Prince of Peace

*Source: Field work data*

### Excerpt 4: A Natgu Tribal War and Peacemaking Song

#### Latau ngange navao

Latau ngange navao  
 Na'a mnirle ninge  
 Na'a mnir lelrle ninge  
 Lautau ngange navao

*Source: Nelo dance at Nemba, Temotu Nendo,  
 7 January, 2010.*

The two boys pictured in Excerpt 5 were first timers in the *nelo* dance so they were initiated by the elders into the traditions before participating in the dance. In the *nelo* dance the boys were taught to sing and dance to the traditional rhythm of songs according to various themes. One of the popular themes in *nelo* songs is that of 'tribal wars and peacemaking' as explained in Excerpt 4.

**Excerpt 5: Initiation of Boys into *Nelo* Dance in *Temotu Nendo***



*Source: Personal Photographs of Nelo Dance at Nemba Village, Temotu Nendo, 7 January, 2010*

The song in Excerpt 4 concerns a man who was facing a tribal war (Stanza 1) and he knew that he would be killed by his enemies. Before he fought in the war he deliberately sang the song as an open appeal for compassion from his community for his children whom he was going to leave behind with no one to care for them (Stanza 2 and 3). The message was that even though the man would die in the war, he was singing the song as an appeal for peace for his children so they would be looked after well by a compassionate elder in the community.

The students also participated in a number of sporting activities. Each school assigned a teacher to be responsible for organising sports. Every Friday afternoon was devoted to sports and the popular games were soccer, volleyball, netball and athletics. Some of the secondary school students were selected over the years to be part of the provincial soccer squad in the Solomon cup which was held annually and brought together teams from all provinces. In 2009, the Central Community High School represented the province at the 'National School Soccer Tournament.' This was a national peace initiative aimed at creating a culture of peace among school children. This initiative was organised under the theme 'national kids football, cultural exchange, and education festival.' In this national peace education programme apart from playing soccer, participating schools also engaged in cultural exchange by way of showcasing their traditional dances and arts.

For most provincial participants this was their first time in the capital city (Honiara) and it was educational for them to visit the Government Ministries, the National Parliament and other national institutions and organisations. The principal of CCHS applauded the festival and commented that it created a sense of national identity for participating schools from outlying islands. Participation in the 'national kids' football, cultural exchange, and education festival' rotated around the schools in each province so that every school in each province had an opportunity to represent their province. This programme inculcated in students a sense of national identity and social cohesion especially for isolated students from the remote *Temotu* province. According to the CCHS principal:

When the school represented the province in the festival it changed the students' worldview. Now the students are able to feel that though we are from Temotu Nendo we are part of a province called Temotu and Temotu is part of a country called the Solomon Islands. (CCHS Field Notes, 15 March, 2010)

## **7.11 Critical Features of the Classroom Curriculum**

Based on the fieldwork data it can be concluded that the 'actual' curriculum revealed pedagogical similarities and differences between classrooms. The same themes, skills and values were being taught but the complexity and scope differed to a certain extent. The ways in which teachers interpreted curriculum policy and their attitudes towards and expectations of the integration of peace education into the social studies curriculum also varied. The critical features of the emergent curriculum described below are those identified in the classrooms of the six participating teachers only. They do not necessarily reflect patterns in other parts of the Solomon Islands.

### **7.11.1 Lack of Teaching-Learning Materials**

School textbooks are one of the core components in the teaching and learning process. The principals and the teachers reported that they did not have enough textbooks to aid their teaching and learning. To overcome this problem, teachers resorted to borrowing textbooks from other schools. All the teachers had difficulty developing supporting materials for their lessons due to non-availability of basic materials such as butcher's paper and cardboard at the schools. Therefore, the teachers resorted to developing their own A4-size worksheets to be used in their group work.

### **7.11.2 Curriculum is aimed at the Development of Peace Education**

All six teachers who participated in this study paid deliberate attention to the development of peace education. In particular, they focused on the inculcation of the knowledge, skills, attitudes and values

that would enable students to prevent conflict and violence and to resolve conflict peacefully. All the schools visited had a culture in which the inculcation of values such as obedience, respect and tolerance were upheld by teachers and students. These values were explicitly and implicitly integrated into all aspects of teaching, learning and the entire management of the schools. These values also formed the basis of the school rules.

### **7.11.3 Curriculum is developed from the Syllabus**

All six teachers in the sample planned their lessons around their designated themes as spelt out in the social studies syllabus. The teachers attempted to integrate thematic content into the development of skills and attitudes and the inculcation of values. Activities were informed by the thematic content of Strand 5: Social Issues and Conflict Resolution in the Solomon Islands. Using this as the basis, the teachers planned their 40 minute lessons. This appeared to bear some relation to the specific learning outcomes and indicators; discrete knowledge; skills; attitudes and values.

### **7.11.4 Learning is relevant and Activity-Based**

All the teachers deliberately attempted to link learning to 'real life' in their classes. The themes which they selected were topical and addressed aspects of conflict and peace which were familiar to all the students. Teachers created authentic teaching-learning situations that provided opportunities for students to relate new learning to the 'real' world. Students were actively involved in the learning process, answering questions, sharing personal experiences with the class and participating in group work. This demonstrates that the students took responsibility for their own learning. The students were assisted by the teachers as they went about their learning activities. The group activities provided the students with an opportunity to construct knowledge, acquire skills, attitudes and values pertinent to peace and conflict resolutions.

### **7.11.5 Curriculum is based on an Integrated Approach**

The topics taught also integrated indigenous conflict and peacebuilding practices which were related to the students' life in the community. Not only were the topics relevant but the classroom learning was facilitated by the teachers taking cognizance of differences in students' learning abilities and learning styles. Teachers used a range of teaching-learning strategies. Students were encouraged to share their indigenous practices in resolving conflicts especially during class and group discussions.

Topics related to peace and conflict were also taught in other subjects. This enabled the students to consolidate their own learning, drawing on what knowledge, skills, attitudes and values they had acquired in other subjects. This integrated approach reflected the policy position on the development of the whole person (see Chapter Six).

#### **7.11.6 Assessment is Summative as opposed to Formative**

All the teachers in the sample showed evidence of continuous assessment as part of their lessons. However, comments were only recorded in their evaluation of their lessons. In the worksheets and group discussions there were clear indications that the teachers could use these activities to assess the students' competence in terms of cognitive ability, social skills and values. However, marks and comments regarding these lesson-based tasks were never recorded by the teachers in the students' progressive record. Teachers only recorded the results in the summaries of assessments such as end-of-term tests and exams. Continuous assessment was emphasised in the policy (Chapter Six) and clearly stated that every sub-strand had indicators for assessment. These showed whether or not the students had achieved the expected outcomes. The failure of the teachers to adhere to this policy implied that they did not fully understand the purpose of continuous assessment and therefore they needed further training on its implementation in the classroom. The other implication was that the teachers treated assessment summaries as more important than the formative assessments because the entire education system in the country is exam-driven.

#### **7.11.7 Curriculum is socially constructed**

As mentioned earlier, the topics taught integrated indigenous conflict and peacebuilding practices which pointed to a social dimension in the classroom's social studies curriculum. While the teachers tended to teach the same topics, the approaches taken were not necessarily the same. Since teachers and students in the sampled schools were mostly homogenous in terms of culture and language, (see Table 7.6) the content of the curriculum and, in particular the values which were imparted to them as students, were influenced by the cultures represented in the classroom and/or the ethos of the school. In this regard, the classroom curriculum was a social construct.

### **7.11.8 Students Practised Peace Education in the ‘Real World’**

Paying attention to the notions of peace as a state of inner and outer being and the distinction of peace as positive and negative, peace education approaches are not limited to formal settings. Peace education activities can be undertaken anywhere and at anytime. Using this framework, the students of the case study schools were practising peace through sports, traditional ceremonies and Christmas carols. At the national level, one of the schools represented *Temotu* Province in a national peace festival which brought students, teachers and community members together on the island of a former party in the conflict.

### **7.12 Conclusion**

The purpose of this chapter was to identify the critical features of the integration of peace education into the secondary school social studies curriculum as it was made manifest in the classroom of six selected teachers in three *Temotu Nendo* schools. To this end, the classroom practices of these teachers and their understanding of integration have been described in detail. Converging and diverging patterns and/or themes were identified and, on the basis of these, the critical features of the integration emerging from their classrooms have been identified. Where applicable, the identified patterns were compared to patterns which emerged from other related literature. The comparison revealed similarities between some of the patterns identified in this study. Although this study does not seek to generalise, this appears to indicate that the emerging patterns may have wider relevance.

The differences between the curriculum that emerged in the classroom and the ‘ideal’ curriculum envisaged in policy documents have been highlighted. Indications are that, on the whole, the ‘actual’ classroom curriculum has been informed by curriculum policy as outlined in Chapter Six. There were also indications that the area of assessment needs to be clarified for ease of implementation in the classroom.

In Chapter Eight the critical features of the curriculum described in this chapter are compared to the features identified in Chapter Two and Chapter Six. The purpose of this analysis is to determine whether the integration has provided a valid case of teaching peace education in schools. Finally, Chapter Eight presents a discussion on the implications derived from the analysis of the findings.

## CHAPTER 8

### ANALYSIS AND IMPLICATIONS

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#### 8.1 Introduction

This chapter provides an analysis of the materials presented in Chapters Two, Five, Six and Seven. The analysis is premised on the research questions outlined in Chapter One. Consequently the discussions cover the critical features of peace education, features of curriculum policy in the Solomon Islands, features of the secondary school social studies curriculum and integration of indigenous peacebuilding practices and perspectives into the curriculum. The core concepts are developed in relation to the fieldwork data, drawing upon the theoretical foundations that were set out in Chapter Three. In the first part of this chapter, the critical features of peace education are analysed. This part of the analysis refers primarily to the critical features of peace education examined in Chapter Two. It draws on data from both the practices of peace education in the case study classrooms and the integrative theory of peace education within a framework that bridges the gap between theory and practice. The second part of the chapter refers to data from the curriculum policy, providing analysis of peace education features as exhibited by the policy documents that guided the integration of peace topics into the secondary school social studies curriculum, as described in Chapter Five. The third part of this chapter turns to the features of classroom-based peace education as demonstrated by the observation data. As this study situates the teaching of peace in a particular cultural context, the analysis presented in the fourth part of this chapter refers to the integration of indigenous-based peacebuilding practices in both the policy and the classroom curriculum. All the features of peace education as highlighted by the policy and demonstrated in practice are cross-examined in the next part to identify links and gaps in relation to the literature. This is followed by an analysis of what is valued in the integration of peace education into the social studies curriculum. In an effort to consolidate all the analyses, a framework is conceptualised for a classroom-based peace education curriculum (see section 8.8). The key implications of the study as they surfaced during the course of the analysis are presented in the final chapter.

The analyses in this chapter provide a close examination of the practicalities of theory and policy that were brought to bear on the case study curriculum. It is argued that understanding the integration of peace education into the school curriculum in the Solomon Islands forms an important insight into peace education theory and practice.

## **8.2 Peace Education: Theory and Practice**

This section provides analysis on the critical features of peace education. It is organised into two sub-sections; the first section deals with the theoretical orientations that drive peace education curricula. The second section covers one of the major contributions of this research in that it offers a practical perspective on how peace education was integrated and taught in secondary schools in the Solomon Islands.

It is argued that understanding the integration of peace education into the Solomon Islands school curriculum provides an important insight into the inter-relationships that surround theory and practice. In the case of teaching and learning peace education, taking account of these inter-relationships supports the analysis of the development of peace education curriculum in an island state in the Pacific region and the approaches the country took towards integration. It also supports the synthesis of theories provided by the peace education literature, by offering a basis for understanding the varied approaches expressed by peace education researchers. Using the premise of the 'theory of peace education' provided by ITPE, critical features are identified and synthesised in this analysis. This adds to a sense of the practicality of the features informing the development and teaching of the peace education curriculum. ITPE contributes to this analysis by allowing the common core of peace education (Salomon, 2002) to be held up to analytical scrutiny. The theory focuses on the distinctive features of the peace education curriculum and the approaches it seeks to uphold.

### **8.2.1 Critical Features of the Integrated Peace Education Curriculum**

The aim of this section is to summarise the critical features of the integrated peace education curriculum as examined in Chapter Two. This should not be viewed as a repetition of what has been previously discussed. However, the features are briefly restated here to serve as a point of departure for an in-depth analysis of how these critical features were reflected in the curriculum policy and practices as examined later in following sections:

1. *Integrated peace education curriculum should be based on a unity-based worldview.* The aims of the peace curriculum are spelt out in the overall outcomes from which they derive their content (knowledge, skills, attitudes and learning experiences). This worldview is informed by the vision of uprooting the war-based worldview that has dominated the human race and dictated approaches to education for centuries.

2. *Selecting a peace education curriculum should be based on a culture of peace and a culture of healing.* Since this study was conceived within the peacebuilding framework in the Solomon Islands post-conflict reconstruction, selecting a peace curriculum from the culture of the Solomon Islands may prove to be problematic as the culture was manipulated for personal and political gain during the ethnic conflict. To this end, specific topics and/or lesson outcomes should be derived from a culture of peace and a culture of healing as they can reconcile the manipulated aspects of the national culture.
3. *Integrating a civilisation of peace must be embraced in a peace education curriculum.* To make this happen, decision-makers, schools, teachers, community and civil society organisations must make every effort to accommodate peace-based approaches in their own areas of work and responsibilities. This involves a variety of programmes to address areas of conflict. The cultivation of peace-based education in schools allows teachers and students to accommodate unity in diversity and support each other to co-exist. This approach involves turning schools into peace-conscious communities and healing centres.
4. *Curriculum content should be generic and future-oriented.* Peace curriculum content is not drawn from a particular discipline but from the principles of peace. Given the complexity and unpredictable nature of conflict, war and violence around the world today, establishing the necessary conditions for curriculum integration is a difficult task. Therefore, the content of a peace curriculum should be generic and future-oriented.
5. *The learning of peace education is clearly focused and learner-centred.* All peace education learning activities are premised on the eventual demonstration of peace and/or peacebuilding outcomes derived from a specific context of the conflict. Drawing from one of the tenets of peace as a process, learners use group work to negotiate and establish peace. Through the cooperative effort of group work, activities' guidelines are used by each group to navigate their own learning using their own preferred styles and creativity. In short, this strategy demands that learning is the responsibility of the learner and not the teacher or instructor.
6. *Learning is practical in nature.* Paying attention to the notion of peace as a state of inner and outer being and the distinctions between positive and negative peace, peace education approaches do not limit themselves to a formal settings. Peace education activities can be undertaken anywhere and at anytime. Using this framework, some peace education

activities can be extended into extra-curricular activities. The extra-curricular peace education activities include sports, art exhibitions, peace oratory, drama etc.

7. *The peace curriculum differs across schools and/or communities.* Programmes and curricula developed in accordance with the principles of peace differ from country to country. The differences are ascribed to the types of conflicts each programme and curriculum aims to address and their intended outcomes.

### **8.2.2 Bridging the Gap between Theory and Practice**

In Chapter Two, four case studies on how peace education programmes were initiated and implemented were discussed. These case studies were founded on the core principles of peace and ITPE. For example, the peace education curriculum in Bosnia and Herzegovina was designed with the help and full participation of its educators and community stakeholders. As a result, a tailor-made integrated peace curriculum for both primary and secondary schools from Grades 1–12 was implemented. This curriculum was based on the universal principles of peace in the context of the specific realities for each community in the country. In harnessing the principles of a unity-based worldview, a culture of peace, a culture of healing and a peace-based orientation for all educational activities, specific tasks were incorporated into the teaching of the curriculum.

However, these case studies did not provide an evaluation of how the peace curriculum is actually taught at the classroom level. In the absence of such evaluation it was not possible to establish the realities of translating the curriculum into classroom teaching and learning. This issue needs to be addressed by peace education researchers in order to bridge the gap between theory and practice. Bridging the gap between peace education theory and practice is one of the contributions of this research. Using ITPE, this research investigated how the critical features of the peace education curriculum were reflected in the curriculum policy. On the basis of the curriculum policy, observations were conducted in six classrooms to assess how the integration of peace education was taught in secondary schools in the Solomon Islands with particular reference to the *Temotu Nendo* culture. What transpired in the classroom teaching provided insights into bridging the gap between theory and practice. Further analyses to this effect are the subjects of Sections 8.3, 8.4 and 8.5.

### **8.3 Features of the Secondary School Curriculum in the Solomon Islands**

This section analyses the research question: “What are the features of the current secondary school curriculum in the Solomon Islands?” As discussed in Chapter Six, secondary school curriculum development and dissemination was participatory. It was guided by the principles and use of OBE as a driving philosophy.

#### **8.3.1 The Process of Curriculum Development and Dissemination is Participatory**

The process of curriculum development and its subsequent dissemination is participatory; involving teachers, curriculum development officers, academics and other experts. The evaluation of the draft curriculum materials and the trial teaching of the materials in pilot schools provided an avenue to ensure that the curriculum was inclusive and relevant to addressing the needs of the learners.

#### **8.3.2 Curriculum Design is guided by Principles**

The curriculum was organised around eight principles which are meant to infuse every aspect of teaching and learning. These principles guided the design of the secondary school curriculum. As outlined in Chapter Six, these principles focused on issues which are important to the Solomon Islands in terms of culture, development and education. They include *cultural and social values, traditions and beliefs, controversial issues, environmental and health education, practical skills, inclusive curriculum, safety, learning and teaching with a practical focus and literacy and numeracy*. The use of these principles in the design and teaching of the curriculum provides a relevant and meaningful curriculum in the context of the Solomon Islands.

#### **8.3.3 Outcome-Based Education is the underlying Philosophy**

The philosophy of OBE is central to the guiding principles. This is a testament that the country is promoting a paradigm shift in its effort to reform the school curriculum. Since independence, the Solomon Islands school curriculum has been largely subject-content oriented. This system was inherited from the colonial education system. A shift to OBE means that a curriculum is defined in terms of what learners are expected to understand, know, be able to do, and be able to appreciate. Emphasis is placed on the achievement of measurable learning outcomes rather learning the content of a subject. This renders the curriculum practical.

## **8.4 Features of the Peace Education Classroom Curriculum**

The study confirmed that the 'actual' classroom curriculum reflected pedagogical similarities and differences between the case study classrooms. The same themes, skills and values were being taught but the complexity and scope differed to certain extent. The ways in which teachers interpreted curriculum policy and their attitudes towards and expectations of the integration of peace education into the social studies curriculum also varied. The critical features of the emergent curriculum described below were those identified in the classrooms of the six participating teachers only. They do not necessarily reflect patterns in other parts of the Solomon Islands. In this section, the features of the peace education curriculum as they transpired in the six classrooms and as examined in Chapter Seven are briefly outlined again as pointers to the analysis in Section 8.6.

### **8.4.1 Lack of Teaching-Learning Materials**

School textbooks are one of the core components in the teaching and learning process. The principals and the teachers reported that they did not have enough textbooks to aid their teaching and learning. To overcome this problem the teachers resorted to borrowing textbooks from other schools. All the teachers had problems developing supporting materials for their lessons due to the non-availability of basic materials such as butcher's paper and cardboard at the schools.

### **8.4.2 Curriculum is aimed at the Development of Peace Education**

All six teachers who participated in this study paid deliberate attention to the development of peace education. In particular, they focused on the inculcation of knowledge, skills, attitudes and values that would enable students to prevent conflict and violence and to resolve conflict peacefully. It was a feature of all the schools visited that inculcation of values such as obedience, respect and tolerance were upheld by the teachers and students.

### **8.4.3 Curriculum is developed from the Syllabus**

All six teachers in the sample planned their lessons around their designated themes as spelt out in the social studies syllabus. The teachers attempted to integrate thematic content in the development of skills and attitudes as well as the inculcation of values. Activities were informed by the thematic content of Strand 5: Social Issues and Conflict Resolution in the Solomon Islands.

#### **8.4.4 Learning is relevant and Activity-Based**

All the teachers deliberately attempted to link learning to 'real life' in their classes. The themes which they selected were topical and addressed aspects of conflict and peace which were familiar to all the students. Teachers created authentic teaching-learning situations that created opportunities for students to relate new learning to the 'real' world.

#### **8.4.5 Curriculum is based on an Integrated Approach**

The topics taught also integrated indigenous conflict and peacebuilding practices which were related to the students' life in the community. Not only were the topics relevant but the ways in which the classroom learning was facilitated by the teachers also took cognizance of the differences in students' learning abilities and learning styles.

#### **8.4.6 Assessment is Summative as opposed to Formative**

All the teachers in the sample showed evidence of continuous assessment as part of their lessons. However, comments were only recorded in their evaluation of their lessons. In the worksheets and group discussions there were clear indications that the teachers could use these activities to assess the students' competence in terms of cognitive ability, social skills and values. Marks and comments regarding these lesson-based tasks were never recorded by the teachers on the students' record of progress.

#### **8.4.7 Curriculum is socially constructed**

As mentioned in Chapter Seven the topics taught integrated indigenous conflict and peacebuilding practices which pointed to a social dimension in the classroom's social studies curriculum. While the teachers tended to teach the same topics, the approaches taken were not necessarily the same. Since teachers and students in the sampled schools were mostly homogenous in terms of culture and language, (see Chapter Seven, Table 7.6) the content of the classroom curriculum was socially constructed and reflected the culture.

## **8.5 Integration of Indigenous Peacebuilding Practices and Perspectives**

This section presents findings on the extent to which indigenous peacebuilding practices and perspectives were adequately reflected in the curriculum. First, analyses are made of the practices and perspectives that were reflected in the curriculum policy. Second, an examination is made of how adequately the indigenous peacebuilding practices and perspectives were integrated into the teaching of peace in the classroom.

### **8.5.1 Integration of Indigenous Peacebuilding Practices and Perspectives into the Curriculum Policy**

The National Curriculum Statement clearly states the importance of cultural orientation as a core principle of curriculum design (Ministry of Education and Human Resources Development, 2008, pp. 13-14). In the first curriculum guiding principles, *cultural and social values, traditions and beliefs* were identified as key components in designing a school curriculum that was relevant to the Solomon Islands context. Under this policy guideline, teachers must take note of, and be consciously aware of, culturally sensitive issues, social values, religious and traditional beliefs that are practiced by various groups. It is very likely that some classroom settings may present a situation where there is a cultural, social or traditional barrier to a normal lesson-plan strategy. Therefore it is recommended that teachers be consultative and always on the alert to identify such barriers. The teacher must take a neutral position and should be able to take care of such situations without compromising the right of other learners to be correctly informed.

In most indigenous cultures in the Solomon Islands there are controversial issues which could impede the delivery of any curriculum. To guard teachers against such issues, *controversial issues* were listed as the second guiding principle. Under this principle, the National Curriculum Statement explains that some topics within the various subjects of the school curriculum may be unacceptable to some religious or cultural beliefs. The teacher must collaborate with other teachers, and with parents and learners, to identify potential issues and plan how best to address a given situation in their classroom teaching (Ministry of Education and Human Resources Development, 2008, pp. 13-14).

On the basis of these guiding principles, the secondary school social studies curriculum stated the following themes (Table 8.1) which reflected most of the indigenous peacebuilding practices.

**Table 8.1: Peacebuilding Themes in the Secondary School Social Studies Curriculum**

- |  |
|--|
| <ol style="list-style-type: none"> <li>1. Community and Social Conflicts</li> <li>2. Process of Resolving Community and Social Conflicts</li> <li>3. Gender Conflict</li> <li>4. Social Unrest in the Solomon Islands: 1999 – 2002</li> <li>5. Solutions to the social Unrest in the Solomon Islands</li> <li>6. Understanding Peace</li> <li>7. Practising peacebuilding</li> </ol> |
|--|

*Source: Fieldwork Data*

### **8.5.2 Integration of Indigenous Peacebuilding Practices and Perspectives into the Classroom Peace Education Curriculum**

The classroom observations revealed that indigenous peacebuilding practices were reflected in the classroom curriculum across the six observed classes. The topics taught in these classes are outlined in Table 8.2.

**Table 8.2: Topics Taught in Six Classes**

- |   |
|---|
| <ol style="list-style-type: none"> <li>1. Community conflict</li> <li>2. Social Unrest in the Solomon Islands (1998-2002)</li> <li>3. Conflict resolution at the community level</li> </ol> |
|---|

*Source: Fieldwork Data*

The Form One teachers all taught lessons on the topic ‘community conflict.’ Their lessons were all focused on defining community conflicts and their causes, drawing on students’ experiences of conflicts in their own communities. The main causes of community conflicts discussed by the students were *‘land and resources disputes, theft, church split, misuse of community funds and divorce.’* These conflicts had been part of the community and their peaceful resolution was therefore dictated by traditional peacebuilding practices.

Building on the community conflicts in Form One, the lessons taught in Form Two classes were based on national conflicts with particular reference to the ‘social unrest in the Solomon Islands.’ The Form Three teacher taught the topic ‘conflict resolution at the community level’ in his class, a topic

that was listed in the syllabus as a Form One topic. According to the teacher the selection of this topic was particularly to stimulate discussion among the students and to lay the foundation for teaching the peace process at the national level. The teacher divided the class according to their cultural groups and they were asked to discuss how conflicts were resolved on their own island communities using indigenous practices. The details of what transpired in the delivery of the peace topics in each of the observed classes were examined in Chapter Seven in Section 7.7. The classroom evidence together with the brief analyses provided in this section are sufficient to confirm that, in principle, the classroom peace education curriculum reflected indigenous peacebuilding practices and perspectives.

### **8.6 Analysis of the Critical Features of the Peace Education Curriculum**

This aspect of the analysis focuses on the critical features of the peace education curriculum as exhibited in the curriculum policy and the classroom practices. Due to the timing of my research, data relating to pedagogic practices were mostly concerned with the six classrooms that participated in the observations. As shown in the preceding sections, the critical features of the peace education curriculum were exhibited in both the policy and in the classroom. The underlying reasons for this significance were the national control of the curriculum development process and dissemination and the emulation of the curriculum policy in the classroom. The process was closely allied to teachers' participation in the development of materials for the subjects they were teaching and delivering the materials as specified in their subject's syllabus.

Although indigenous peacebuilding practices were featured in 8.5, issues concerning the implications of integrating traditional pedagogies in the classroom are again raised. This issue assists in focusing attention on the significance of defining indigenous concepts of peace in the policy and in the classroom. The relevance of indigenous peace concepts is generally overlooked by the peace education literature. This section of the analysis therefore constitutes a new area for peace education research and evaluation. The critical features that emerged in the thesis are summarised in Table 8.3.

**Table 8.3: Analysis of the Critical Features of Peace Education Curriculum**

	<b>Integrated Theory of Peace Education</b>	<b>Curriculum Policy</b>	<b>Classroom Peace Education Curriculum</b>	<b>Real World Peace Education Practices</b>
1	Integrated peace education curriculum should be based on unity-based worldview	The aim of the curriculum is contained in the national development vision	Lack of teaching-learning materials	National students' football, cultural exchange, and education festival
2	Selecting peace education curriculum should be based on a culture of peace and culture of healing	The process of curriculum development and dissemination is participatory	Curriculum is aimed at the development of peace education	Traditional ceremonies such Naoduka (bride price) and Nelo ((traditional dance)
3	Integrating civilisation of peace must be embraced in peace education curriculum	Curriculum design is guided by principles	Curriculum is developed from the syllabus	School-based sporting activities
4	Curriculum content should be generic and future-oriented	Outcome-based education is the underlying philosophy	Learning is relevant and activity-based	School initiated Christian-based activities
5	Learning of peace education is clearly focused and learner-centred	Learner-centred approach	Curriculum is based on integrated approach	Christmas carols
6	Learning is practical in nature	Learning is practical in nature	Assessment is summative as opposed to formative	
7	Peace Curriculum differs across schools and/or communities	Curriculum adheres to cultural issues	Curriculum is socially constructed and reflects specific cultural orientations	

### 8.6.1 Unity-Based World View

Some peace education researchers have examined the relationship of education to a worldview in terms of using education as a 'vehicle for unity-based world view' (Danesh, 2006; Harris, 2002). According to this perspective, key educational practices such as curriculum design and implementation are understood to have become increasingly aligned to unity-based practices. However, in this section it is argued that the application of a unity-based worldview should begin with the curriculum design. As discussed in Chapter Six, the process of curriculum development is participatory but this seemed to be limited to the participation of teachers. In order to create a unity-based curriculum, a wider selection of stakeholders needs to actively participate in the curriculum process. This is crucial because Solomon Islanders' worldview is determined by their cultural and religious upbringing. Therefore, involving the churches and other community organisations in the

curriculum process would provide a cross-section of ideas. One of the setbacks in soliciting wider stakeholders' participation in the curriculum design was:

In the integration of peace education into social studies curriculum, some degree of consultation with stakeholders was sought prior to designing the content of the curriculum. However, those people who were consulted were not keen to contribute to the development of the curriculum. Their reluctance was due to the fact that curriculum design is a technical task for which they do not have the required skills. (Social Studies Working Group)

While this argument may be true for some organisations, other stakeholders thought that sharing ideas was more important than using the technicalities of curriculum design as a reason for non-participation. It was for this reason that Transparency Solomon Islands shared their ideas with the Social Studies curriculum development team and their ideas were taken on board in the governance and leadership strand of the social studies curriculum. The churches' participation in the curriculum design was significant. In social studies, three senior teachers who were from church schools were actively involved in the design and writing of the curriculum materials. Their participation ensured that the peace content of the social studies curriculum adhered to the churches' worldview.

The first features of the curriculum policy state that the aim of the curriculum is contained in the national development vision. One of the key development goals of the National Government is to create national unity, reconciliation and peace. This goal saw the creation of a government ministry called MNURP. According to the Social Studies Working Group, MNURP was also consulted for advice on the peace education strand of the social studies curriculum but there was no feedback. This lack of support inhibited the working group from consulting other relevant government ministries.

The peace process in the Solomon Islands is threatened by on-going environmental conflicts. Therefore the involvement of the Ministry of Environment and Conservation in curriculum design was also seen as important for environmental sustainability. Discussions on sustainable development in the Solomon Islands are dominated by the issue of unsustainable logging and its on-going conflicts. Environmental conflicts occur when landowners are confronted with issues of land tenure, procedures for negotiating logging licences and the distribution of benefits from logging operations on their land. Coupled with these issues is the 'on-going corruption' in the forestry sector. The involvement of the forestry sector in the industry's corruption was pertinent to this allegation.

It was reported that unscrupulous Asian companies were extracting unsustainable quantities of logs, damaging the environment, evading taxes and avoiding payment to landowners and using unfair mechanisms of price transfer to the disadvantage of the economy.

**Table 8.4: Unity-Based World View Strands in the Social Studies Syllabus for Forms 1-3**

*Source: (Curriculum Development Centre, 2007, p. 4)*

*Governance & Leadership*

This strand focuses on the exercise of authority by leaders to manage the affairs of any organisation or the country for the orderly sustenance of society. It examines the functions of all the mechanisms, processes and institutions existing for the interests, rights, and the obligations of its members or citizens. It begins with the Solomon Islands traditional leadership and governance systems and moves to the modern systems of governance and leadership in the Solomon Islands and the mechanisms in place to control its related issues and challenges.

*Environment & Population*

This strand focuses on the relationship between the physical environment and the human population.

The continuous interaction between humans and the physical environment is important to ensure the sustenance of human beings on this planet earth. Aspects of the physical environment such as weather, climate, landscape and natural landforms have a direct impact on the livelihood of the human population and their relationships. This strand also provides an understanding about population and its impacts on available resources.

*Resources & Development*

This strand focuses on humans' utilisation of natural resources for their needs and survival. It examines the different types of resources that are available, the methods of utilisation of these resources and the need to ensure the sustainability of these resources for future generations.

Almost SI\$1.5 million was paid in unauthorised ex-gratia payments to MPs and Ministers and Forestry Officials (Solomon Islands Government, March 2005, p. 67). In the midst of such malpractice, the schools teach students the importance of environmental sustainability (see Table 8.4). The country's efforts to promote sustainable development through education are twin goals for a sustainable future and a unity-based worldview. While the education sector is pursuing this vital goal, malpractice at the decision-making level indicates otherwise. The corruption involving national leaders in relation to natural resources is detrimental to promoting national unity through education. What is the use of teaching students to live in harmony with their environment when the country's environment is rapidly being

destroyed through unsustainable logging? If such malpractice is not eradicated there will be no sustainable future for the children who are now learning about environmentally sound sustainable development in schools. What children will see in future will be a vision of a beautiful pristine environment that no longer exists.

In the social studies curriculum as examined in Chapter Six, during the first two years of secondary education students learned about conflicts. It was in the third year that the concept of peace was introduced. This was contradictory to creating a unity-based view through the curriculum. As Danesh (2006) argued, a peace education curriculum should focus on creating a unity-based worldview and conflict, violence and war-based content of the curriculum should be eliminated. However, in an initial integration of peace topics into a Solomon Islands secondary school curriculum, elimination of such content cannot be achieved over night. Instead in the teaching of conflict-related content the focus should be placed on creating peace out of conflict situations as a way forward and to prevent future conflicts.

These analyses opened up a new area of peace education in which creating a curriculum with a unity-based worldview must take cognizance of what constitutes a unity-based worldview in a particular context. In the Solomon Islands, the unity-based worldview is based on religion, culture and the natural environment. In *Temotu Nendo* unity and peaceful co-existence are understood to be the fabric of the peace concept *nowe*. *Nowe* is a thread that stitches religion, culture and environment together so that unity and harmony are the defining characteristics of the community's lifestyle. This fabric of unity must be emphasised in the classroom curriculum in order for students to understand what constitutes a unity-based worldview in their own culture.

### **8.6.2 A Culture of Peace and Healing**

Apart from classroom learning, students engage in 'real world' peace practices that create a unity-based worldview and instil a culture of peace and healing. The site visits revealed that the inculcation of values was not restricted to the teaching of peace topics in the classroom but rather the day-to-day running of the schools was focused on values education. Two of the case study schools had chaplains and their tasks centred on inculcating Christian values and they were also in charge of school discipline. The disciplinary duty of the chaplain was mainly to counsel and discipline students who had violated school rules. While this line of duty has been an accepted norm

in the management of schools, this needs to be extended beyond school disciplinary issues. There are students attending school who are affected by social problems such as marriage breakdown. The school needs to identify such students and provide tailored counselling programmes for them.

There are community organisations that could collaborate with schools to offer counselling to students. Among these organisations are some church-based counselling programmes. For instance, the Anglican Church of Melanesia established a Christian Care Centre in 2005. The Centre is run by four religious orders in the Church: the Melanesian Brothers, Saint Francis, Sisters of Melanesia and Sisters of the Church. The Centre provides care, counselling and seeks to reconcile families in conflict, both victims of conflict and recent domestic violence victims. As reported in Chapter Seven two schools have chaplains who are Anglican Priests, so these schools should be able to seek assistance from the Christian Care Centre for their school-based counselling programmes.

The fieldwork data confirmed that students had been participating in national peace festivals which aimed to instil national identity in students. However, involving students in these festivals in the absence of healing would not create a culture of healing and a culture of peace. There are students who were victims of the ethnic conflict and engaging them in peace festivals without any school-based reconciliation could hinder national healing. One way to resolve this difficulty would be for schools to conduct their own school-based reconciliation programmes involving victims of the ethnic conflict. Such a programme could focus on addressing existing student enmity in schools as a result of the ethnic conflict or traditional-based rivalries.

### **8.6.3 Civilisation of Peace**

The straightforward conclusion can be drawn from this discussion that working towards a civilisation of peace through the curriculum and school-based peace activities is an integral part of the community, provincial and national peace framework. The ultimate aim of teaching peace education in schools is to ensure that there will be a civilisation of peace for future generations. Therefore, it is important to include the school-based reconciliation ceremonies alluded to earlier as contributions to the civilisation of peace.

There are peace programmes currently operating in the country aimed at reconciliation, healing and building unity at the community, provincial and national levels. Maebuta, Spence, Wieters, & O'Loughlin (2009) reported in their reflective study on the practice of peace in the Solomon Islands that leaders' peace summits were held in 2007-2008. The focus of these summits was to start the

reconciliation process. These summits supported the idea that before inter-provincial and national reconciliations, Solomon Islanders needed to be reconciled among themselves first. Thus, at the provincial level, intra-reconciliation programmes were undertaken. In Malaita for example, reconciliation programmes aimed first to get former militants to reconcile with their community leaders before reconciling with their provincial leaders.

What was overlooked, however, were the implications these arrangements held for school-based peace programmes. A school is a community where students, teachers and parents with diverse backgrounds work together with a common goal of educating students to be good citizens. The fieldwork data confirmed that school students participated in 'real world' peace activities. However, the case study report also revealed that the schools were the subject of on-going land disputes with the community. The schools were negotiating with land-owning groups for a peaceful resettlement. As such conflict has affected the entire school; students should also be involved in settling the dispute. For instance, once a resolution has been agreed to, the student council should, on behalf of the school, present a traditional gift to the land owners to signify the peaceful settlement of the dispute. Similarly, at times, students who were involved in sexual relationships either with students or teachers of the opposite sex were suspended from school. While issues of this nature are dealt with within the school's disciplinary procedure, there are no school-initiated reconciliations between the parties involved.

The school as a place to create a civilisation of peace needs to practise school-based reconciliation ceremonies which may involve the community, the students and the teachers. If schools practised reconciliation as a result of conflicts they encountered, the healing and unity experienced when participating in provincial and national peace programmes and festivals would be more meaningful. A civilisation of peace is achieved not merely by teaching peace in schools but practising it as well.

#### **8.6.4 Generic and Future-oriented Curriculum Content**

Table 8.1 outlines the peace content of the social studies curriculum. The stated themes demonstrate generic and future-oriented content. The theme on 'social unrest' needs to be tactically taught in the classroom. The classroom observation revealed that lessons on 'social unrest' were taught in two classes. In one of the lessons, an appropriately detailed coverage of the unrest was presented. On the other, the lesson was focused on the key issues that need to be addressed as they have implications for fuelling future conflicts. The approach taken in the latter class was future-oriented and motivated students to think through issues in their group discussions. On the other hand, the description of the

events during the unrest as taught in the other class was already history and common knowledge to many students. To create a culture and civilisation of peace, the classroom curriculum must focus on generic peace issues that culminate from conflicts. Firer (2002) and Danesh (2006) argue that to create a culture of peace and a unity-based worldview, conflict, violence and content pertaining to war in the curriculum should be eliminated. Their argument is guided by a pedagogical philosophy that teaching conflict, violence and war-related content embraces the 'war education' that has existed since the beginning of mankind.

It is against this understanding that teaching the Solomon Islands conflict in the curriculum needs to be tactically approached by teachers. When students are taught how the conflict was fought it opens up avenues for hatred against the parties involved. A peace education curriculum should eliminate all content associated with conflict and violence as suggested by (Danesh, 2006). As this study focuses on an integration of peace topics in a subject, elimination of content pertaining to conflict and violence may not be practical at this stage. However, what is more practical and important is for teachers to ensure that the teaching of conflict and violence does not glorify war/conflict but emphasises the painful and destructive aspects of conflict while also introducing ideas on peace into the discussion.

### **8.6.5 Practical and Learner-centred Learning**

As shown by the curriculum policy and classroom curriculum, the integration of peace education into the social studies curriculum was based on the pedagogical philosophy of practical and learner-centred learning. This approach was rooted in OBE which formed the basis for the design of the country's school curriculum. The emphasis was on the learners learning and achieving expected outcomes. In particular this means that learners should acquire knowledge, understanding, skills, values and attitudes which will be useful to them in later life. Likewise, the seventh guiding principle in the curriculum emphasises *learning and teaching with a practical focus*. This is to ensure that learners understand ideas by carrying out practical work and investigations, and then reflecting on their experiences, in the light of their previous knowledge. They do this by participating in learning activities (Ministry of Education and Human Resources Development, 2008).

Given the pedagogical focus on a practical and learner-centred approach as stipulated in the policy, learning as observed in the classroom curriculum was relevant and activity-based. As indicated in Table 8.3 such a pedagogical approach aimed to develop peace education in the classroom

curriculum as derived from the syllabus and using an integrated approach. As a result, in the classroom the commonly observed instructional strategies were 'situational learning' and 'group work.' In situational learning a teacher, as reported in Chapter Seven, created scenarios of conflict situations and students were asked to come up with strategies to resolve the conflict. Using the 'Solomon Islands unrest,' the teacher created two conflict scenarios based on the lesson for students to resolve. This was an important activity because students could think about what had worked and what had not worked in resolving social unrest in the Solomon Islands and think of other ways to resolve the conflict scenarios presented to them. As stated in the section above, this is an example of teaching about conflict in order to introduce the concept of peace to students.

The teachers engaged their classes in group discussion particularly to identify community conflicts and discuss their related causes. In one class, the teacher divided his class according to their islands and asked them to discuss the process of conflict resolution in their islands and present their report to the whole class. One of the island groups creatively dramatised a conflict and used the drama to explain to the class the process involved in resolving such a conflict.

The issue of integrated learning is related to this pedagogical orientation. Data collected from classroom observations suggested that all teachers effected the integration of peace practices through the lens of indigenous peacebuilding and Christian moral values. The Form One teachers, for example, focused their lessons on community conflicts. In the course of their lessons, the group activities and questions asked were geared towards identifying common community conflicts and the concomitant traditional practices violated in each of the conflicts.

The teachers' interpretation of the themes and the classroom context determined the level of integration of various peace practices. In Form Three, the teacher recognised that teaching the process of conflict resolution could only be meaningful when students approached the topic from practices and perspectives on their own islands. This allowed the students to deliberate on the topic on their own and enabled them to deal with sensitive issues accordingly. The other dimension of integration as noted in the classroom observations relates to students' own learning. In Form Two science, the students were introduced to the concept of 'climate and change' under the theme 'climate and weather.' In a Form Two class the question as to why land disputes were increasing was discussed. Some students answered this was due to increasing population. Others answered "we learned in science that the sea-level is rising and will cause more land disputes." The involvement of the churches in reconciling conflicting parties was also featured in one of the Form Two class

discussions. The students were able to understand the process of reconciliation as the topic was also taught in their Christian Education class (see Table 6.1, Chapter Six).

While the teachers were attempting to make learning practical and relevant to students, there were features of the classroom curriculum that impeded classroom learning. The first issue was the lack of teaching and learning materials. The site visits and the classroom observation data revealed that the schools lacked basic materials to support the practical delivery of classroom learning. This problem arose because most of the secondary schools were categorised as Community High Schools which are incorporated into existing primary schools. The existing infrastructure cannot accommodate the demands and expectations of secondary education.

The practical delivery of the curriculum was impeded by the dominance of academic-oriented education in the secondary school curriculum. As reported by one of the teachers:

I liked the integration of peace topics into the social studies curriculum but time is consumed by planning, lack of resources and the pressure to prepare Form Three students for the national exams. These issues impeded teaching peace in its real context. (Ms Walker)

Ms Walkers' concern was related to the high regard for national examinations in the secondary system. Students sit the first national secondary school exam in Form Three for entry into Form Four. This examination only covers Maths, English and social studies so teachers spend most of their teaching hours coaching students to pass these exams. In Form Five students sit for the Solomon Islands School Certificate (SISC). This involves passing four core academic subjects—English, Maths, Science and Social Studies with a fifth optional subject selected from agriculture, industrial arts, business studies and home economics. As Ms Walker testified, preparing practical learning activities requires more time and when teachers are teaching classes in examination subjects the pressure to prepare students to pass exams outweighs the importance of practical learning. After all, teachers' performances are judged by their pass rate in national examinations. It is for this reason that Table 8.3 indicated that one of the features of the classroom curriculum was assessment summaries. The other reason is that the teachers treat assessment summaries as more important than the formative assessment because the entire education system in the country is exam-driven. The social studies syllabus states that the national examination for social studies at the end of Form Three accounts for 80 percent while the internal assessment is worth 20 percent (Curriculum Development Centre, 2007).

In the same way, students' participation in 'real world' peace practices as featured in Table 8.3 is also affected to a certain extent. For instance, during the site visits I observed that students in

examinable classes spent time after school hours attending extra classes in preparation for their national exams. This prevented them from participating in school-based peace activities, such as weekly sporting activities and students' scripture union fellowships. As suggested in the conclusion, these extra-curricular activities should be an integral part of the overall assessment of students' learning.

In Chapter Five, indigenous peacebuilding mechanisms for teaching and learning peace were discussed. The discussions identified *madei*, *nova* and *nao duka* as peacebuilding venues. In *madei* elders usually congregate and teach the younger generations about the *kastom* of *Temotu Nendo*. This is also used to mediate and resolve conflicts in the community. In the setting of *nova*, younger generations learn the art of peacemaking through traditional songs and the *nelo* dance which is performed using various themes, including, tribal war, violent conflict, love-inflicted conflict, peace, justice and reconciliation. The third mechanism is *naonga nao duka* (collection of the bride price). Observing the procedures of *naonga nao duka* young people are introduced to the art of peacebuilding as it relates to conflicts associated with marriage.

Evidence from classroom observation indicated that indigenous perspectives on peacebuilding were reflected in the classroom curriculum. These were largely to do with the content of the topics taught. For instance, Form One classes learned about common community conflicts and that marriage breakdown was one of the main conflicts. In teaching this topic, the procedures involved in *naonga nao duka* featured in the class discussion. In Form Three, one of the groups dramatised how conflicts were resolved in their island community. Although the group was not from *Temotu Nendo* the drama related to the procedures of conflict resolution through the mechanisms of *madei*. This example demonstrates adherence to the first principle guiding the curriculum policy (Chapter Six) that "teachers must take note of culturally sensitive issues, social values, religious and traditional beliefs that are practiced by various groups and be consciously aware of them" (Ministry of Education and Human Resources Development, 2008, p. 13).

Adherence to cultural practices in the official curriculum and classroom curriculum is significant for the relationship between curriculum and culture as this relationship supports a culture-sensitive model (Thaman, 1991) and as Lawton (1975) argued a culture-based curriculum cannot survive by chance but must be entrusted to teachers for its transmission. It is for this reason that consideration of the cultural context of teacher education is important (Thaman, 1992). A teacher can only transmit a culture-based curriculum if he or she understands or practises that culture. Hence, the indigenous peacebuilding practices around the country should be adequately covered in teacher

education programmes. This would prepare teachers to teach in cultures other than their own. In the Solomon Islands, the principles of peace practices are similar but there are variations in the strategies used for peacebuilding. Once these are covered in the teacher training programmes, teachers would be equipped to plan lessons which are culturally relevant.

### **8.6.6 Variations in Peace Education Curriculum**

In this section, variations in the peace education curriculum are examined. As an example, the concept of *nowe* typifies this variation in terms of the logic it demonstrates for 'curriculum practice.' This analysis goes beyond other practice-based analyses of peace education curricula, such as Danesh (2006), which account for prerequisites, components and the application of effective peace education. It also relates to other theories which directly infer that approaches to peace education are homogenous or universal in content. The position taken is consistent with authors such as Harris who emphasise "teachers teaching about peace what it is, why it does not exist and how to achieve its academic content that gets ignored ..." (2002 p. 4). The aim of this part of the analysis is to respond to the need to qualify what Danesh refers to as the "creation of a peace-based curriculum" (2006 p. 63), and move beyond simplistic distinctions between official and classroom curriculum.

Over the past decades peace education has evolved by drawing on a number of variations in the curriculum. Notable variations include preventing conflicts and a curriculum for creative conflict resolution, education for peace with the emphasis on nuclear threats and pedagogy of cooperative learning, democratic community, moral sensitivity and critical thinking (Brock-Untne, 1985; Friere, 1970; Harris, 1988; Reardon, 1988). In the 1990s the attention on peace education was refocused onto the issue of environmental conflict (Bowers, 1993; Huckle & Sterling, 1996). This was followed by a focus on conflict-resolution education. The peace education innovations introduced at that time were those of peace-making skills for teachers, averting gender violence, waging peace in schools, and social and emotional skills in the classroom (D. W. Johnson & Johnson, 1991; Lantieri, 2001; Noddings, 1993; Patt & Lantieri, 1996). Among these variations, Salomon (2002) argued that the core elements of peace education, namely, violence prevention, multicultural understanding, tolerance towards enemies, promotion of dignity and equality, were reflected in various peace education programmes and curricula.

In the Solomon Islands, the peace context varies across cultures and their concepts of peace also differ. This inevitably dictates peacebuilding practices. It is because of such cultural differences, that this study has focused on one particular culture in the country with the aim of contextualising the

classroom teaching of peace and providing an example for other cultures in the country. In the 'official' curriculum the concept of peace is introduced in Form Three under the theme "understanding peace." It would be preferable to introduce the concept of peace early in Form One so that students have a clear concept of what peace is, as this impacts all other topics related to the concept. In the case of *Temotu Nendo*, the concept of *nowe* needs to be introduced early to the students because, in practice, as examined in Chapter Five, the peacebuilding practices in this culture are embraced within the parameters of *nowe*. This oversight in the classroom curriculum was the result of direct emulation of the 'official' curriculum in the classroom. The social studies syllabus outlines that in Forms One and Two students learn about conflicts and the topics for understanding peace and practising peacebuilding are introduced in the third year of secondary education (see Chapter Six).

### **8.7 What is Valued in the Integration of Peace Education into the Social Studies Curriculum?**

This section of the analysis focuses on the pedagogic integration of peace knowledge, skills and attitudes. Analysis of the delivery of the classroom curriculum provided evidence that in the peace content of the social studies curriculum transmission of knowledge and inculcation of skills and values is desirable. This approach confirms that integrating peace education into the school curriculum is based on the assumption that peace education can be categorised either as a knowledge-based subject that can be directly taught in the school curriculum; or as a set of skills and attitudes that can be explicitly taught or more subtly infused in a variety of educational contexts; or as a combination of some aspects of the first and the second approaches (Fountain, 1999).

Some researchers have argued that integrating knowledge, skills and attitudes in a peace education curriculum is crucial because of the present-day complexity of modern conflict, war and violence. Hence, the teaching and learning of peace-related knowledge, skills and attitudes is a process and Reardon (1988) sees it as a preparation to equip young people for global responsibility. Reardon's argument is premised on the understanding that if young people are equipped with knowledge, skills and attitudes it could help them to accept responsibility to work for a just, peaceful and viable global community. Other peace researchers have emphasised teaching and learning peace as more oriented towards skill building rather than building knowledge. They see the emphasis on skill building as providing a possible balance in devising ways to overcome, reduce and prevent violence (Galtung & Ikeda, 1995).

### 8.7.1 Knowledge

The classroom observations together with the analysis of lesson plans and worksheets revealed that all the six classes focused on transmission of knowledge (Table 8.5). This knowledge-based approach to the classroom curriculum resulted from the design of the subject's syllabus. The syllabus clearly outlined the scheme of work containing the topics to be taught in each level per school term.

The knowledge-based content of the curriculum as discussed earlier was exam-driven. As indicated in Table 8.6 the national examination at the end of Form Three constitutes 80 percent while only 20 percent comes from internal assessment.

**Table 8.5: Knowledge Transmission**

Form One	Community conflict	<ul style="list-style-type: none"> <li>▪ Definition of conflict</li> <li>▪ Causes of conflict</li> <li>▪ Common types of community conflict</li> <li>▪ Importance of traditional values in the community</li> <li>▪ Common conflicts in communities</li> </ul>
Form Two	Social conflict: The Solomon Islands social unrest	<ul style="list-style-type: none"> <li>▪ Define social and conflict</li> <li>▪ Overview of events between 1998-2002</li> <li>▪ Parties to the social unrest</li> <li>▪ Root causes of the social unrest in Solomon Islands</li> <li>▪ Economic, social, psychological and emotional impacts of the unrest</li> <li>▪ Parties to the social unrest</li> <li>▪ Restoring peace</li> <li>▪ Evaluate conflict scenarios</li> </ul>
Form Three	Conflict resolution at the community level	<ul style="list-style-type: none"> <li>▪ Major conflicts in the community</li> <li>▪ Process of conflict resolution</li> </ul>

*Source: Fieldwork Data*

Table 8.6 further reveals that 80 percent of the national examination content is based on recall and understanding while only 20 percent tests application and other skills. This strong emphasis on knowledge governed the choice of exam questions and, as outlined in Table 8.6, questions testing recall and understanding are worth 65 percent compared to 35 percent for extended responses that test the application of skills. As a result, students' participation in extra-curricular peace activities is seen as less important because it is not emphasised in the overall assessment.

**Table 8.6: Internal and National Assessment**

Types of Assessment	Content		Types of Question	
National Examination 80%	Recall of knowledge	30%	Objective questions	25%
	Understanding comprehension	50%	Short answers, restricted response	40%
	Application and other higher order skills	20%	Long answers, extended response	35%
<p>Internal Assessment 20%</p> <p>Internal assessment is seen as necessary because it provides opportunities to assess students for outcomes that are not easily assessed in the written examination. The internal assessment begins in year 8 to year 9. Assessment of this IA is prepared in the subject's prescription and students are expected to start them and complete them before the SIF3 National Examination.</p> <p>The Internal Assessment marks provide a measure of students' achievements in years 7, 8, and 9. The assessment tasks are used to determine the internal assessment mark. Students must comply with the types of tasks and assessment criteria specified in each strand.</p>				

*Source: (Curriculum Development Centre, 2007, p. 80).*

### 8.7.2 Inculcation of Skills and Attitudes

The site visits revealed that the inculcation of values and attitudes was not restricted to the teaching of peace topics in the classroom but rather the day-to-day running of the schools focused on values education. Each day started with an assembly where the school chaplain or teacher on duty read from the Scripture and said a prayer. Christian Education is part of the school curriculum and is mostly taught by the school chaplain. The subject is taught largely to instil specific values, attitudes and habits into the students. Skills and attitudes were further developed through students' participation in school sporting activities, national peace festivals, Christmas carols and traditional ceremonies.

These skills and attitudes are especially important in preparing students to be responsible adults in the future. However, as alluded to earlier in Section 8.6.5, when students were preparing to sit for national examinations, their participation in these extra-curricular activities ceased. Similarly, teachers and students tended to under-value the importance of these activities because they were not part of the internal assessment. Students' participation in extra-curricular activities must be given recognition and included in the internal assessment. This is an important consideration because a student may have poor academic performance but demonstrate good leadership skills through his or her participation in other activities. In the Solomon Islands education system, students are selected for further education on the basis of their examination marks. Students who

achieved low marks in exams but demonstrated leadership skills should continue their education so they have the opportunity to develop further.

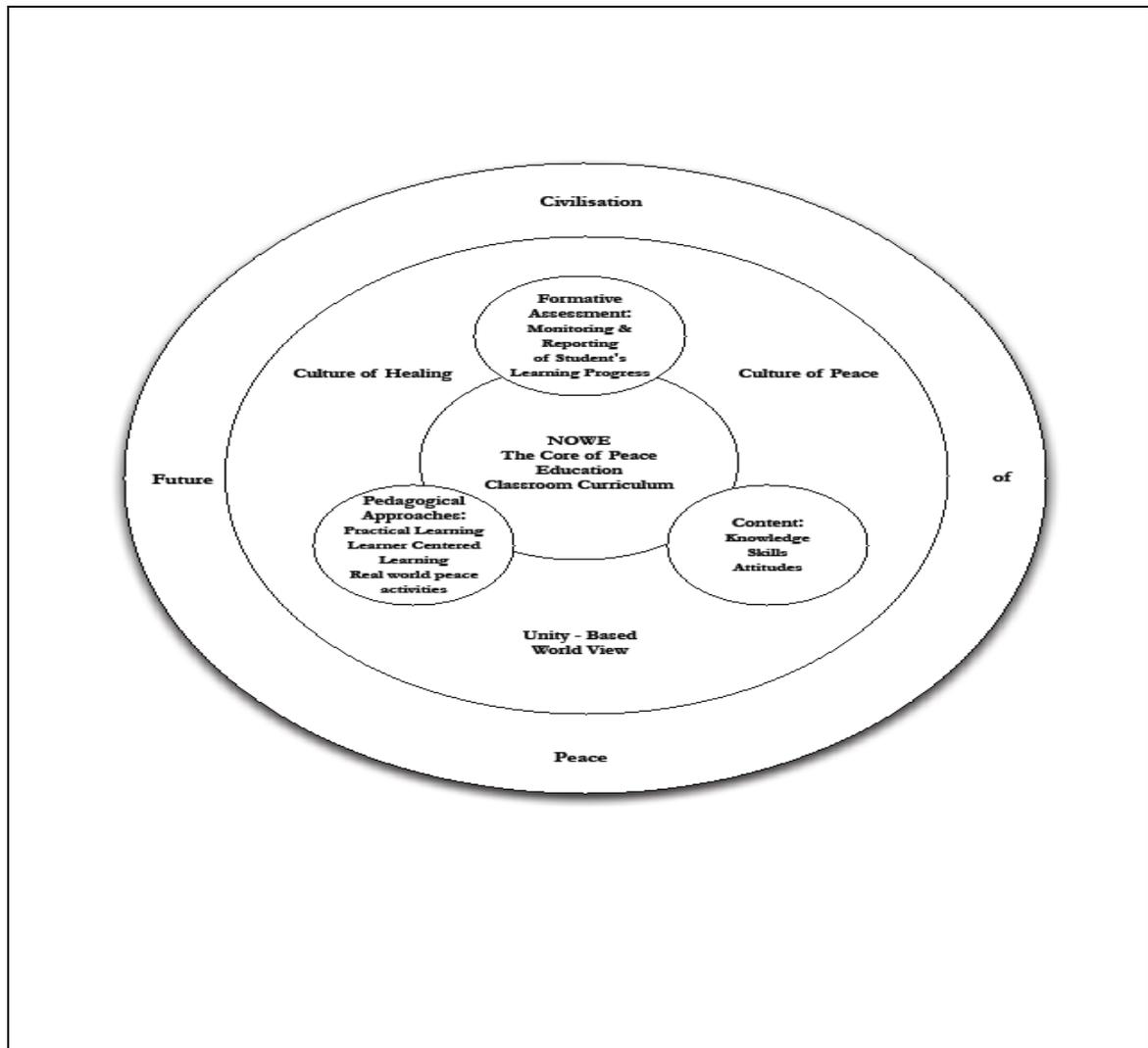
### **8.8 Conceptual Framework for Classroom-Based Peace Education Curriculum**

Danesh's (2006) framework for an integrative theory of peace education and Harris's (2002) approaches to peace education have served to conceptualise constituents of effective peace education programmes. In their present forms, however, they assume a rather rigid view of peace education. A difficulty therefore arises in a situation where a singular form of peace education is integrated into the school curriculum but is driven by a number of different philosophical orientations. The integration of peace education into the secondary school social studies curriculum in the Solomon Islands presented this challenge wherein the entire education system was driven by a rationale of academic education juxtaposed with practical issues and concerns as alluded to in this chapter. For instance, practically teaching peace education in an exam-driven curriculum and integrating diverse peace practices are among the key challenges identified in this study. The integrative theory of peace education and peace education approaches do not accommodate such issues. They are further limited because they do not appear to accommodate indigenous concepts of peace and their dominant peacebuilding practices as a prerequisite for contextualising the teaching of peace education in the classroom. Given the concerns raised above, the study sees fit to conceptualise a framework for a classroom-based peace education curriculum (Figure 8.1).

The reasoning underpinning this framework is based on the 'official' curriculum that stipulates the themes and topics. However, the approaches taken to implement them in the classroom differ across the country. As demonstrated in this study, in *Temotu Nendo* schools the conceptualisation of classroom-based peace education curriculum should be based on *nowe* as the unifying core of the curriculum and its content, pedagogies and assessment (Figure 8.1). Figure 8.1 depicts the multiple underlying goals of peace education activities. The peace concept of a particular culture should form the core of the classroom curriculum and thereby ensure that various contents, pedagogical approaches and assessment of students' learning are interwoven into the core. The unification of the three inner circles within the core can ripple outward to create a culture of peace, a culture of healing and a unity-based world view.

The application of the conceptual framework in *Temotu Nendo* schools entails grounding the content and pedagogical approaches of the classroom peace education curriculum in *Temotu Nendo* culture and practices. This accords with what the literature refers to as a culturally inclusive curriculum

(Thaman, 1992) and confirms the argument that development of a curriculum must be guided by a culture-sensitive model (Thaman, 1991).



**Figure 8.1: Conceptual Framework for a Classroom-Based Peace Education Curriculum**

Given the sensitivity of some of the culture-based content in peace education, the conceptual framework, as depicted in Figure 8.1, could guide the teacher's delivery of the classroom curriculum. In practice, this conceptual framework would act as a filtering mechanism to assist teachers in selecting culturally relevant content, teaching and learning approaches and assessment tasks before they are implemented in the classroom. The filtering process is vital to the teaching of peace because from a cultural standpoint, once culturally biased content is taught in the classroom, it can create a culture of hatred instead of healing, a culture of conflict as opposed to a culture of peace and a worldview of disunity. Such sensitive consideration for the content of the classroom curriculum also

applies to selecting teaching and learning approaches and assessment tasks. For example, a teacher has designed a research project whereby pairs of students are tasked to investigate a logging operation and why it has disturbed the *nowe* in the community. Such out-of-class activities are likely to have negative repercussions on the community if a boy and a girl are paired to work on the project and especially if they are found in an isolated location in the name of researching a school project on logging operations. To protect the school and the teacher, out-of-class projects must be undertaken as a class under the supervision of the teacher. If they are going to independently investigate a topic in pairs, the teacher must avoid pairing a boy and a girl.

The scenario presented above depicts one of the 'official' curriculum policies which warn teachers that they

... must take note of culturally sensitive issues, social values, religious and traditional beliefs that are practiced by various groups and be consciously aware of them. It is very likely that some classroom settings may pose a situation where there is a cultural, social or traditional barrier to a normal lesson plan strategy. (Ministry of Education and Human Resources Development, 2008, p. 13)

Furthermore, within the spirit of *nowe*, this conceptualisation of a classroom-based peace education curriculum must adhere to the guidelines of curriculum development. In particular, this would assist teachers to be conscious of *cultural and social values, traditions and beliefs, controversial issues, practical skills, inclusive curriculum, safety and learning and teaching with a practical focus* (Ministry of Education and Human Resources Development, 2008, pp. 13-14).

## 8.9 Conclusion

The key areas described in this analysis are important in their own right. The theoretical details of peace education, the features of the Solomon Islands school curriculum policy, indigenous peacebuilding practices and the features of peace education as demonstrated by the classroom curriculum are all constituents of the analytical framework. From an empirically grounded perspective, these components are deeply inter-related in the process of effecting integration. In this sense, this analysis has attempted to treat the integration of peace education into the social studies curriculum as it appeared in practice; as a culturally/socially situated endeavour. A significant amount of theoretical consideration was required to enable these key areas to come together in the same analytical frame. Through the theoretical foundation provided by an integrative theory of peace education, the focus remains on a variety of concerns which relate to critical features of the theory. Emerging from this foundation, the concept of *nowe* held the theoretical position together

during the analysis process as the core of classroom-based peace education. It allowed constant engagement with the intricacies of classroom content, pedagogy and formative assessment as determinants of a relevant classroom peace curriculum in a particular cultural context, without recourse to divisive theoretical frameworks. This critical premise also allowed the cultivation of a culture of healing, peace and a unity-based worldview as key components to a future civilisation of peace.

In narrative terms, the thread which ties all aspects of this chapter together is integration. It is argued that concerns about integration begin as Solomon Islanders contemplate addressing key issues in the ethnic conflict through the school curriculum. At the policy level, decisions with respect to upholding the Solomon Islands culture in the development and implementation of school curriculum formed one of the pillars of the National Curriculum Statement. For the case study curriculum, the policy and classroom practices were straightforward and valued the transmission of knowledge and inculcation of skills and values.

The entire narrative of the case study and analysis has been organised around providing answers to the research questions. The integration of peace education as described in this study should inform future research, theory and practice. Peace education is a relatively new field of study; therefore the implications of this analysis could advance its study in terms of theory, research and practice as suggested in the final chapter.

## CHAPTER 9

### SUMMARY AND CONCLUSIONS

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#### 9.1 Introduction

This concluding chapter presents an overview of the core implications developed in this thesis. It draws together significant aspects of the case study, research methodology and analysis, providing a synthesis of aims and objectives and how they have been met. The first part of the conclusion is a summary, outlining the purpose of the study, the theoretical framework and methodology used. The second part provides a summary of the key issues discussed. Organised in two sections, the first section summarises the critical features of the secondary school social studies curriculum. The second section is a reflection on the relevance of the critical features of peace education to the integration of peace topics in the social studies curriculum. These sections incorporate the overarching ideas that have been constructed over the course of the thesis. Following this, a summary of the conclusions is provided. In the final part of this chapter, some selected implications and core contributions in relation to theory, future research, methodology and design, and practice are examined.

In the first section of this chapter, a summary of the study is provided. It briefly recounts the purpose of the study, the conceptual framework used for peace education as well as the study methodology. The underlining research design sought to emphasise the distinctive conditions that confronted the three case study schools and the six classrooms. These sites were selected on the basis of the contrast they offered in respect to the overall grounding of teaching peace in a specific cultural context guided by a distinct concept of peace.

The second part of this chapter moves away from the summary to outline the key findings of the study. The advantage of reviewing research findings at this point is that the theoretical exposition of early chapters can be finally linked to concerns raised in the analysis. Relating findings back to issues raised in the literature review is particularly important in this respect. The precedents that have been set in peace education research dealt with a number of concerns that were distinctly in and of their time. Hence, approaches to peace education featured in early research and a significant amount of effort was spent confronting the root causes of conflicts (Harris, 2002; Salomon, 2002). While most of the literature chose to address this claim critically, some authors underpinned the significance of a holistic and integrative approach to peace education (Danesh, 2006). Taking

account of the theoretical stance of earlier research and the distinctive context within which peace education was practised in conflict-stricken countries was an important part of the process of understanding why certain approaches achieved prominence. Researchers and practitioners who set aside approaches to 'focus in' on peace-related concerns drew upon a body of theoretical work. Peace education research was drawn into ongoing debates within the peace and educational literature regarding the cognitive, psychological and social nature of teaching and learning peace. Mapping out theoretical distinctions between these areas of research and forging a basis for developing grounds for inter-contextual coherence was a difficult but unavoidable task. These issues had to be addressed in order for the empirically grounded findings of this thesis to be situated within the parameters of existing peace education studies. Engaging with these issues and examining the role of education in peacebuilding through situated curricula suggest themselves as key areas for further exploration and contributions to research in peace education.

## **9.2 Summary**

### **9.2.1 Purpose of the Study**

The study examined the integration of peace education into the secondary school social studies curriculum in the Solomon Islands. Particular focus was given to the critical features of the integration, and the extent to which these features were adequately grounded in a specific cultural context. Given this purpose, an observation of the delivery of the curriculum was conducted in six classrooms in selected *Temotu Nendo* schools. It was envisaged that the study would increase understanding of the phenomenon being investigated through descriptive and analytical assessments.

### **9.2.2 Theoretical Framework Used**

The study adopted Danesh's (2006) conceptualisation of peace education. Using this framework, the study described and analysed those features of the curriculum policy and how they translated into actual teaching and learning in six classrooms. As a result of the analyses, the study reconceptualised the delivery of context-specific classroom curriculum as represented in Figure 8.1 of Chapter Eight. The basic premise of this reconceptualised framework was to refocus the curriculum policy to relevant and meaningful classroom learning.

### **9.2.3 Methodology**

The stated purpose dictated that the research be approached from an interpretive perspective, using a case study analysis. The data sources used were observation, interviews and documentary data. The primary subjects of the study were a total of three secondary schools and six classrooms were which included the participation of three principals and six teachers in the interview and classroom observation.

I took care that ethical concerns were maintained throughout the study. Adherence to these concerns were maintained during the data collection, analysis and reporting. Before the actual commencement of data collection, I obtained approval from the University of New England's Human Research Ethics Committee as well as from the three participating schools.

## **9.3 The Findings**

The primary purpose of this study was to determine whether the integration of peace topics into the secondary school social studies curriculum in the Solomon Islands reflects the key features of peace education curricula. To this end, the literature on peace education was reviewed to identify the critical features. This was followed by an analysis of curriculum policy and classroom practice to determine their critical features. The separation of policy and practice was based on the assumption that each represented a different type of curriculum. In terms of this assumption, policy was equated with an 'intended' curriculum and practice with the 'actual' curriculum.

This section has a dual purpose. First, the key issues relating to the critical features of the curriculum policy (the intended curriculum) and classroom practice (the actual curriculum) are summarised in an attempt to determine the critical features of their integration into a single entity. Secondly, the emerging issues and the critical features of peace education as identified in Chapter Two are synthesised to ascertain the relevancy of theory to the Solomon Islands' experience of teaching peace curricula in a particular cultural context.

### **9.3.1 Critical Features of the Secondary School Social Studies Curriculum**

As indicated in Chapter Six, the Solomon Islands curriculum policy is articulated within the context of a broad curriculum framework consisting of (a) legal framework, (b) philosophical framework, and (c) design framework. It was also indicated that the philosophical framework serves as the basis for curriculum decisions and the crux around which curriculum design and implementation are

organised. As such, the real outcomes of any curriculum are contained in the philosophical framework. In terms of the 'real' outcomes, the integration of peace topics into the secondary school social studies curriculum is regarded as a means to create a peaceful and stable Solomon Islands. In classroom practice, it was revealed (Chapter Seven) that, on the whole, classroom practice reflects curriculum policy. The common features exhibited by both policy and practice (see Table 8.3) are the curriculum development processes; their content demarcations; their approaches to teaching and learning; the emphasis they place on summative assessment and the creation of environments which are conducive to learning.

While both the intended and the actual peace curricula can be regarded as emerging social constructs, the 'developers' of the intended curriculum and those of the actual curriculum are not the same people, hence they do not have the same purpose in mind. The intended curriculum was designed by CDOs based on national policy; the actual curriculum by classroom teachers was based on learners' needs. The result is that the emerging classroom peace curricula tend to reflect the socio-cultural orientations of each classroom while the curriculum emerging in policy reflects the socio-political orientations of the State. Since these are not concomitant, it could be expected that the intended and the actual curricula would not be the same in all instances.

The second notable difference between policy and practice is in their conceptions of the curriculum development process. While both conceive of curriculum as a 'design down' process, their points of departure differ. In the case of policy, the curriculum framework is designed down from the national statement and principles. These are also the crux around which the framework is organised. On the other hand, the point of departure for classroom practice and the organising principles for its learning activities are derived from the themes and strands. This derivation of the lesson topics both informs and directs the classroom curriculum development, delivery and assessment.

The third difference relates to their clarity of focus and/or their awareness of the ultimate purpose of the integration. For policy, the purpose is encapsulated in the vision and spelt out in the guiding principles (see Chapter Six). In contrast, the primary purpose of the classroom practice is simply to engage in the teaching and learning of knowledge, skills and values, and assessment. On the basis of this comparison, it could be concluded that the main difference between the intended curriculum and the classroom curriculum is a philosophical one.

Another conclusion derived from this comparison is that both curricula are still evolving. The implication of this conclusion is that, should flaws be detected, they could still be corrected during

revision. Moreover, the influence of policy on practice and vice versa, could result in improvements in the curriculum.

The teachers' confusion about the nature, purpose and application of continuous assessment is another weakness. Given the fact that the entire education system is exam-driven, teachers emphasised the assessment of knowledge and little attention was given to the assessment of social skills. This contradicts the vision of building a peaceful and stable nation. As explained in earlier chapters, students' participation in extra-curricular peace activities was not valued in the assessment of social skills. The danger here is that the high number of students leaving the school system each year may not develop the necessary competence to become literate, productive and self-fulfilled citizens.

### **9.3.2 Classroom Peace Education Curriculum and the Integrated Theory of Peace Education (ITPE)**

As indicated in Chapter Two, a major feature of an integrated theory of peace education is the tight alignment between its vision, philosophical and guiding principles. Informed by the vision of a unity-based worldview, the creation of a culture of peace and healing, and the creation of a peace-based curriculum, the primary purpose of ITPE approaches has been the elimination of a violence-based content in the peace curriculum. The theory advocates that the peace curriculum remove all content associated with war, conflict and violence. To this purpose, the curriculum should be peace-based.

To facilitate a comparison between the key features of ITPE and the practices of the classroom peace education curriculum, the critical features of each as examined in this thesis are summarised here. The summary suggests that peace education practices as observed in the six case study classrooms generally resembles the components of the theory. However, there are marked differences in terms of the relevance of various components constituting the curriculum. These similarities and/or differences are discussed according to the categories indicated below.

1. *Concept of peace.* ITPE suggested that effective peace education programmes are designed and implemented according to three stages (Chapter Two). In the initiation stage the theory outlines the specific prerequisites that should guide the initiation of a peace education curriculum. The second stage relates to the components of the curriculum. The final stage is the application. The three stages are threaded together by the constructs of a unity-based worldview, a culture of peace and healing and using peace as the framework for the design

and implementation of a peace curriculum. While the theory provides a guide for designing a peace curriculum, it does not clearly define what constitutes the concept of peace. A concept of peace in any given context is important for the teaching of peace. It is this understanding that contextualising the teaching of peace as demonstrated by this study adds substance to ITPE. The concept of peace as *nowe* in *Temotu Nendo* is a framework that guides the development and implementation of the classroom curriculum. In the absence of a clear concept of peace, teaching about peace in the classroom would not be meaningful to learners.

2. *Integration of indigenous peacebuilding practices.* As discussed in Chapter Five, the concept of *nowe* determines the peacebuilding practices undertaken in *Temotu Nendo*. As such, a peace curriculum should draw on peacebuilding activities that are practised in a particular culture. Hence, adding indigenous peace practices as a component in the ITPE would make the classroom peace curriculum relevant in any given cultural setting.
3. *A culture of peace and healing.* This element has universal applications. However, there are dynamics in its applications that vary across cultures. For instance, this study suggested that a culture of peace and healing should not be taught solely in the classroom but must also be practised in the school. This would involve counselling of students who were victims of conflict and violence or engaging students to be active participants in any community reconciliation ceremonies.
4. *Unity-based world view.* ITPE states that in order to create a unity-based worldview all content related to war and conflict in the curriculum must be eliminated. This study argues otherwise, believing that the total elimination of such content in an integrated approach may be too radical. What seems to be feasible in introducing the teaching of peace in an integrated approach is to teach those aspects of war and conflict included in the curriculum in a way that does not glorify violence but creates peace out of violence. This approach has cultural implications for making classroom curriculum relevant. For instance, in *Temotu Nendo*, the concept *nowe* relates to creating peace out of disorder; therefore any peacemaking ceremonies that follow a violent conflict have traditional protocols (Chapter Five) that bury the conflict and pave the way for *nowe* to predominate.
5. *Peace-based classroom curriculum in a multicultural setting.* In a classroom a teacher may have students from diverse cultural backgrounds. This issue presents a challenge for teachers in the classroom. In the Solomon Islands, the curriculum policy clearly states a strict

adherence to cultural sensitive issues in design and delivery of any curriculum. While most teachers are aware of such issues, addressing these issues in the actual classroom teaching and learning situation remains a delicate task. Nevertheless, a well-prepared teacher will always design innovative learning activities to address cultural sensitivity. As exhibited by one of the case study classrooms, a teacher divided his class according to their island groups and had them discuss resolving community conflicts in their own culture. While the students were discussing they were also mindful of their own culturally sensitive issues and when each group presented their discussion to the class it helped the teacher and all students to understand each other's culture.

### **9.3.3 Systemic Issues**

The findings of the study revealed that the delivery of any classroom curriculum could be impeded by a number of systemic issues. As alluded to earlier in section 9.3.1 the Solomon Islands education system is largely exam-driven. There were some practical aspects of peace that were not emphasised in the classroom curriculum because they did not have a place in the national assessments. The study confirmed that when students were preparing for national examinations their participation in extra-curricular activities ceased. Similarly, teachers tended to turn practical learning into theory because the majority of the national assessment tasks demanded recall of knowledge (see Chapter Eight).

The case study further confirmed that 49 percent of the teachers are qualified while 51 percent are not qualified for secondary teaching (Chapter Seven). This issue could affect the quality of classroom learning particularly when it comes to designing creative learning activities. This claim was confirmed by the observation data in which teachers in the category of TIT who were not qualified tended to use a more teacher-centred approach.

The final issue is that of lack of teaching and learning materials. All the case study schools reported that most of the subjects lacked the required materials. The number of textbooks for students in social studies was inadequate. In two of the schools they had none at all so they had to borrow from another school. In one of the schools although textbooks were available they were not enough to meet the increasing student enrolment. To address this problem, the teachers collaborated with their colleagues in nearby schools and shared whatever resources they had at their disposal. Teachers were trained and encouraged to be innovative in such situations. However, for most of them their ability to innovate was limited given the paucity of available materials. For instance, as

reported in Chapter Seven, the non-availability of supporting material such as cardboard, butcher's paper and other materials prevented the teachers from creating innovative learning activities.

## 9.4 Conclusions

The findings of the case study reveal that the integration of peace education into the secondary school social studies curriculum in the Solomon Islands possesses the crucial features of peace education. These features include purpose (peaceful and stable society); orientation (civilisation of peace); curriculum development (design-down); content (generic and context specific); learner-centredness and practising peace in the 'real world.' The integration does not, however, support the elimination of conflict and war-related content in the curriculum as a way to uphold a unity-based worldview. Instead the approach to teaching such content was to elicit peace and not to valorise violence.

The case study as grounded in a context-specific situation strongly supports the integration of indigenous-based peace practices and perspectives to make the classroom teaching of peace meaningful and relevant to learners. In *Temotu Nendo* conceptualisation of peace as *nowe* is the foundation of the culture's peacebuilding practices. When this is translated into the curriculum, *nowe* easily lends itself becoming the framework upon which the development and teaching of peace can be constructed. Therefore, it can be concluded that the case study has provided a credible and culture-specific approach to teaching peace in schools. This could provide insights into how to teach peace in other cultures within the country or other parts of the world.

## 9.5 Implications and Contributions

This part of the chapter focuses on the implications and core contributions that have emerged in the analysis of the findings. The aim of this section is to consolidate the pertinent issues that have arisen out of the analysis and organise them into key implications for theory, research, methodology and design, and practice. Relating the implications to these key areas also assists in delineating the core contributions of this study to research into peace education.

### 9.5.1 Theory

The study has contributed to the development of peace education theory in a number of ways. While supporting Danesh (2006) and Harris's (2002) conceptualisation of peace education as driven by

underlying philosophical purposes, the study has shown that a complex network of indigenous practices and perspectives is likely to reflect a greater depth and diversity in the actual teaching of peace education in the classroom. In the 'official' curriculum the prerequisites and components of an effective peace education curriculum were evident. However, in the absence of a peace-based framework for curriculum design, the initial integration of peace education into the social studies curriculum would not be insightful in moving future curriculum reform towards the creation of a peace-based curriculum at both primary and secondary levels. The study has further noted that a single, context-based classroom teaching of peace varies from culture to culture. For instance in *Temotu Nendo* schools, the teaching of peace should be driven by the development of a classroom peace education curriculum that is based on the rationale of *nowe*. The support for this conceptualisation of a classroom-based peace education curriculum can be traced to different sources of data as examined in Chapters Four, Five, Six and Seven. In Chapter Four, the underlying indigenous issues relating to the Solomon Islands ethnic conflict were examined. To situate how peacebuilding is practised in a particular culture, Chapter Five described the traditional context of teaching peace in *Temotu Nendo* culture. In adhering to the sensitivity of indigenous issues, Chapter Six outlined the cultural values and principles that guide the design of school curricula. The transmission of knowledge and inculcation of values and skills were the focus of the classroom peace education curriculum (Chapter Seven).

The analysis indicates that while there is support for the teaching of peace education in schools, its practical delivery is undermined by the strong emphasis on exams in the education system. In other words, teachers firmly believed that a principle motive for their classroom practice is the assumption that high pass rates in national examinations were good for them and their schools. What this emerging focus suggests is that peace education in the classroom emphasises knowledge transmission. This interpretation has theoretical implications for the delivery of a classroom curriculum for peace education within the parameters of the integrative theory of peace as is the case in *Temotu Nendo* schools. Thus this study believes it is relevant to reconceptualise the classroom curriculum for peace education based on a culturally grounded concept of peace as depicted in Figure 8.1.

The adoption of this conceptual framework implies that in the Solomon Islands there are different concepts of peace as there are diverse cultures. Hence, identifying the concept of peace in a particular cultural context would enable the teacher to plan and deliver his or her lessons appropriately. Similarly the framework acts as filtering device to refine classroom learning activities.

### **9.5.2 Future Research**

In this section, ideas for research that have suggested themselves over the course of this study are described. It has not been possible to include all the issues that presented themselves, but a selection of interrelated areas for future research is included. The conceptual theme of 'peace as the framework for the curriculum' is introduced in this section and used to create a sense of how ideas might cohere to form an integrated plan for future research.

The basis for conducting research that has been established in this thesis is one which has the potential to produce an ongoing contribution to education studies. Within this field, a number of areas for further research suggest themselves. At the point that fieldwork ended at HCHS, BCHS and CCHS, some particularly interesting analyses were beginning to emerge from the integration of peace topics across the diverse subjects that formed part of the secondary school curriculum. It is argued that the generic nature of peace education provides a useful basis for understanding diversity in pedagogic and epistemic classroom practices. Investigating the integration of peace education in one subject has the potential to offer a very rich and textured account of the secondary school curriculum. In particular, it has the capacity to draw out further implications concerning the distinction between practical deliveries of peace topics in other subjects. In this respect, understanding if and how peace cultures have already been developed across the curriculum, also forms an interesting area of study.

The diverse cultures in the Solomon Islands provide an opportunity to understand school curricula as culturally situated. According to this view, a classroom curriculum can be understood as socially and culturally inclusive. By taking this approach, the relative sensitivity of school subjects to indigenous peacebuilding practices is opened up to analysis. For example, topical curriculum areas for further research include investigating the integration of peace topics in other subjects and how other schools in other cultures teach peace education in their own cultural context. This study only focused on the integration of peace education in the social studies curriculum for Forms One to Three. Hence, on the basis of this study, further research in the teaching of peace-related topics in the senior secondary social studies curriculum could generate comparative analysis.

The integration of peace education into the social studies curriculum was initiated as the result of the ethnic conflict and longitudinal studies in five to ten years may therefore also be revealing. Issues affecting the integration at the time of this study may not be the same in five or ten year's time. Consequently, changes are likely to have an impact on the nature of peace education in Solomon Islands schools.

In this study and within the curriculum literature, the relationship between curriculum and culture was emphasised particularly as a measure to ensure that the school curriculum was relevant and meaningful to classroom learning. The significance of this relationship as implied by Lawton(1975) and Thaman (1991) means that the selection of content for a curriculum is largely determined by the best of a culture in terms of shared knowledge, skills, beliefs and values. Lawton vividly explains that curriculum is “a selection from the culture of a society, of aspects which are regarded as so valuable that their survival is not left to chance, but is entrusted to teachers for expert transmission to the young” (1975, p. 9). However, the critical question is: “how can teachers are entrusted with expert transmission of the culture in the classroom when the curriculum is exam-driven?” The study confirmed that when students are preparing for national examinations they withdraw from participating in peace activities. As such, it could be implied that the teaching of cultural values, skills and attitudes is likely to be undermined.

### **9.5.3 Research Methodology and Design**

In conflict and post-conflict contexts, the ultimate goal of research in peace education is to investigate processes and practices that would contribute to peacebuilding and sustainable peace. As such in the Solomon Islands the role of education in peacebuilding is important for the country’s post-conflict reconstruction. As this study demonstrated (Chapter Three) peace education researchers can address some of the root causes of conflict if their investigations are theoretically sound and practically informed. Bridging the gap between peace research theory and practice in the context of the Solomon Islands, as exemplified in the *Temotu Nendo* culture, enabled me to understand the nature of indigenous knowledge upon which peace rests. An understanding of *Temotu Nendo’s* indigenous knowledge system assisted me in employing a culturally relevant research protocol that in turn added richness to fieldwork data (Chapter Three).

My experience in undertaking this study could inform readers about the practical issues relating to peace research in a cultural setting. The analysis could contribute to the discussion on peace research theory and practice. Like any research, bridging the gap between theory and practice in peace research is a complex task. However, understanding key issues, such as the nature of indigenous peacebuilding practices upon which the principles of peace rest could help researchers to identify appropriate protocols to aid data collection.

Choices that were made during the course of designing this research brought with them limitations as well as opportunities. One of the most striking omissions from the case study is the absence of

evidence concerning student opinions on participating in classroom learning. Ultimately, research activities were forced to stop short of directly investigating student attitudes and opinions of their own learning and participating in extra-curricular peace activities. Having traced the integration of peace education from the initiation and design of the curriculum policy to its integration with classroom curriculum development and teaching practice, it was not feasible to extend the design to include comprehensive evidence of students' assessments of their own learning. The classroom observation was seen as relevant to understanding how students learn about peace in the classroom. However, it cannot be assumed that enthusiastic pedagogic intentions or well-planned lessons automatically constitute positive learning experiences. To this end, a future research design that includes evaluative assessment about improving or inhibiting student learning and practising peace would be an added contribution to the research literature on peace education.

#### **9.5.4 Practice**

The findings of the study have raised a number of practical implications for curricula. From a planning perspective, areas of strengths and weaknesses have been identified in the integration of peace education topics into the social studies curriculum. For instance, it has been suggested that wider consultation was needed. The study confirmed that one of the features of the curriculum policy was that the aim of the curriculum be contained in the national development vision. This vision was embodied in the social studies curriculum with an emphasis on peace, unity, governance, leadership, international relations, environment, population, resources and development. While the policy was clear on this, in practice there was little input from other key stakeholders in the development of the curriculum to achieve this national vision. The only organisation that provided input into the social studies curriculum was Transparency Solomon Islands. MNURP was invited but provided no input into the curriculum. For the curriculum to be regarded as part of the national vision, its content needs to be filtered through all the government departments and community organisations. Such wider consultation would ensure adequate implementation of the national vision through the school curriculum.

The issue of an exam-driven curriculum has been highlighted by the study. The seeming difficulty of practically delivering the curriculum in the classroom has revealed the need to ensure that the policy-setting process recognises formative assessment as having equal value to the summative assessment and national examinations. This implies that students' participation in extra-curricular activities needs to be recorded as an integral part of the formative assessment tasks and

progressively monitored as students advance to the next level of their education. To achieve this, training on formative assessment and its importance to the teaching and learning process needs to be emphasised in curriculum workshops. Once teachers are trained in formative assessment, school principals should periodically check that formative reporting of students' learning progress is being implemented in every class.

As explained in Figure 8.1, understanding peace at the community level is important so that students have a clear concept of what peace means in their own community. In the observed lessons it was noted that the concept of community conflict was emphasised in Form One classes with no explicit teaching of the concept of peace. Understanding peace was listed as a topic in Form Three. The concept of community peace needs to be taught in Form One and be developed further as it advances through the higher classes. This approach is important because it would help students to see that what they are learning in their peace education classes is basically upholding community, national and global peace. This again points to another implication relating to the framework of a peace-based curriculum as highlighted by Danesh (2006). If this framework is to be used in the integration of peace education in the Solomon Islands schools, it requires that all conflict, violence and war-based content of the curriculum needs to be taught on the principles of peace and a unity-based worldview and repudiate glorifying war and violence.

The study has also revealed that there are implications for the roles of school chaplains. At HCHS and CCHS, the data indicated that the supporting roles of chaplains in maintaining school discipline were seen as positive. While such roles were strongly encouraged in schools, the chaplains need basic skills training in counselling, trauma and conflict resolution to adequately address disciplinary issues in their schools. School chaplains are serving priests who were trained as ministers of the church and when they were hired by the schools their role was perceived to be that of inculcating Christian values and overseeing the conduct of school-based Christian rituals. However, the analysis of the data indicated that there were students attending schools who were in need of counselling as they may have been affected by community or family-induced conflicts.

In embracing a unity-based worldview and creating a culture of peace and healing, the study confirmed that the students of the case study schools were practising peace through sports, traditional ceremonies and Christmas carols. At the national level, one of the schools represented *Temotu* Province in a national peace festival which brings students, teachers and community members together on the island of one of the parties involved in the former ethnic conflict. While these extra-curricular peace activities were supported by the schools and parents, the need for

provincial-based peace festivals is an area that could be explored. Prior to any national peace festivals, each province needs to stage its own peace festival which could be used to select a school that would represent the province in the national peace festivals. The other implication for this initiative is that the provincial-based festivals provide an avenue for cultural exchange. For instance, the islands in the *Temotu* Province have different cultures and therefore when students participate in festivals at the provincial level they would be able to learn the cultures of other islands in the province, thereby creating 'unity in diversity.'

Finally, by drawing attention to the importance of a cultural perspective in teacher education, this study has raised the sensitivity of integrating indigenous knowledge, skills and values in teaching peace in the classroom. As Thaman (1992) argued, the teacher as a driver of a culturally-inclusive curriculum also deserves consideration. Therefore a culturally inclusive curriculum can only be taught meaningfully if the teacher education programmes are also culturally inclusive. It is for this reason that consideration of the cultural context of teacher education is important to the teaching of peace particularly if the teacher is not familiar with the culture of the community where he or she is serving. Hence, the peace education component of the curriculum needs to be adequately reflected in teacher education programmes. This consideration is especially vital for preparation of pre-service teacher trainees. For already serving teachers, the study also revealed that secondary teachers were specially trained in their subject areas. For example, the teachers who participated in this study were trained as social studies teachers and the peace education topics were integrated into the social studies curriculum while they were already in the field. Thus, it is important that a specialised training be conducted for these teachers on peace education pedagogy. This notion is relevant because, as the study has highlighted, social studies teachers in some provinces were not inducted on how to teach the new secondary school social studies curriculum that included integrated peace education.

## **9.6 Final Remarks**

In reflecting on this study, three observations are made. First, it is noted that the conceptualisation and practice of peace education has a number of variations. However, the integration of peace education into the school curriculum from a cultural perspective needs to be emphasised strongly in the delivery of a classroom curriculum. In the absence of this, learners may see learning about peace as a newly introduced subject that lacks relevance to their way of life.

Second, Solomon Islands students tend to believe that a classroom is a place to learn about things outside their own community and country and therefore, learning about aspects of their own culture is not significant. However, the more cultural values are stressed in the curriculum the more learners would value the classroom as also a place where traditional values and knowledge can be handed down through the generations. So the philosophy for classroom teachers is not merely creation of new knowledge but growing and preserving traditional knowledge, values and skills through formal education.

Finally, it is noted that a need exists for intended and actual curricula to clarify their concept of peace. Given the cultural diversity of the Solomon Islands, there appears to be a need to conceptualise peace in each culture. The concept of peace as practised in each culture would provide the point of departure to design and implement a culturally relevant peace curriculum. It is my conviction that this study can provide insight for other cultures in the Solomon Islands or other countries as to how to teach peace in schools in a culturally grounded way. This approach is considered important in the country's post-conflict reconstruction when the underlying issues of the ethnic conflict have still not been fully addressed. These issues were rooted in traditions and therefore require indigenous peacebuilding approaches to resolve them.

In conclusion, I have benefited from the experience of examining the role of education in peacebuilding through the cultural lens of an indigenous Solomon Islander. I believe this study will provide some direction in improving the development and implementation of a peace curriculum in my country.

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## **Appendix 1: Interview Guides**

Thank you for taking the time to meet with me. As I indicated in my letter/phone call/verbal invitation, my research interest is in the integration of peace education into the secondary school social studies curriculum. Specially, I am interested in investigating how the peace component of the social studies curriculum is contextualised in *Temotu Nendo* culture. I, therefore, request if you could respond to the following questions:

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### **I: Interview Guide for Officials from the Ministry of Education, Ministry of Reconciliation, Unity and Peace, Curriculum Development Officers and Panel and School Principals**

1. Do you have any knowledge about the new peace curriculum being integrated into the secondary school social studies curriculum?
2. Would you tell me about the kind of curriculum development activities with which you are involved? (your role)
3. Would you tell me about the kind of specific peace education curriculum activity with which you are involved? (your role)
4. Would you describe the features of the current secondary school curriculum in Solomon Islands?
5. In your view, what are the critical features of peace education?
6. Would you say that the critical features you have just described are reflected in the current peace component of the social studies curriculum? Why?
7. Has there been a wider consultation with other important stakeholders before the peace component of the social studies curriculum is developed? If yes name the stakeholders, organisations and sectors of the community that participated in the consultation process?
8. How adequately are indigenous-based peace practices and perspectives reflected in the peace component of the secondary school social studies curriculum?
9. What are some of the challenging issues relating to integrating peace education into the secondary school social studies curriculum?
10. How these issues are/could be addressed?
11. What further recommendations would you make to advance the teaching and learning of peace education in schools?

### **II: Interview Guide for Social Studies Teachers**

1. Have you participated in the writing of any social studies curriculum? If yes what is your role?
2. Have you attended any of the social studies workshops that solicit feedback from teachers about a new curriculum? If yes, what would you tell me about the usefulness of such workshops?
3. What classes (Form/ Year) are you currently teaching social studies?
4. What can you tell me about your experience in teaching the peace component of the social studies curriculum?

5. What are some of the major issues that pose challenges to the teaching of peace education in schools?
6. How would these issues be addressed?
7. What further recommendations would you make to advance the teaching and learning of peace education in schools?

**III: Conversational Interview Guide for Village Elders (Conducted in *Natgu*)**

1. In the history of *Temotu Nendo* that you could possibly recall, what are the common causes of conflicts?
2. What are the traditional mediation approaches?
3. What are the traditional methods of teaching principles of peace to children?
4. What are the traditional settings for teaching and learning the principles of peace?
5. In today, what do think has hindered the upholding of traditional principles of peace in *Temotu Nendo*?
6. Do you think the schools in *Temotu Nendo* are promoting the traditional principles of peace?
7. What further suggestions would you make to improve the inculcation of the *Temotu Nendo* principles of peace?

## Appendix 2: List of Documents used in the Documentary Analysis

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### Appendix 3: Human Research Ethics Approval



Research Development & Integrity  
 Research Services  
 Armidale, NSW 2351, Australia  
 Telephone: 02 6773 3449  
 Facsimile: 02 6773 3543  
<http://www.une.edu.au/research-services/ethics>  
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#### HUMAN RESEARCH ETHICS COMMITTEE

**MEMORANDUM TO:** Prof H Ware, Dr R Spence & Mr J Maebuta  
 School of Humanities

This is to advise you that the Human Research Ethics Committee has approved the following:

**PROJECT TITLE:** The Role of Education in Peacebuilding: Integrating Peace Education into Secondary School Social Studies Curriculum in the Solomon Islands.

**COMMENCEMENT DATE:** 18/12/2008

**COMMITTEE APPROVAL No.:** HE08/166

**APPROVAL VALID TO:** 18/12/2009

**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/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

18/12/2008