Micronesian Educator

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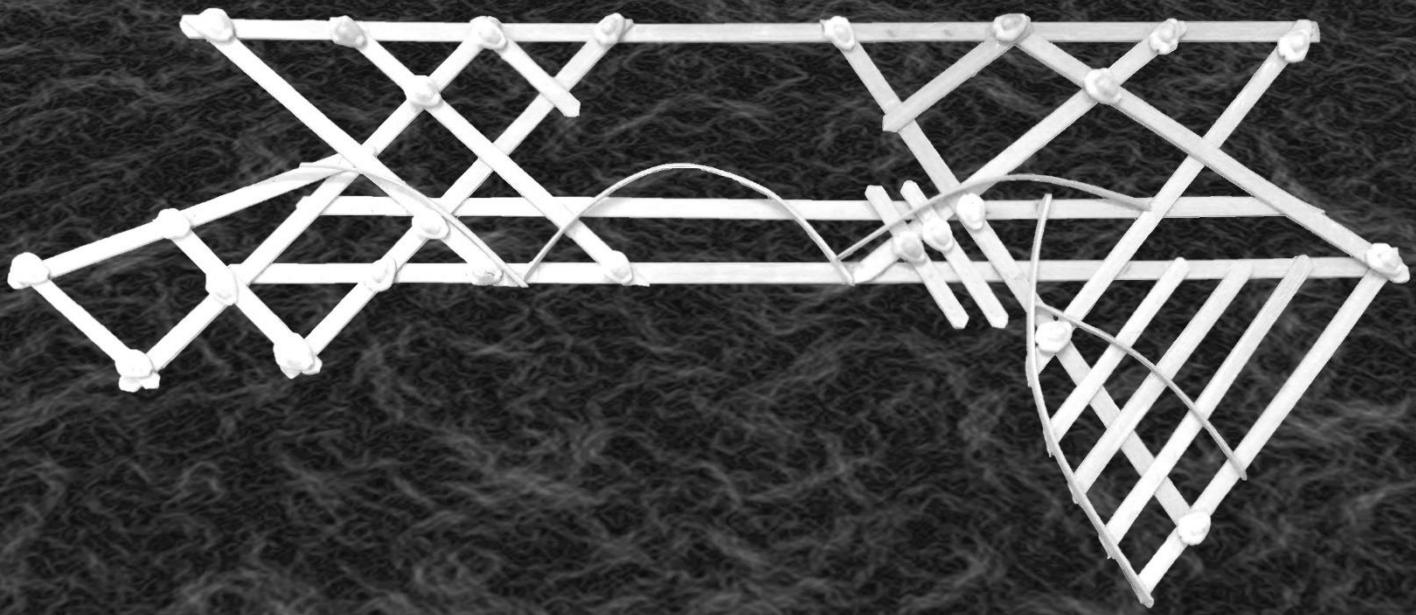


Editor's Introduction

Welcome to Micronesian Educator! This is a journal about educational research and practice in the Pacific and Asian regions. We have eleven articles in this main issue, a book review, two creative and or literary works and a Regional Minister of Education keynote address in the *Talanoa* [Dialogue Section].

The first article, entitled "Chamorro Songs as a Resource for the Guam History Classroom" discusses the idea that recorded Chamorro songs and the stories behind the development of Chamorro music in post-World War II Guam provide unique insights into Chamorro history. The author argues that such information is rarely incorporated into Guam history classes. The paper goes on to suggest that the marginalization of Chamorro music in this context, points to a bigger issue in that Chamorro language, while celebrated for its cultural significance, is rarely presented as a vehicle for the dissemination of general knowledge. He pontificates that the use of songs to teach history helps students learn to think of the Chamorro language as a source of knowledge on par with information available in English.

The second article entitled "How Learning Objectives, Outcomes, and Assessments Can Guide Online Course Design: A Case Study" presents a pilot study of online learning where content and context were connected in a practical way to facilitate improved student learning outcomes. The results of the study highlights the effectiveness of the instructor, students' own rating of their mastery, as well as suggestions for future improvement.

The third article entitled "Discourses of gratitude: Understanding the Pacific postgraduate study experience through acknowledgement writing" critically examines via text analysis and interviews the discursive style of 74 masters and doctoral Pacific students based on how they wrote their thesis acknowledgements. Thesis acknowledgements, including dedication are a different genre to the main body of the thesis and provide important insights into postgraduate student identity construction as well as the research experience itself. These may contribute to the discussion of how the University can better provide services and support for graduate students to maximize completion and success rates. While findings are linked to the postgraduate experience at the University of the South Pacific, they are also likely applicable to postgraduate study experiences in other Pacific tertiary contexts.

The fifth article entitled "Standards-Based Assessment and E-Portfolio: Enhancing Accountability in Teacher Education" details a program accreditation exercise in a US-style School of Education in the un-incorporated territory of Guam. Standards set by professional organizations are utilized to ensure quality performance by trainee teachers as well as overall improvement of standards by the school.

The sixth article entitled "Addressing Familial Stressors: A Case Study among Conflicted Adolescents: A Study on Guam" discusses the prevalence of familial stressors among conflicted adolescents in a temporary holding facility for juvenile delinquents on Guam. It made use of the *Anxious Attachment Inventory* developed by Kane (2009) that is scored on a 4-point scale ranging

from *all the time* with a numerical value of 4 to *never* with a value of 1. Further, an intervention strategy that is aimed at addressing the problems of this group of troubled adolescents was developed and tried out to determine its effectiveness. The study has implications for the teaching of at-risk students in the school system.

The seventh article entitled "Preserving the Traditional Healing Practices of Guam's Indigenous People" highlights a healing practice alive and well among the *Chamorro*. This tradition of herbal medicine and therapeutic massage that pre-dates Spanish colonization of the 17th century continues to be practised in modern times. The study documented how the healers described their work and the challenges they faced. Future strategies and policy to enhance and sustain the healing practice are suggested in lieu of the practice being a viable alternative to healthcare practice on Guam.

The eighth article entitled ""Decolonization and the University of Guam" discusses how the University should be a space where issues important to Guam and the region like decolonization should take place. The author argues this can happen via the strengthening of Chamorro studies, a regional decolonization effort and strategic engagement with what Guam can become. He notes the need to engage with critical thinking in order to re imagine possibilities of what Guam can be.

The ninth article entitled "Understanding Indigenous Fijian Notions of Child Development within Global Influences: Some Views from the Literature" argues for the inclusion of alternative knowledge systems and ideas of education, specifically child development into the school curricula in the Pacific Islands. The focus of the paper is one of decolonizing curricula as well as the knowledge base of school's offering by including indigenous ideas of education and epistemology.

The tenth article entitled "Evaluating Submission Modes: An Action Research Project Comparing Traditional and Online Methods of Homework Submission in a High School Social Studies Class on Guam" outlines an action research study by a graduate student. The study evaluated student participation when submitting constructed response homework questions by the traditional pencil and paper method and by an online method. Given the hype about increased technology use in teaching, the study found that online submission was not a preferred choice over the paper method, however the students did well when they selected their submission modes.

The eleventh article entitled "Grade Logs for Student Learning and Accountability: Action Research in Public High School Physical Science Classes on Guam" documents an action research study by a graduate student which employed a student grade log and graph to influence students' personal responsibility and motivation in their own learning process. The findings showed that students benefited from and appreciated the personal educational awareness and got a sense of ownership from the grade log.

The Book Review is on a book by David Kupferman entitled "Dis-assembling School in Micronesia, Springer, 2012". The reviewer outlines Kupferman's main arguments, critiques these and suggests the potential readership of the book. The critique noted the intellectual rigor, the intensity of critique and eloquent argumentation of the need to interrogate the ontology of schooling in Micronesia by the author but suggests that alternatives for school need to be made as well.

There is one piece of literary work. It is a poem that provides a discursive analysis on the composition of his class suggesting that the characters depict the socio-cultural make up of Guamanian society. The second points to identity construction on Guam.

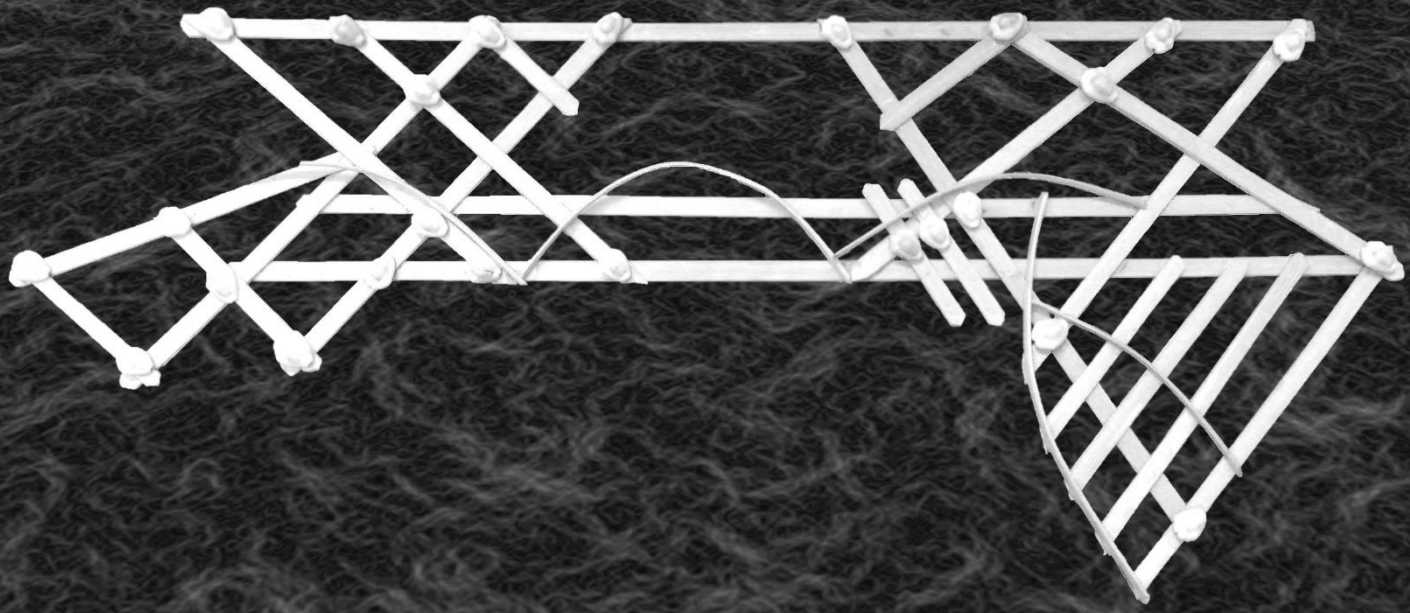
The section entitled "Talanoa" [Dialogue] features an opening address by Tonga's Minister of Education to the regional Ministers of Education Conference this year. In this she highlights current issues and challenges facing Tonga's education system and identifies future possibilities or priorities.

We welcome critical responses from our readers and hope they will be encouraged to submit their work for future issues. I like to thank all authors who contributed to this volume and all the reviewers for their timely comments and dedication. Without such support and dedication, this volume could not have made it to print.

Enjoy the Volume!

Unaisi Nabobo-Baba, Editor

CURRICULUM ISSUES, TEACHING & LEARNING



Chamorro Songs as a Resource for the Guam History Classroom

Michael R. Clement Jr.

Abstract

Recorded Chamorro songs and the stories behind the development of Chamorro music in post-World War II Guam provide unique insights into Chamorro history. Yet, information about Chamorro music is rarely incorporated into Guam history classes. This paper suggests that the marginalization of Chamorro music in this context points to a bigger issue in that Chamorro language, while celebrated for its cultural significance, is rarely presented as a vehicle for the dissemination of general knowledge. By using songs to learn about history, students learn to think of the Chamorro language as a source of knowledge on par with information available in English. This helps address a division, identified by the President of the University of Guam, Robert Underwood, between "educational" and "cultural" issues in Guam public schools (1989). In addition to providing examples of the types of unique historical insights found in song lyrics, this paper addresses issues concerning the authenticity of Chamorro songs in light of the reality that they are often based on popular western songs. Far from being signs of an "inauthentic" or degraded culture, this process of adaptation is shown to be deeply rooted in the island's cultural history and is in fact a sign of Chamorro cultural vitality.

Keywords: *Chamorro, music, songs, history, education*

Introduction and Background

Since 1968, Chamorro artists have recorded thousands of Chamorro language songs in a wide variety of styles. These songs provide insights into the Chamorro language and into the lives and worldviews of the people who wrote them. Within academia and within primary and secondary education on Guam, the relationship between Chamorro songs and Guam history are rarely considered. The reasons for this are rooted in contradictory colonial discourses that work together to devalue the Chamorro language and culture. The story of Chamorro music's development since WWII is one that touches on many issues critical to discussions of cultural identity in Guam. These songs are also very accessible, allowing students and teachers to explore complex topics they might not otherwise feel compelled to engage in with their students.

Over the last five years, I have used Chamorro language songs as an educational resource in my, Guam history courses at the University of Guam. When applicable, I play songs or post lyrics that help students understand whatever era of Guam history we happen to be discussing. What I have found when I present these lessons is that it is the first time most students have been asked to think critically about songs as part of Guam history. Many have grown up hearing, dancing to, and sometimes even singing songs without ever wondering about the meaning of their lyrics. The enjoyment of Chamorro music in this way is positive in the sense that people clearly want to identify with Chamorro culture, but it can also be said to be a very shallow way to relate to one's heritage. There is a disconnect between the western oriented English speaking society of modern Guam, and the Chamorro language, which has been central to life in the Marianas for millennia.

For most people on Guam born since the early 1960s, life has generally happened in English, and as a result, there is an assumption that English is the most appropriate language through which to understand Guam history as well. However, many Chamorros have lived their lives in post-war Guam thinking and expressing their thoughts primarily in the Chamorro language. Undoubtedly, those Chamorros have a broader framework by which they understand Chamorro identity because they have a more direct connection to earlier generations who did not speak English. Chamorro songs provide considerable insight into this reality because they are generally composed by Chamorros who learned Chamorro as a first language and grew up in families where older relatives passed down musical traditions along with other aspects of the pre-World War II culture.

Despite the valuable insights that come with such perspectives, Guam history teachers rarely incorporate Chamorro language songs into their lessons. In this paper, I make the case that Chamorro music should be taken more seriously as a source of knowledge for those who wish to understand Guam's past. I provide various ways that knowledge about Chamorro music can be incorporated into the high school Guam history classroom. The intent of this paper is two-fold. By creating awareness about Chamorro music, I aim to re-orient Guam teachers in all content areas towards Chamorro language resources, not just in the context of cultural appreciation, but as a source of knowledge that remains relevant in modern Guam.

The Division of "Cultural" and "Educational" Issues

In an often-quoted 1989 article, University of Guam President & former US Congressman, Robert Underwood, recognized inadequacies in the way the Guam Department of Education was then participating in the revitalization of Chamorro language and culture. Underwood identified a division between "cultural" and "educational" issues when analyzing the way Chamorro language and culture seemed to be segregated from the "regular" school curriculum (Underwood, 1989, p. 39). In 1977, the Chamorro language, suppressed for generations by an imposed colonial educational system, was officially legitimized by the Guam Legislature through

Public Law 14-53, mandating Chamorro language instruction in public elementary schools. During the 1970s and 1980s, pride in Chamorro culture swelled. Annual "Chamorro Week" celebrations in schools expanded and Chamorro songs, dances, decorations, and adornments increased in popularity (p.39). However, Underwood observed that the appearance of progress belied the reality that these changes were more "ceremonial in nature" than structural (p. 39). The introduction of Chamorro language classes did change the overall curriculum, but a mere twenty minutes a day in elementary grades was not very effective language instruction. Uncertified teachers filled vacancies, and there was nothing similar to the thorough standardized testing that evaluated progress in other content areas (p. 39). He concluded then that "despite its official status and numerous public statements of support, teaching the Chamorro language has not yet become an integral part of the daily reality of what schooling and education on Guam is all about" (p. 39).

Today, the situation in Guam schools is not much different than it was in 1989. Chamorro language remains segregated, reserved for the Chamorro language classroom. Taking into account that schools are in fact preparing students for life in an English speaking society, most assume it is natural for teachers of subjects other than Chamorro language to ignore Chamorro language resources. Nevertheless, this suggests a profound naivety created by an educational system that assumes knowledge that exists primarily in the Chamorro language is of a lower status.

Placing Chamorro language and culture in a separate category from all other content areas enforces the perception that the Chamorro language is of little value outside of the Chamorro language classroom. Yet, if teachers in other areas do not see the need to look at knowledge associated with the Chamorro language, they miss opportunities to teach children about the value of the local culture of the island. To illustrate this point in a broader context, I take an example from the language arts. Most people who went to school on Guam remember learning about Japanese *haiku* when learning about different types of poetry. When students learn how to write a *haiku*, the lesson is not about learning the Japanese language but learning how to follow rules in the composition of poetic thoughts. Teaching haiku in an English language classroom assumes a considerable level of respect for the logic behind a foreign way of understanding artistic expression.

To understand the power of colonizing discourse over educational curricula, one must ask why *kantan chamorrita* is not taught alongside *haiku* and various western types of poetry. The rules for composing these Chamorro quatrains are just as easy to learn as a *haiku*, but teachers are trained to look only at English language and nationally standardized sources of knowledge. At a national level, *chamorritas* are not very significant, but they were central to the daily amusement of people in the Marianas for many generations. Today, only a few people, mostly elderly, know how to perform *chamorritas* extemporaneously, and the art is rarely practiced anymore except in out of context demonstrations. One could imagine however that if elementary

students had been composing *chamorritas* instead of *haikus* in English classes during the 1980s and 1990s, there would be a lot more people singing *chamorritas* in the Chamorro language today because students would have developed a respect for the art form. Instead, English teachers unwittingly participate in the devaluing of this indigenous art form by indirectly telling students it belongs in a separate category from "regular" knowledge.

Creative teachers in virtually any content area could find ways to integrate the Chamorro language and knowledge associated with it into their classes but, these possibilities are currently limited by the reality that education resources have not historically been directed towards such endeavors. Bringing the study of Chamorro songs into Guam history classes is, on the other hand, very easy to accomplish because the resources have already been created by Chamorro recording artists over the last 45 years.

Chamorro Songs: Teaching Culture as a Process of Change, Adoption, and Adaptation

Among the many insights one gains from the study of contemporary Chamorro music is a respect for the flexibility and adaptability of Chamorro culture. With the exception of the aforementioned "*kantan chamorrita*," Chamorro music is composed in musical genres introduced to the island in the relatively recent past. Most popular Chamorro songs one hears today at parties and on Chamorro radio stations are in fact adaptations or translations of popular western hits. This has led some proponents of cultural revitalization to shy away from embracing this music and instead direct most efforts toward the creation of more "original" or "authentic" compositions (Flores, 1999, 238; Rabon, 2007, p. 52). Creating original songs is a commendable endeavor that aligns with the contemporary quest to define a modern Chamorro identity, but it gives little insight into what the songs meant to Chamorros historically. Understanding the practice by which Chamorros have adopted foreign songs into the culture and "Chamorrized" them, provides a pathway to understanding the way Chamorros maintained an identity as a people through centuries of interactions with outsiders.

It is taken for granted today that Chamorro cuisine, local Catholic religious traditions, and the Chamorro language are all products of cultural intermixing, but historians rarely explore the specifics of the process of cultural transformation. That is, there has been little effort aimed at systematically chronicling the evolution of Chamorro culture decade by decade. To illustrate this point, one might consider the case of the popular homemade dipping sauce *fina'dene'.* No one questions the Chamorroness of *fina'dene,* and yet, there was no soy sauce, hot pepper, tomatoes, or onions, and possibly not even lemon before Europeans came to the Marianas. A history of *fina'dene'* might reveal that the introduction of each ingredient was an exciting event for Chamorros who tried them for the first time. Alternatively, it may be that people took a while to get used to some of these ingredients. Whatever the case, it is unlikely that these foreign ingredients were seen as a threat to Chamorro cultural purity. We know today that over time, each ingredient became central to a wide range of Chamorro dishes. In recent decades, the

process by which Chamorros have been active agents in the adoption of foreign influences has been overshadowed by the need to define tradition in reaction to the sweeping changes that have overwhelmed Chamorros and marginalized Chamorro culture in the decades after World War II. With seemingly all aspects of Chamorro culture under threat, quests to define tradition have resulted in increasingly static ideas about what defines Chamorro culture.

Guam history textbooks have done an inadequate job of providing a nuanced understanding of the process of cultural change under colonialism and as a result have enforced static definitions of Chamorro culture and identity. Notably lacking is the emphasis on the development of Chamorro identity under Spanish colonial rule. Without understanding the Spanish era, a time when, among other significant developments, Chamorros began to be identified by the word "Chamorro," it becomes difficult to bridge the conceptual gap between descriptions of ancient Chamorro society, and the syncretic Catholic culture that grounded Chamorros when the Americans arrived in 1898 (Plaza, 1971). This problem is illustrated by examining the most commonly used Guam history resources, including Lawrence Cunningham's *Ancient Chamorro Society* (1992). This book is not a history book at all, but instead an anthropological snapshot of the Chamorro culture of the 16th and 17th centuries. Other available sources tend to either emphasize the actions of Spaniards, and other foreigners during the Spanish colonial era, or place little emphasis on the Spanish era at all. The history of Guam between 1700 and 1898 is one in which few Chamorros are mentioned by name. What available texts fail to provide is a "history" of Chamorro agency under Spain as they created what is now understood as *kustumbren Chamorro* (Chamorro culture). Without such historical perspectives, students are left with the feeling that contemporary Chamorro culture is not the "real" Chamorro culture. Chamorro culture becomes something to be celebrated and commemorated as part of one's heritage, during certain occasions, but not central to daily life.

Observing similar phenomena throughout the Pacific, Margaret Jolly wrote of the "spectre of inauthenticity" that has haunted western writings about islanders. She identified a pervasive dichotomy between static, "dehistoricized" representations of true "authentic" indigenous cultures, and western culture that was free to evolve without restriction (Jolly, 1992, p. 49). She points to the hypocrisy that indigenous cultures are viewed as inauthentic if they change in context of inevitable new influences "whereas if colonizers are no longer doing what they were doing two decades ago, this is a comforting instance of western progress."(p. 56)

Far from being a sign of a post-WWII degradation of a once "pure" Chamorro culture, the common practice by which Chamorro musicians have adapted foreign genres, melodies, and rhythms has deep roots in Chamorro history. Ernest McClain, a University of Hawaii music professor who taught on Guam in 1948, collected numerous songs from pre-war and wartime Guam. What he found was that while the songs had Chamorro lyrics, most were based on western hits from earlier generations. Nevertheless, McClain recognized that ""regardless of the origin of these tunes, they have become truly Guamanian in the process of adaptation, change

and use" (McClain, 1948, p.4). Also evident in McClain's characterization of Chamorro songs was the fact that the adoption of foreign songs was a very fluid process. He predicted that the popular American songs of his day would be the Chamorro songs of the next generation. Some songs of course, had longer staying power because they became associated with core traditions such as weddings, and as a result, were passed down over several generations.

Teaching students about adaptation within contemporary Chamorro music should therefore begin with examples of adaptation in earlier eras. McClain's "Guamanian Songs" (1948) and Clotilde Gould's "Chamorro Song Book" (1970) are excellent resources that identify the American origins of popular Chamorro songs of the pre-WWII era. Such songs include "Nihi Ta Fan Hanao Ta Fan Piknik" (Take me Back to Good old Indiana), "I Pution" (Honolulu Moon), "Hågu I Flores" (You are My Sunshine), "Mames Kurason" (Old Black Joe). These songs can be juxtaposed with popular adaptations from the 1980s and 1990s that remain part of contemporary Chamorro popular culture. J.D. Crutch's "Apu Magi" (1980), for example is a rough translation of the Bee Gees' 1976 hit "Rest Your Love on Me." Frank Bokkongo's "Triste Yo'" (1985) is an adaptation of the George Baker Selection 1976 song "As Long as the Sun will Shine" (Taman interview, 2009).

In my Guam history classes, I often have students listen to Candy Taman's 1985 song "Pao Asu Amerikanu" (Fake American) alongside the 1962 Marty Robbins hit "Devil Woman" on which it is based. The musical arrangement is reworked for the modern Chamorro party or nightclub, with a cha-cha beat and electronic instrumentation. The lyrics are radically different from its Robbins original. In a technique that other Chamorro artists have employed as well, Taman turns this American country western song into a criticism of Chamorro women who abandon their central position in the Chamorro family as perpetuators of language, traditions, and conservative social values. I use "Pau Asu Amerikanu" in my class because it is the song most students have heard countless times, yet few students understand the lyrics. The song can be used to open up a range of discussions about cultural change, gender roles, inter-racial romance and relationships, modernization, and Americanization, as Chamorros who grew up in early post-World War II Guam understood these issues.

A discussion of Taman's musical arrangement on "Pau Asu Amerikanu" provides a separate, equally important opportunity to explore how Chamorro culture has changed over time. Country western and cha-cha were both introduced to Guam as part of American popular culture. Country western enjoyed a surge in popularity during WWII and was featured heavily on Armed Forces Radio during the American re-occupation of the island in 1944. Chamorros heard cha-cha for the first time in the 1950s on radio and television along with many other American dance crazes, but cha-cha caught on while other rhythms faded away. Much like the introduction of soy sauce, hot peppers, and onions for earlier generations, the introduction of American country music and cha-cha are in retrospect, exciting developments in Chamorro cultural history. But unlike speculations on the origins of fina'dene,' understanding the origins of these songs

demonstrates that the fluidity and adaptability of Chamorro culture is not a thing of the past, but something very modern and relevant to life on Guam today.

Pao Asu Amerikanu (Taman, 1985)

Un yuti nai i Chamorro,	You throw out the Chamorro
put i Amerikanu	for the American
binensi hao sa' bulenchok	you are attracted to the pointy nose
ya åpaka' i lasas-ña	and white skin
Penta I gapot ilu-mu agaga' yan amariyu	You dye your hair red and yellow
Lassas-mu atilong, mampos ti chumilong	your skin is black, it doesn't match
Pao asu hao na haole	You're a fake haole
Ai ki pindeha,	Oh you scoundrel,
hågu ha' machatchatgi	you are the one they are laughing at
I fasu-mu un u'usa,	you're using your face
Sa' mampos hao banidosa	You are too vain
Ginen lemmai yan chotda	From breadfruit and banana
guihan yan fritada	fish and chitterlings
Ayu hao na pumoksai,	That's how you were raised,
Chamorro na sentåda	Chamorro food for meals
Maleffa hao ni kustumbre,	You forgot the customs
yan todu i lenguahi	and all of your language
Lasas-mu atilong,	Your skin is black
mampos ti chumilong	it doesn't match
Pau asu hao na haole	You act like a haole,
Un pula i magågu-mu	you take your clothes off
Un usa i bikini	you wear a bikini
Annok sensen dågan-mu	your butt is showing
Kulan bentan kåtne	like meat for sale
Machuchuda I sisu-mu	your breasts are spilling out
ti nahong nai tåmpe	there is not enough cover

Munga Yo' Mafino Englesi and the "Ideology of Chamorro"

The decline of Chamorro language fluency among Chamorros on Guam is among the most dramatic transformations in Guam history. For nearly 4000 years, the indigenous language was the primary method of communication on the island. The first 300 years of colonialism did not change this. Spanish, English, and Japanese were all used for administrative purposes and Chamorro absorbed a lot of foreign vocabulary, but all Chamorros spoke Chamorro as a primary language. Language, more than any other aspect of culture, defined Chamorros as a people. It was not until the 1960s that the first generation of Chamorros entered adulthood with English as their primary language.

The difficulties Chamorro language advocates have faced in language revitalization are rooted in colonialism. Underwood notes that in the first naval era, the Navy successfully established an "ideology of English" (1984, 77). Through the school curricula and public statements, naval administrators taught Chamorros that English was the pathway to advancement in a modern society. Students were taught that important knowledge was written in English, and that because America was assumed to be a superior society, they should learn English as an essential step to assimilate into American culture. At the same time, the Chamorro language was banned in government buildings and students were punished for speaking the language in school. In 1950, the newly created Government of Guam took over the Department of Education and there was no longer any colonial authority enforcing "English only" rules. However, Chamorro educators of the time had been raised in the naval education system and perpetuated the view that English was the language of the educational system. Some continued to punish students for speaking Chamorro, but more significantly, English students were praised for their linguistic ability. Underwood explained the attitude towards Chamorro language in the school system:

> For the first 70 odd years of American rule, individuals remember paying fines and being punished for speaking Chamorro in the classroom and on the school campus. They remember the stern warnings of teachers and administrators that the speaking of Chamorro was of little value in life and would hinder intellectual development. Of even greater significance, Chamorros had become convinced that Chamorro was hardly a language but patois or more commonly a "dialect," as if it were in a state of arrested development (1984, p. 74).

All aspects of life associated with change, progress, Americanization, intelligence, employment, and higher social status were also associated with the English language. What was missing in Guam's official government institutions and in the mass media of the 1950s and 1960s was a competing "ideology of Chamorro" to challenge the "ideology of English."

It is in this context that the popularization of Chamorro language music during the 1960s is so significant. During the 1950s and 1960s, various Chamorro music traditions began to fade rapidly as younger generations embraced American popular culture. The popular teen bands and professional musicians alike played the chart topping English language songs of the day. This began to change with one band in particular, the Charfauros Brothers. These Agat teenagers, armed with Chamorro language songs written by their older brother Jesus, began to slowly bring attention to Chamorro songs by playing their music at parties and at talent shows such as the televised "Alan Sekt Show." They were not well received, and they faced considerable criticism, even being booed by peers at some of their early shows in 1960 (Charfauros, J, 2007; Charfauros, I, 2007; Charfauros, T, 2008). Remarkably for the time, they played Chamorro songs in part to make a statement about the importance of perpetuating the Chamorro language. The song "Munga Yo' Mafino Englesi," written by Jesus Charfauros in the mid-1960s and first recorded by Johnny Sablan in 1970, was the most blunt articulation of their view of the Chamorro language.

The song is of tremendous value for Guam history teachers because it offers insight into the struggle over language within the Chamorro community. Charfauros did not criticize English but instead offered a clear articulation of an "ideology of Chamorro" that presented Chamorro language as a core component of a social system that had sustained Chamorros for generations and he forcibly argued that language is the bond between older and younger generations. He equated respect for language to respect for elders and respect for the ways they understood the world in the past. For Charfauros, to give up Chamorro for English was to give up an autonomous self-sufficient identity for a culture of dependency on outside ideas and imported goods.

Teachers who wish to use this song in class can combine it with a lesson about cultural changes in post-war Guam. Newspaper articles from the time are excellent resources because a quick survey reveals how dominant the English language was in the mass media. Chamorro language is largely absent in media records. Instead, one finds advertisements, news stories, and editorials that in various ways celebrate the rapid modernization of the island and the overwhelming progress that came with Americanization. Comparing and contrasting the marginalization of Chamorro language one finds in local print media with the messages in Charfauros' song allows students to develop a much deeper understanding of the dynamics of language change in post-war Guam.

Munga Yo' Mafino Englesi (Jesus Charfauros and Johnny Sablan, *My Chamorrans*, 1970)

Munga yo' mafino' Englesi	Don't speak to me in English
Ke lao håfa hinasso-mu?	So what are you thinking?
Malago' hao umotro klåsi	You want to be something else
Lao Chamorro I raså-mu	But your race is Chamorro

Si nanå-mu sen Chamorro	Your mother is very Chamorro
Si tata-mu tuma'lo	Your father is too
Hafa na para nu Amerikanu	Why are you going to be American?
Kao o'son hao nu hågu	Are you tired of who you are?
I palåbra an un pronunsia	The way you pronounce words
Un usa I banidå	You are being a show-off
Nisisita un ripåra	You need to realize
Hayi un keke fa'baba	who you are trying to fool
I patgon-ta paru u fino' Engles fine'nena	Our kids are going to speak English first
Yan u ma'pos siempre ma chatgi	And surely they will laugh at him
Sa' ti ha tungo I lenguiha-na	Because he won't know his language
Ombre mismo fino' Chamorro	well even if our Chamorro is perfect
Guaha hit na ha eskarin	to some we are still a joke
Hafa i fino' Amerikånu?	So what about the English language?
Muchumås ha' a'apleng	More so that we don't speak it correctly
I tiningo' i antigu	the knowledge of our ancestors
Sigi tengnga u chatgi	surely they will laugh at it
Un fa'nå'gue i patgon nuebu	you teach the kids the modern ways
Despues hao u embebeste	then they will talk back to you
Hagu nu i mumalago'	you are the one that wants
Na un ma "Americanize"	them to Americanize
O halara ya un komprende	oh how I wish that you would understand
Na ti hågu åpas nai	that you are not the one that will pay for it
Ginen un tiempo este i tano'-hu	at one time on my island
I gualo' abundunsia	the farms were productive
Annai nina'yi hao ni gago'-mu	when you became lazy
Un lancho-mu un abandona	you abandoned your ranch
Todu I para un ngnångas	everything that you eat
Un inkatga ginen lagu	you order from the United States
Kulan mohon ahe' ti hagas	it seems like it hasn't been a long time
Mambumuchåchu I mañaina-mu	your parents were hard workers

Hagas hao ga'fina'dene'	you always loved fina'dene'
Hagas hao ga' chotda'	you always loved banana
På'go para un tinattiyi	now that you are following
Ya ensigidas un espiha	and now you suddenly are looking for it
Desde ki un falågui	ever since you went to get
I kustumbren I Englis	the American customs
Ai sa' tåya' esta pugas	oh well, because there is already no rice
Basta esta I batatas	nevermind, we already have potatoes

Songs as Historical Documents

When Johnny Sablan recorded his groundbreaking albums in the late 1960s and 1970s he was consciously engaging in an act of historic preservation. In preparation for the albums, he interviewed elderly Chamorros on Guam, Saipan, and in California and recorded songs from before World War II (Sablan interview, 2010). By doing so, he preserved the sounds, the stories, and the sentiments of earlier generations. He went further than this however, in that he also composed modern songs and rearranged some of the older songs in modern styles that would be more attractive to the youth of his generation. During the 1970s and 1980s, many artists emerged who would follow Sablan's lead by writing songs that documented their life experiences and preserving songs that had been passed down within families. These songs, from today's perspective, are historical documents that provide a host of perspectives that are either marginalized or completely ignored in Guam history textbooks.

What artists have chosen to write songs about is significant because they reflect the issues that mean the most to artists and fans. Obviously, since the recording industry was established as a way to promote the language and culture, many songs celebrate various cultural traditions and the preservation of language. Chamorro songs also stand out because the language is exclusionary in that the core Chamorro music fans, even in the 1980s, came from a slightly older, Chamorro speaking demographic. The perspectives of these older generations are important for younger people to hear, because for the most part, these voices have been left out of the history books. To hear history told in the Chamorro language awakens people to the reality that interpreting events on Guam in English is something relatively recent in Guam's history. The songs many Chamorro artists have written present a story of a people who have experienced the radical transformation of their island and have struggled to adjust to the changes. For this reason, Chamorro songs are very useful for the exploration of cultural and social change in post-World War II Guam.

Songs about Hardship and Social Change

Among the most accessible topics to explore in a Guam history class is that of social and cultural change. Often times, I build on themes outlined in Jesus Charfauros' "Munga Yo' Mafino English" by picking more recent songs that demonstrate the continuity of themes. Unfortunately, it is very easy to find songs that document the many social problems that plague Chamorro communities such as abuse, drugs, alcohol, gambling, and poverty. Alone, these songs may not seem like topics for a history class, but by situating each song in time, listeners can begin to get a sense of how life has changed over several decades.

Poverty and extreme struggle, but also resilience, come across in many songs in ways that history books do not convey. One can take for example, the Jesus Charfauros song "I Pepbli" (The Poor Man) (1973) in which the composer describes the calluses on his father's hands after a life of struggle. His father raised a large family while employed as a sanitation worker and farmer. During the war, the Japanese occupation forced him to flee his home, and resettle at his ranch in the hills above Agat. With the return of the Americans, his ranch lands were condemned for the Naval Magazine. He was poor his entire life, but was held in great esteem by his family (Charfauros, J. Interview, J. 2007). The Daniel De Leon Guerrero song "Chinina" (Shirt) (n.d.) describes growing up in Guam in the 1950s in a large family with meager resources. He sings of a shirt that is passed down among siblings until it is in rags. The JD Crutch song, "Nanan-Mami" (Our Mother) (1992) is about a mother who worked hard to raise many children.

Individually, any of these songs could be understood as the sad story of a particularly unfortunate family that had a hard life. However, if this were the case, they would not have endeared themselves to fans, and there would not be so many songs of suffering. The power of these songs is that they provide insights into the Chamorro experience in post-WWII Guam that were never really publicized in the media, and which don't seem to mesh with the narrative of progress in post-WWII Guam. In reality, many Chamorros struggled as they tried to adjust in a post-WWII economy that pre-WWII life and education had not prepared for them. The vast majority of Chamorros had been farmers in post-war Guam and they were not trained in the technical fields that would be needed to prosper in the military driven post-WWII economy. Instead, the military hired professionals and laborers from off island. Amidst progress, many Chamorros were living in poverty. "Nanan-mami" is the most well-known of such songs, and it is therefore a good song to introduce the topic of hardship in post-World War II Guam. That these songs tell these stories in Chamorro make them even more meaningful.

Nanan-måmi (J.D. Crutch, 1992)

Si nanan-måmi magahet,	Our mother, truly,
dangkolo na masa'pet,	suffered greatly
i kannai-na ham pumoksai ham todu	her hands raised us all

I gima-måmi dumikiki,	Our house was small,
sa' ti nahong salåpe'	because there wasn't enough money
ai lao manomlat ham todu na familia	but all of the family fit
Ai nanan-måmi, gi hilo' tåno'	Oh, mother of ours, on this earth
si Yu'os Ma'åse' ni todu i bida-mu	thank you for everything that you did.
Atan nana ham på'go	Look at us now mother,
ni minaolek na che'cho'-mu	the good work that you did,
ai sa un sen guaiya i famagu'on-mu	because you loved your children very much.
Ai, ti manriku ham na familia,	Our family was not rich
dididi ha' gi katpeta,	there was only very little in the cupboard
ai lao man nahong neni na pao fan boka	but there was enough for everyone to eat.
Ya i satdinas na nengkanno'	And the food sardines,
sumen mannge' gi hilo' tano'	became the most delicious food in the world
para hami ni gumuaiya i mendioka	for us who love the cassava
Ai nanan-måmi gi hilo' tåno',	Our mother, on this earth
si Yu'us Ma'åse ni todu i bida-mu	thank you for everything that you did
Atan nana ham på'go	Look at us now mother,
ni minaolek na che'cho'-mu	the good work you did,
ai sa' un sen guaiya i famagu'on-mu	because you loved your children very much
Ya ben fangagaige ha' todu gi fion-mu	And all of us will always be at your side

Songs about social struggle are not limited to songs about poverty in the past. The theme of social strife is consistent in songs up through the present. Songs about drug and alcohol addiction, prison, marital issues, and abuse can be found in every generation. Daniel De Leon Guerrero, an active recording artist who has recorded numerous albums since 1999 provides the most extensive documentation of the life for poor and working class Chamorros. He sings of family issues, dysfunctional government, and traditional practices that are increasingly marginalized. Such songs provide somewhat sobering counter-narrative to more uplifting interpretation of recent decades as a time of cultural renaissance.

Songs about War and the Military

Guam's status as a military colony, under Spain, the United States, and Japan has meant that the military has been a dominant force both politically and economically for centuries. From 1674 until 1950 a military governor ran the island and all Chamorro can find generations of military personnel, both foreign and indigenous, in their genealogies. During the American Naval era, the United States Navy became a major source of employment and many Chamorros took advantage of opportunities to work for the new colonial power. Like all major components of life, Chamorros wrote songs documenting various aspects of the military. Songs from the early twentieth century include "Humalom Enfetmera" about the Naval nursing program, and "Estorian Mumarino" and "Batkon Chauman" which chronicle the hardship of young men who embarked on Navy ships, unsure if they would ever return home (Santos, 1989). The World War II songs like "Raymond San," "Banderan Chapanese" and the English language song "Uncle Sam" provide insight into the Chamorro experience under Japanese occupation (Santos, 1989). Such songs kept the morale up despite the ever present fear of Japanese retribution for disloyalty.

In the aftermath of World War II, the desegregation of the United States Armed Forces and the granting of the United States citizenship to Chamorros opened up new opportunities in the military. However, while Chamorros rapidly adopted English during these years, for the thousands of Chamorros who went off to war and peacetime service all over the world, Chamorro songs became a source of strength and comfort away from home. With the development of the recording industry, Chamorro songs about military life proliferated. Many of the songs had been written in earlier eras and passed down within families until someone had the opportunity to record the songs. Among the most remarkable of these songs is Roque Mantanona's "Bai Hanao Pai Gera," a song he wrote in 1953, shortly after returning home from the Korean War (Mantanona interview, 2010). It was not recorded until the 2000s when his nephew Ed Taimanglo put the song on his album. The song presents the perspective of a Chamorro soldier who had grown up amidst the horrors of WWII and was intensely grateful to the United States for the liberation from Japan. Mantanona was among the first Chamorros who signed up to serve in Korea immediately after being granted United States citizenship, in part because of a sense of obligation to the United States. Yet, the song makes no mention of the United States. Instead, it highlights the sense of pride in other Chamorro soldiers and the hardship they felt of being away from family members in a cold land:

"Bai Hånao pai Gera" (Roque Mantanona, Ed Taimanglo, n.d.)

Manhålom sindalu	They are going to the military
Manhoben Chamoru	The young Chamorros
Para u madifendi tano-niha	To defend their land
Ya ayu na okasion, mangaige i rason	all the nations are there on this occasion

Na pau fan Guerra pot i tano-niha	to go to war for their land
Manhånao ma training gi tano manenheng	they go to training in a cold land
Bai hånao bai hu difendi put hågu	I will go in your defense
Annai hu faisen hao, ilek-mu ti ya-mu	when I ask you, you say you don't like it
Lao guahu bai atendi put hågu	But I go for you
Bai hånao pai gera giya Korea	I will go to war in Korea
Bai hånao bai hu gera put hågu	I will go to war for you
Annai hu faisen hao, ilek-mu ma'åñao	When I asked you, you said, "I'm afraid"
Lao guahu bai hu gera put hågu	But I will go to war for you
An ma'pos hu neni, ai gos puenge	If I die, oh, that night
Na un tucha neni i lisåyu	You can lead the rosary
Sa' este hinanao-hu,	Because this journey of mine
peligro dimasiao	is much too dangerous
Lao guahu bai hu gera put hågu	But I go to war for you
Yan måtai yo' neni, håga'-hu machuda'	If I die, my blood spills
Håga'-hu machuda put hagu	It is for you that my blood was shed
Ya håfa yo' chogue na bai hu na' libre	And what I do, I do to liberate
Lao guahu esta måtai put hågu	but if I am one that dies, I die for you
Saluda chamoru	Salute the Chamorros
eyu i mansuette ni manmåtto	that are lucky to return
Saluda ya ta hahasso siha	Salute and remember those
I manmåtai guihi para u fanlibre	That died there to make you free
Sa manmåtai put i tano-niha	because they died for their land
I Chamorron Guam giya Korea	the Chamorros from Guam in Korea
I Chamorron Guam giya Korea	the Chamorros from Guam in Korea

The military is a topic that all young people on Guam relate to intimately. Many Chamorros have multiple extended family members serving in the Armed Forces or working in the civil service. For many young people from disadvantaged families, it is the most accessible route to upward socio-economic mobility. Despite the centrality of military service to Guam history and contemporary life on Guam, Chamorros in the military are rarely given much attention in Guam history courses. Discussions of the military can be quite polarizing on Guam,

but Chamorro songs provide a nuanced perspective on military service, that is neither overtly patriotic nor anti-military. Almost all such songs focus on the emotional experience of soldiers who head into harm's way and of family members back home.

Johnny Sablan recorded three songs about Vietnam, "Adios Kerida" (Goodbye My Love) (1968), "Madraft si Jose" (Jose Got Drafted) (1969), and "A Christmas Odyssey in Vietnam" (1971). "A Christmas Odyssey" is most obviously historical because it chronicles the experiences of Sablan and Governor Carlos Camacho on their Christmas 1969 visit to Chamorro soldiers at bases scattered across Vietnam. The song, which mixes English and Chamorro lyrics, works well as a focal point for class discussions about the Vietnam War because it describes the preparation of care packages in Guam and the distribution of the gifts as Sablan and the governor travelled across the war zone. The song and the larger story behind the trip bring attention to the unique relationship between Chamorros and the military, but it does not glorify the war. Instead, the song, like virtually all other Chamorro songs about war, presents the war as an extreme time of hardship. "Madraft Si Jose" is on the other hand a surprisingly cynical song about a soldier who goes off to war and gets shot but then finds out that his fiancé has left him.

Today there are numerous songs about experiences during WWII and military service in the Korean War, Vietnam, the Gulf War, Iraq, and Afghanistan. However, there are also songs about the military that are less obvious, because they deal with issues related to military service. The J.D. Crutch songs "Binenu" is an example of a song that deals with the aftermath of war. The song tells the story of a man who like many Chamorros returned from Vietnam addicted to heroin. Other songs released since that time, describe the struggles of men who have suffered for decades from Post-Traumatic Stress Disorder (PTSD). More generally, military life comes into songs as an afterthought. Stories of living in California, traveling to training camp, or coming home to retire after years away from home, also present military service in a way that is neither positive nor negative, but simply as part of the normal life experience of many modern day Chamorros. History, presented in this way, allows students to understand the past as something very real and relatable to their own contemporary realities. The complex topic of the Chamorro history of military service is particularly relevant for the high school classroom considering the large numbers of students who inevitably enlist upon graduation.

Conclusion

In this paper, I have presented historical information about Chamorro songs and their relation to other aspects of Chamorro culture. Chamorro songs are not generally talked about in the context of history and as a result, their significance is not understood. My discussion of songs in this paper by no means represents an exhaustive survey, but provides examples of ways I have used these songs in my own writing and teaching. It is hoped that teachers will consider some of these suggestions and begin to familiarize students with contemporary Chamorro songs for the immense benefit such culturally inclusive curriculum may provide (Thaman, 2009).

Chamorro language, culture, and history occupy an anomalous space in contemporary Guam. Current debates about the amount of Chamorro instruction that should be allowed in school have raised predictable complaints about the irrelevance of the Chamorro language to daily life on the island. Such complaints garner predictable backlash from Chamorro language advocates, but parents should in fact be concerned that their children are getting a worthwhile education. If people believe that their children are spending time learning a language that will have no relevance to their future lives on Guam, then educators and other proponents of Chamorro language revival are not doing a very good job explaining why the language is important.

I have made a case that Chamorro language, at the very least, is valuable for the insights it provides into the past. By establishing its value in this context, it is hoped that students will realize that it remains valuable in the present, and that they will be motivated to achieve fluency in the vernacular language. By focusing on contemporary Chamorro songs, I have sought to emphasize that the songs of today, even if based on western styles, are both a source of knowledge and a sign of the vitality and adaptability of Chamorro culture.

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How Learning Objectives, Outcomes, and Assessments Can Guide Online Course Design: A Case Study

Yukiko Inoue-Smith

Abstract

As online learning gains increasing acceptance as a format for regular higher education courses, it becomes increasingly important to understand all the phases involved in the design, development, implementation, and evaluation of online courses. This paper focuses on the design phase by describing a simple yet practical approach derived from a review of the literature. The author designed a Moodle-based online learning format that connected *content* with *context* in a straightforward way. The paper provides a systematic description of how design considerations guided the development of four core aspects of the course: learning objectives, resources and strategies, content structures, and learning outcomes and assessments. The paper provides results from pilot analyses of the functionality of the online format based both on the instructor's ratings of student work and on students' self-ratings of their content mastery. These analyses demonstrated both the general effectiveness of the author's online format and areas for improvement. The paper concludes by discussing future directions for research involving online course design.

Keywords: *online course design, research methods course, e-Learning, course management system, higher education*

Introduction

According to a meta-analysis of 50 K-12 online learning studies published between 1996 and 2008 (U.S. Department of Education or USDE, 2010), students enrolled in online courses performed modestly better, on average, than those learning the same material through traditional face-to-face instruction. Many, however, have expressed concerns about online learning (also known as e-Learning). These concerns include the possibilities that online courses require students to develop greater discipline, and that online courses must take special measures to improve retention (Tech Notes, 2013). The potential disadvantages of online courses may be balanced by the potential advantages. One such advantage may include reaching learners

whose schedules are not compatible with face-to-face course schedules. Furthermore, students who have grown up with interactive technology are not always comfortable with large auditorium-based lectures as a way of transmitting information (Garrison & Cleveland-Innes, 2005).

Suggesting that "a lecture is the best way to get information from the professor's notebook into the student's notebook without passing through either brain" (Garrison & Cleveland-Innes, 2005, p. 33). Similarly, Pelz (2004) makes the following observation:

> I was never very successful in putting that bit of insight into practice in the classroom—it ran counter to my 'I talk—you listen' style. I slowly came to realize, however, that listening to an enthusiastic and charismatic lecture such as myself (?) isn't quite the 'quality' time on task that I had convinced myself it was (p. 33).

Online learning formats have made the transition from nontraditional delivery systems to the 'mainstream' of instructional delivery methods. To be exact, "higher education institutions have moved far away from the ivory tower and now extend into the very fabric of the diverse societies in which they operate" (EDUCAUSE, 2005, p. 5). Certainly higher education is increasingly turning to technology, and specifically, to online delivery of course components and of entire courses, with the potential to enhance learning beyond what is possible with a single mode of delivery (Schwartzman & Tuttle, 2002).

Online learning provides a valuable tool for many who might otherwise not complete college, and so, it provides one means for higher education to provide "educational opportunities to an increasingly diverse population of students, and to extend the learning environment beyond the four walls of the classroom" (Desai, Hart, & Richards, 2008, p. 327). The Western Pacific islands, for example, are geographically dispersed and culturally and linguistically diverse; nonetheless, English is commonly used in these islands. Online courses in English, therefore, provide the islanders with opportunities to obtain bachelor and graduate degrees without requiring them to leave their islands or take time off from their jobs (Rao, 2007).

The current paper shares a practical approach that the author used to design an appropriate format for an online course offered by an American Pacific island university. This approach may be useful in a variety of other higher educational settings. This is because, as Pelz (2004) observes, professors teaching online courses must make a transition from "sage on the stage" to "guide on the side," facilitating such activities as student-led discussions, and students finding and discussing Web resources. To serve as facilitators as well as teachers, online instructors can ask basic questions or lead students in brainstorming, to stimulate discussion on essential concepts that will allow the students to develop competencies in the content area. When instructors witness this process, they typically welcome and encourage greater active

participation on the part of students. Such might form a 'universal strategy' for online-learning-format courses, applicable regardless of cultural, ethnic, and gender differences.

The current paper discusses students' responses to the functionality of online learning, as evidenced in a rubric-based student project evaluation (an end-of-term assessment), and in students' self ratings of their content mastery (a pre-course and post-course assessment). The paper is organized into four main sections. Section 1 reviews the literature concerning challenges and issues to be addressed in the design of online courses. Section 2 explains how the author applied a four-step approach suggested by the literature in order to design the online format of a research methods course. Section 3 reports the results from pilot analyses of the functionality of the sample format. Section 4 discusses future directions for course designs and assessments.

Literature Review

In Mirakian and Hale's (2007) study, both online and traditional pharmacology courses had similar withdrawal rates and course grades. However, online students' satisfaction ratings with the course were lower than those found in the traditional course, which implied that "the lower satisfaction related to instructor and peer interactions may reflect the less frequent personal interaction that generally occurs in online courses" (p. 96).

Just as students' interactions with the course content, with their teachers, and with each other are important in traditional courses, so student-content, student-teacher, and student-student interactions are central to the success of online courses (Swan, 2003). As Pelz (2004) notes, *interaction* "is not just discussion... in addition to discussing the course content, students can interact regarding assignments, problems to solve, case studies, lab activities, and etc…. Any course can be designed with required interactivity" (p. 37) and this is an interaction which promotes mutual support among students.

Traditional face-to-face classroom teachers "succeed by absorbing oral and visual feedback from each class session as it unfolds and making moment-to-moment adjustments in response" (Rose, 2012, p. 30). Such adjustments are impossible in fully online courses, and online teachers need a special set of skills for connecting with online students, and definitely "these are not the same skills and attitudes that make an exceptional classroom teacher" (p. 28).

The emphasis in online courses should be especially on *active learning*, as Jona (2000) elaborates on this point: "presenting answers is not the key to teaching. Raising questions is the key to teaching…creating the opportunity for them to make choices—choices about what action to try next and when to request for help. This is the essence of active learning" (p. 4).

Combine Content with Context

Students know what to expect in traditional face-to-face classrooms: class begins at scheduled times, they receive assignments and tests, and they raise their hands to ask questions if needed. In online classrooms, courses may be less likely to match students' expectations.

Learning objectives in online courses tend to focus on becoming familiar with the online resources available, as well as enhancing students' technical capabilities. West's (2006) observation, in this regard, is indeed intriguing: "Perhaps nowhere does the design issue burn more hotly than in the online environment—especially e-Learning" (p. 3). West asserts that instructional design should combine content with context, and deliver the course in the form of an information package that is accessible, understandable, and relevant. The key to the success of any online course is to move from an emphasis on technology and process to an emphasis on *context* and *content*.

Creasman (2012) offers constructive suggestions related to several phases of online course development: planning, design, and implementation. In the phase of *planning*, Creasman recommends re-inventing and re-conceptualizing the courses, because online courses do not function just like face-to-face classes. *Designing* an online course format requires a lot more than just putting course material on the website. The challenge for teachers designing an online course often lies in how best to adapt existing course materials to the "unique" nature of the online learning environment. It is useful to remember something that Creasman emphasized: good online pedagogy begins with good pedagogy. (Note: "Pedagogy" is generally defined as the method and practice of teaching, or as the art and science of how something is taught and how students learn it.) Lastly, Creasman recommends that the process of *implementing* an online course includes pilot testing and verifying the content and functionality of the online course.

Practical, Effective Approach

Although many online learning research studies in the past focused on how to adapt instruction to online learning formats, future studies should focus on evidence-based instructional design, paying attention to all aspects of online learning, rather than the technology per se (Clark, 2009). In designing online courses, pedagogical, *organizational*, and *visual* aspects are equally important. Ideally, the online courses should be able to provide more differentiated instruction than students might get in traditional classrooms, facilitating pedagogically sound, collaborative online learning opportunities for students (Boerema, Stanley, & Westhorp, 2007).

In online course designs, "a simple approach is always going to win" (Stein, 2012, p.1). Stein's advice, as follows, will help online teachers keep instruction simple:

- *Less is more, in general.* Only include videos, slides, and external hyperlinks when they clearly support learning. List everything else as references and avoid attention-dividing redundancy.
- *Use hyperlinks wisely.* Refer back to previous learning and point forward to upcoming activities in order to reinforce course goals.
- *Use clear and concise directions.* Students need explicit directions to write as concisely as possible; rubrics often help ensure that the assessment criteria are neatly expressed with clear ties to course goals.

- *Stay on target*. Being able to articulate how every learning activity maps to a specific outcome is one way of keeping the weeds out of the garden.

In summary, an effective online course design uses a systematic approach to planning all the elements of a course (Merrill, 2004). To utilize such an approach for the course designs, "increased effort needs to be taken for developing methods for online instruction to tap into and encourage the future orientation of students, and for providing meaningful connections to the content" (Schmidt & Werner, 2007, p. 669).

A Four Step Approach to Design an Online Course

The University where the author teaches is a four-year land grant institution in the Western Pacific and maintains an enrollment of approximately 3,600 students. There is great *diversity* among *adult learners*—many of them have full time jobs. Many more students are participating in higher education than ever before (Simms & Knowlton, 2008). This University is no exception. The University selected the *modular object-oriented dynamic learning environment (Moodle)* for its online format because of its flexibility, efficiency, and cost-effectiveness, in addition to its user-friendliness. Moodle has evolved into one of the most widely-used course management systems in the world with over 35,000 installed sites and 25 million users (Moore & Churchward, 2010).

Effectively designing online courses requires, at minimum, well-articulated learning objectives, a course structure that facilitates learning, timely feedback for students from the professor, and a discussion space for students. Although comparable criteria apply to traditional classroom-based courses, these are particularly important in online courses. As with traditional classrooms, online courses also "need to develop learning activities which address different learning styles and to incorporate teaching and learning strategies into each element so that all learning styles are addressed" (Muir, 2001, p. 1). With these requirements in mind, the present sample course design was created based on Whitmyer's (1999) four step questions for effective course design.

- Step 1: What are the learning objectives?
- Step 2: What resources and strategies will be used?
- Step 3: How will the content be structured?
- Step 4: How will learning outcomes be assessed?

Step 1: Learning Objectives

This 16-week introductory research methods course is required for the School of Education masters programs. The course provides an overview of the concepts and applications used in educational research, with a focus on knowledge of research methods necessary to obtain valid and reliable results as solutions to educational problems. Students are exposed to techniques that will enable them to understand the procedures of scientific investigations as they

apply in educational settings. Because of the nature of online learning, in which students are expected to develop skills in the use of websites, electronic resources, and e-mails, the emphasis is on *active learning*, which is learning by *doing*. The learning objectives and assessment methods are listed in Table 1.

Table 1. Learning Objectives and Assessment Methods

Learning objectives	Assessment methods
1 Increasing abilities to conduct basic and applied research studies in education	1 exercises, assignments, quizzes, self-assessment, discussion forum
2 Summarizing and critiquing research studies or evaluation studies	2 exercises, assignments, quizzes, self-assessment, discussion forum
3 Enhancing understanding of types of research questions, hypotheses, and research designs	3 exercises, assignments, quizzes, self-assessment, discussion forum
4 Gaining skills in the use of basic statistics and SPSS (Statistical Package for the Social Sciences)	4 SPSS-based exercises and assignments, quizzes
5 Developing and enhancing the fundamentals of writing a good *research paper*	5 assignment, research proposal paper, self-evaluation
6 Writing quantitative or qualitative research proposals based on APA style	6 exercises (APA-based writing) and literature review, self-evaluation

Step 2: Resources and Strategies

Resources (library/media). It is understood that university libraries must provide the necessary infrastructure to support students' and teachers' rapidly changing demands for access to information. Libraries "adapting to the digital movement are often referred to as 'cybraries,' where the majority of traditional library services are tailored to more-directly support movements in online education" (Rohland-Heinrich & Jensen, 2007, p. 14). Internet access, periodical indices and abstracts, and electronic databases are available to online students in this course through the main library of this University. Students are provided with access to library accounts through the Student Support Programs page in Moodle. Students therefore have wider access to electronic resources and materials that are licensed to the University Library, including PREL (Pacific Resources for Education and Learning), EBSCOhost-based searches, which includes Academic Search Premier, and ERIC (Educational Resources Information Center).

Strategies. In this asynchronous course, Moodle provides an 'open door' to the virtual classroom, building a 'sense of community' among class members. By employing an active learner model and a constructivist approach—demonstrating new knowledge to the learner and revisiting prior knowledge and experience as a foundation for new knowledge—the course emphasizes three instructional methods: 1) active demonstrations of skills; 2) student-centered learning based on active learning and cooperative interaction; and 3) encouraging progressive

mastery of skills by providing students with many opportunities to practice and to apply what they learn. To optimize students' abilities to learn from each exercise and assignment, feedback should be timely, facilitating students' self-regulated learning. Students in this course "must decode the feedback message, internalize it and use it to make judgments about and modify their own work. This implies that self-assessment is at the heart of formative feedback (from teachers) and is a key component of self-regulation" (Nicol, 2009, p. 339).

Step 3: Content Structures

The three main tasks of the author as the online professor include: 1) providing students with guidance for weekly exercises, readings, discussions, and online submissions (quizzes, papers, essays, and so on); 2) providing timely feedback on the submissions; 3) responding to technical problems, with the assistance of the University's distance education operation unit. While providing meaningful connections between the *content* and the *context*, the goal of this online classroom is to create an environment in which students become *actively* engaged with the topics of each chapter of the text.

The first week includes a team building component and at the same time students become familiar with the learning environment (thus the context). The course syllabus provides the details of the learning objectives, course assignments, and how mastery will be assessed, in addition to descriptions of the course content and structure. Items posted for Week 1 include:

- the professor's welcome letter to students
- library form for students in order to access online resources
- student biographical form
- pre-course self-rating on knowledge of topics to be covered in the course
- topical outlines with time on topic (based on the textbook)

Starting with Week 2, new items are posted on a weekly basis. To facilitate students' active construction of new knowledge, items posted each week include:

- guidance, describing how to approach the content and navigate the chapter
- PowerPoint slides, considered to be the equivalent of a classroom lecture
- quizzes, assignments, or papers to be completed and submitted online
- exercises in which the student monitors his/her own progress
- a link to the discussion forum

  Note: because the Internet enhances two-way communication, this reduces the isolation of individual students, making dialogue possible not only with the professor, but with fellow students as well (Kirkwood & Price, 2005).
- links to other websites for further reading
- the professor's feedback on the weekly submission for the entire class

The last week (Week 16) is used for students to prepare their final submissions, including a research proposal. Their post-course self-assessments on knowledge of topics covered in the course are submitted.

Step 4: Learning Outcomes and Assessments

The course syllabus includes the following message:

> "The grading scale in this course is fixed (not based on a curve), so that one student's grade will not influence another's grade. Each member of this course is expected to make every effort to realize his or her potential, to identify ways of improving his or her work, and to participate online fully. Most important, grades are earned, not 'given' by the professor."

Student work in the course is evaluated based on scoring rubrics or guidelines (Appendix A). The University offers a web-based service called Web Advisor that allows students to log in from any computer with Internet access to check their grades and class schedule. Final grades are given based on the grading system (Table 2) stated in the University's graduate bulletin.

Table 2. Grading System

A+	98-100%	4.00	Outstanding*
A	95-97%	4.00	Excellent
A-	91-94%	3.70	Very Good
B+	88-90%	3.30	High Average
B	85-87%	3.00	Average
B-	81-84%	2.70	Low Average
C+	78-80%	2.00	Below Average
C	70-77%	2.00	Marginal
F	< 70%	0.00	Failure

*An A+ grade is a qualitative grade difference from an A, but both grades carry the same quantitative points.

Pilot Analyses of the Effectiveness of the Course Design

Sample and Data

Participants were the students enrolled in this online course. At the beginning of the semester, the 11 female and 5 male students in the course were asked the following questions: "Have you taken any online courses before?"; "What factors were most important to you in choosing the online section of this research methods course?"; "What are your expectations of this course?"; "Do you have any concerns about this course?"; and "People learn in different

ways. How do you learn best?" Among the 16 students, 3 of them said that they had taken fully online courses offered in different universities, and 13 said that they had not (but 4 of them had taken hybrid courses in the University).

Given that this was a graduate course and that many students had full-time jobs, it was not surprising that most of the students selected the online section. Regarding their expectations of the course, students' typical answers were as follows: "to gain knowledge of both quantitative and qualitative methods commonly used in educational research, to examine and evaluate research methods, and to design research programs"; and "to learn how to write a research paper according to normative standards and to cite sources properly."

With regard to concerns about online learning, students' answers can be divided into three types. The first type is related to technology. For example, "I hope my computer will not crash"; "I always have to back up my flash drive and not lose the course work." The second type involves motivation. For example, "I most worry about how to motivate myself since there is no face-to-face class time." The last type reflects the pace and rigor of the course: for example, "previous online courses I took had more work than face-to-face courses usually have."

Regarding learning styles, the following is a typical answer: "I learn best with hands-on practice, visual aids, discussing ideas with others, and from constructive and specific feedback."

As noted by Whitmyer (1999), students experience online courses in predictable stages: accessing the online learning environment, getting comfortable with the environment, exchanging information through the online format, constructing new knowledge through online learning, and maturation, both as individual learners and as a learning group. The course started with 16 students, but two dropped out during the semester. Both rubric-based instructor's ratings of students work and students' self-ratings of their content mastery are discussed here. These ratings served as pilot assessments of the effectiveness of this online section of the course.

Results of Analyses

The instructor's ratings

Here are the results of the instructor's ratings of research proposals written as an end-of-term assessment. This rubric-based assessment, which was derived from the National Council for Accreditation of Teacher Education (NCATE) standards, consisting of Target, Acceptable, and Unacceptable categories, evaluated three components of a research proposal: 1) introduction; 2) method; and 3) format, including the use of the American Psychological Association (APA) style in writing. Some students did well in writing their introductions, but not in writing their method sections. For others, it was the opposite. But, most sections were written at an acceptable level of work, as shown in Table 3. Note that in July of 2013, NCATE renamed itself the Council for Accreditation of Educator Preparation (CAEP).

PowerPoint slides provided to students described the specific requirements of proposal writing. The APA style Manual, *Publication Manual of the American Psychological Association*,

was assigned as a secondary text for this course. In addition, handouts elaborated on specific applications of APA style to the assignment, including the references. The sections describing reviews of the literature and data collections and analyses presented the most problems for these students. Reviewing the literature suggests directions for further relevant research based on insights gained from other studies, and identifies appropriate procedures for analyzing data. Online materials for future courses should emphasize these points and provide more detailed support (e.g., self-exercise material) for preparing these sections.

Table 3. Rubric-Based Assessment for Students' Research Proposal Writing

Component	Target	Acceptable	Not acceptable
Introduction	3 students	9 students	2 students
Method	2 students	7 students	5 students
Format	5 students	6 students	3 students

Students' self-ratings

Even though the sample size was small (and standard divisions are high), *t*-tests of students' self-ratings of their content mastery indicated statistically significant differences between pre-course ratings and post-course ratings in each of the ten content areas. These differences are summarized in Table 4. In particular, students self-perceived the highest levels of improvement in the following five areas:

- "knowing the differences between primary and secondary resources"
- "identifying the research problem"
- "knowing the purpose and process of reviewing literatures"
- "knowing steps in conducting research studies"
- "knowing how to cite references using the APA style writing"

Self-regulation, as discussed previously, is defined as an approach to setting learning goals, monitoring the learning, and reflecting on the outcomes for further improvement (Eggen & Kauchak, 2012). Such approaches are important for the success of online courses. This is true in contradiction to assumptions that the wealth of supplementary information available in online resources will usually solve any problems that online students experience. The following comment by one student does indicate why: "With online resources, there is often too much information. Sorting out what is more relevant seems like an art that would come from practice."

Table 4. Student Self-Ratings for Their Content Mastery

		Pre-course (N = 16)		Post-course (N = 14)	
	Assessment categories	M	SD	M	SD
1	I understand what makes an effective researcher in education	3.0000**	1.06904	4.0000**	.55470
2	I feel I have established a sense of self-efficacy in writing a research proposal	2.9333*	.79881	3.7143*	.46881
3	I know the differences between primary and secondary resources	2.7333**	1.03280	4.4286**	.51355
4	I know the characteristics of both qualitative and quantitative studies	2.4667**	1.06010	3.7143**	.72627
5	I know how to identify the research problem and to establish research questions and/or hypotheses	2.7333**	.96115	4.1429**	.36314
6	I know the purpose and process of reviewing literatures	2.9333**	1.09978	4.3571**	.49725
7	I know how to get research materials and references through the Internet.	3.0000**	.92582	4.2857**	.61125
8	I know all the necessary steps in conducting research studies	2.6000**	.82808	4.2143**	.57893
9	I am prepared to use a variety of research designs and methods	3.0000**	.84515	4.2857**	.72627
10	I know the APA style writing and how to cite in-text and references	2.5333**	.83381	4.0714**	.61573

*$p < .05$; ** $p < .01$

Discussion

Though the instructor's approach to the online section won general acceptance by the students who chose the online format, there are certainly areas for improvement, and several remaining technological and pedagogical issues to address. In the future, various materials will be developed to enhance content interaction including interactive activities embedded right into the lecture material. Clark (2002), for instance, contrasts online courses with traditional courses, pointing out that, "e-Learning is very visible…. Everything from screen color to content accuracy to the types of practices is readily available to scrutiny" (p. 1) and, even so, "all e-Learning programs must rely on some combination of graphics, text, and audio to deliver their content" (p. 8). Nevertheless, one thing that online courses share with face-to-face classrooms is that

learning in each is based on the student engaging "content" provided by the instructor; such that even the best visual and audio formatting cannot compensate for inadequate content.

It should also be emphasized that online learning formats have contributed enormously to the shift from an old learning paradigm, in which learners *receive* knowledge from professors, to a new paradigm in which learners *construct* knowledge through active learning. The Chinese sage Confucius once said that if we hear, we forget; if we see, we remember; and if we do, we understand (Shelly, Cashman, Gunter, & Gunter, 2004). The results from the pilot analyses confirm both Confucius' insight and constructivist learning theory. Constructivism proposes that human beings are *active* learners who construct their knowledge from experience and from their efforts to give meaning to that experience (Frank, Lavy, & Elata, 2003). In an online classroom in particular, *doing* (e.g., hands-on practice) is central to the acquisition of knowledge, in addition to graphics and videos. The online course described in the current paper does emphasize such active learning, and the students seemed to be aware of this concept.

It should be also emphasized that experiences in this course demonstrate that both the instructor and students shared a tacit understanding of Lawhon and Ennis-Cole's (2005) point that online instructors are required to be facilitators, guides, mentors, and coaches rather than authoritative sources of knowledge. At the same time, the instructor has to keep in mind that adequate feedback—both from instructor to student, and student to instructor—is central to improving the quality of online courses.

Two students dropped the course, but most of the students completing the course received grades of B to A-, which *indicates successful* completion of the *course.*

Future Directions

To assess teaching effectiveness, the Quality Matters Rubric can be applied. This rubric, consisting of eight elements, is a toolset for comparing online courses with national standards of best practices with recommendations from research on instructional design (Dietz-Uhler, Fisher, & Han, 2007-2008). The eight elements of the Quality Matters are as follows: 1) standards for the course overview and introduction; 2) an element focusing on learning objectives and competencies; 3) a section on assessment and measurement; 4) an element focusing on resources and materials; 5) a learner interaction element; 6) a course technology element, seeking to assure that online courses include technology that enhances student learning and fosters learner interactivity; 7) an element focused on learner support, which involves providing a clear description of the technical, academic, and other services offered to students; and 8) the accessibility element, a basis for determining whether an online course is accessible to all students. Dietz-Uhler et al. strongly recommend the use of this rubric in developing and revising online courses, and for promoting student retention.

In online courses, it is important to emphasize content and pedagogy rather than the technology itself, and to modify learning environments until one's pedagogical goals are attained

(Reeves, Herington, & Oliver, 2005). This is the essence of design-based research, and teachers designing online courses should pay attention to four characteristics of design-based research described by Wang and Hannafin (2005). First, the research refines both theory and practice. Second, the design is tested in real-world settings. Third, the research uses an interactive cycle of analysis, design, implementation, and redesign. And fourth, the research employs multiple research methods, to maximize the validity and broad applicability of conclusions; and research results are linked to the design process and the setting. Design-based research is required for continuous improvement of the online course described in this paper.

Finally, as recommended by Wang and Hannafin, any future study should help to document both the effectiveness of local designs, and the generalizability of research results to date. The instructional design summarized in this paper offers one contribution to this process.

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Appendix A

Assessment Rubric for Research Proposal Writing (developed by the author)

Component	Target	Acceptable	Unacceptable
Introduction A. Problem B. Review of the Literature C. Research Questions D. Significance of the Study	▪ title is clearly stated ▪ the rationale for the importance of the research focus is clearly stated ▪ research problem and question are clearly defined ▪ at least 10-15 readings from journals are cited ▪ review is well organized with subheadings ▪ sources are correctly cited in text using APA style ▪ reference list is in correct form and complete ▪ the significance of the study is clear and well written	▪ title is clearly stated ▪ the rationale is presented but one or more elements may be ambiguous ▪ research problem and question are of marginal ▪ at least 5-9 readings from journals are cited ▪ review is organized, but has no subtopic structure ▪ all sources are cited, but style problems may exist ▪ reference list is complete but shows problems with format ▪ the significance of the study is reasonably well written	▪ title is missing or ambiguous ▪ rationale is missing or one or more elements may be missing ▪ research problem and question are unclear ▪ fewer than 4 readings from journals are cited ▪ review is disorganized, shows no logical order ▪ citations are confusing ▪ some or all references are missing: many format errors ▪ the significance of the study is either not present or very poorly described

Points Available 40	40-31	30-16	15-0
Method A. Participants B. Data Collection C. Data Analysis D. Limitation	▪ participants and sampling are clearly described ▪ data collection methods specifically described and related to research questions ▪ methods are appropriate for research questions ▪ time line is reasonable ▪ analysis procedures described and clearly linked with the research questions ▪ appropriateness of data analyses is discussed ▪ strong connection is made between data collection and data analysis ▪ limitations for undertaking the study are clearly described	▪ participants and sampling are reasonably described ▪ data collection methods are related to research questions, but description needs more specificity ▪ methods are appropriate for research questions ▪ time line is reasonable ▪ analysis procedures are described, but not fully linked to research questions ▪ connection is made between data collection and data analysis but not fully developed ▪ limitations for undertaking the study are described but lack clarity	▪ participants are not clearly described ▪ data collection methods are unclear or unconnected to research questions ▪ methods are dubious for research questions ▪ timeline is not reasonable. ▪ analysis procedures are missing or confusing ▪ little or no connection is made between data collection and data analysis ▪ limitations are not described
Points Available 40	40-31	30-16	15-0
The Format and Style	▪ proposal is clearly written ▪ it is well organized ▪ no distracting spelling or grammatical errors ▪ all elements of research questions are addressed ▪ paper contains only few errors in using APA style	▪ proposal is clearly written ▪ well organized but contains some clarity problems ▪ few distracting spelling or grammatical errors ▪ most elements of research questions addressed ▪ paper contains several errors in using APA style	▪ writing unclear ▪ poor organization ▪ distracting spelling or grammatical errors ▪ some elements of research question are addressed ▪ paper contains many errors in using APA style
Points Available 20	20-17	16-8	7-0

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Discourses of gratitude: Understanding the Pacific postgraduate study experience through acknowledgement writing

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Abstract

This paper examines thesis acknowledgements written by Pacific students who have done education research as part of their Masters or Doctor of Philosophy degrees. Thesis acknowledgements, including dedications, altogether different by genre to the main body of the thesis, are a source of insight into postgraduate student identity construction as well as the research experience itself. Insights gained into the study experience serve to provide better support for students undertaking postgraduate study in education in the Pacific region. Better support is critical as these mainly middle to late career educators return after study to their Pacific education sectors of origin to influence in more positive ways the implementation of education in those places. The flow of postgraduate research students back into Pacific education communities after completing their programmes is a significant yet under-researched conduit of educational change in the Pacific region. This paper reports on a demographic and critical discourse analysis of acknowledgement texts in approximately 74 education research theses completed at the University of the South Pacific between 1974 and the present. Former students, research supervisors and thesis examiners were also interviewed to identify their perspectives on thesis acknowledgement writing. A number of key trends in education related postgraduate study are outlined followed by the identification of number of discourses in acknowledgement writing that are indicative of a postgraduate identity and study experiences in the Pacific region. While findings are linked to the postgraduate experience at the University of the South Pacific in Fiji, they are also likely applicable to postgraduate study experiences in other Pacific tertiary contexts.

Keywords: *Pacific, postgraduate, acknowledgements, education, research*

Acknowledging Thesis Acknowledgements

Acknowledgment and dedication writing represent a genre shift in the way research theses are otherwise written. In the acknowledgements section, academic literacies are in most cases discarded in favour of a less formal way of writing, almost auto-ethnographic in nature (Ellis, Adams & Bochner, 2011). Auto-ethnographic writing puts the self back into an academic discourse, which tends to socialise writers into erasure of the personal (Armstrong, 2008). It is in these shorter preliminary thesis sections, dedications included, where the networks—academic, familial, and social—are referenced for their support in completing the research. Acknowledgements are also where researcher identity and the study experience is revealed in a personal way, invariably with degrees of struggle and triumph and often including the dramatic or the tragic. One such example in this study is from a thesis written in an otherwise distant academic tone concerning the effects of geographical isolation on Fijian secondary school students that includes in its acknowledgements a short yet highly emotive dedication to a dying father: "To my late father, [name] who, even in the last few moments of his life, gasped these words: *Raluvequ, na nomu vuli!* (My daughter, remember to complete your study!)" (47). Such a dedication is heavy with connotation concerning the researcher self, support networks, motivation to study, study conditions, and so much more including even questions of truthfulness and accuracy. Was it really like that? Could such an acknowledgement inclusion have an ulterior motive? It is vital that the research story contained in acknowledgements be understood by all with an investment in Pacific postgraduate outcomes, for example, supervisors, the University, government planners, and aid donors who fund such research and education.

A small body of research exists analysing the ways Asian students write their acknowledgments built around a literary template for analysis across all disciplines (Hyland, 2004; Hyland, 2003; Hyland & Tse, 2004). This template distinguishes the uniform moves (Hyland, 2004, p. 308) students make in texting their gratitude for those who assisted them in their research. These moves or elements in acknowledgement content almost universally include: *reflecting* on the research experience, *thanking* supervisors, practical helpers, and moral supporters, as well as *announcing* research purpose and dedication. The elements Pacific education students include in their acknowledgements are remarkably similar to those made by the Asian students. Reasons for this uniformity is not entirely clear. The University of South Pacific's web based support for postgraduate students does not provide any writing guidance. Published thesis writing guides that might be used by postgraduate students offer little in the way of detailed advice. The following example is typical of most guides available to students:

> Acknowledgements recognise the persons to whom the writer is indebted for guidance and assistance during the study, and credit institutions for providing funds to implement the study or for use of personnel, facilities, and other resources (Anderson & Poole 2001, p. 90).

Advice from academic supervisors also appears minimal. Supervisors interviewed as part of this study expressed a reluctance to influence how students write apart from intervening to correct spelling and grammar (F, A). Although, one supervisor told students, often against desires to be verbose, to limit acknowledgements to one page [A]. Several supervisors and students, in the interviews, indicated that acknowledgements in previously completed theses served as the main source of structure for the way they are written. Certainly hard copies of previous theses have long been accessible via the library and more recently they have been digitised making access to previously written acknowledgements even easier.

Hyland's (2004) research indicates that acknowledgement writing is often more than just giving thanks for assistance but is used for impression management (p. 321) where the student and the research experience are constituted specifically to influence the thesis examiner or to create strategic opportunities for employment and career advancement after study. This is done through over-stating sources of support to create an impression of belonging to an extensive community of practice containing individuals of note in the specific field of research. Given the seeming autonomy of Pacific students to include what they wish in acknowledgement writing, there is certainly *potential* for impression management of examiners and employers. There is one thesis in this study, for example, where a paramount chief and politician (47) is thanked for somewhat vague reasons for her constant words of wisdom and encouragement, but for most people who are named in acknowledgments, there are credible reasons given for the relationship with the student. This research was not designed to identify with any certainty student motivation, however, there are several reasons why Pacific students would be less likely to use acknowledgement writing for anything other than a demonstration of gratitude. Without over-essentialising popularly conceived Asian and Pacific cultural values, Pacific cultures *may* be overall less competitive and entrepreneurial than Asian cultures. The development trajectories and the general social conditions of both very broad societal groups tend to support this.

As will be described later, intention to study and the study experience is for Pacific students marked by lower degrees of autonomy compared to others worldwide. In addition, examiners, when interviewed, indicated that little attention was paid to acknowledgement pages beyond checking for names they recognised. Examiner M looked for the supervisors' names with which he was familiar and then examined with the imagined relationship between the student and the supervisor in mind. M indicated that he could not help but look for examples of the supervisor's expertise being reflected in the assertions made by the student. This is hardly the level of *impression* identified in the acknowledgments of many Asian theses. Acknowledgements in this study, therefore, are justifiably examined within a framework of gratitude. The thoughts of student S illustrate such a framework. When asked why she wrote acknowledgements the way she did, her response was: "It was my way of expressing my *whole feeling* and *everything about the whole work*. It [acknowledgements] was a way of doing that [emphases added]."

The Pacific Education Postgraduate Context

Since its establishment in 1968, the centrality of the University of the South Pacific (USP) in the Pacific region, both geographically and in terms of knowledge production, serves as a useful focus for investigating educational trends. As a regional university, its 12 member countries contribute financially to its operations as well as its enrolments across a number of disciplines including education. For many years, the university's School of Education has been a major provider of higher degree research in education within the Pacific region. Although there are campuses scattered across all member countries, postgraduate research in education is mainly possible at the main campus in Laucala, Suva, Fiji. The School of Education has also been a significant site for a Pacific re-indigenisation of education in response to more than a century of colonial influence (see, for example, Thaman, 2009, 2002; Taufe'ulungaki, 2009; Teaero, 2007, among others). Alongside key discourses of Pacific indigeneity, there also exists sometimes-competing education discourses informed by national development and globalisation (Forum Education Ministers, 2009) that seek to position Pacific peoples within a wider global economic system. These educational discourses are evident in the government policies of member countries that rely on the university for the training and up-skilling of public service personnel and technical expertise. In 2013, these governments will contribute 46% of the university's total operating budget (University of the South Pacific, 2012). All 12 member nations are classified by the UNDP with either a medium, low, or unranked human development index (Malik, 2013, p. 170-173). Accordingly, the university also has long relied on development aid from countries such as Australia and New Zealand, and more recently organizations from Asia and the European Union, which in 2013 will represent 17% of the total operating budget (University of the South Pacific, 2012).

Educational reconceptualising, re-indigenisation, globalisation, and national development interact in complex ways to shape university goals and programme design, including the experiences of students who complete postgraduate research in education. As mid-to-late career educators already in positions of influence within their respective education sectors, students also bring to their research an informed understanding of their own education and schooling contexts. After completion of their degrees, these students return, often by bond, to their educational workplaces to further influence how education is done in those places. The flow of educational ideas as a result of postgraduate research back into Pacific educational communities and systems represents a significant but under-researched conduit of change. Accordingly, it is vitally important that further insight be gained into the postgraduate experience as a site of re-thinking education in the Pacific region. One way of doing this is an examination of thesis acknowledgements written by Pacific postgraduate students in education.

Acknowledgements' Discursive Potential

It is possible to identify 74 individual pieces of educational research completed at the University, including 70 Masters (both full and part-research Masters) and 4 PhDs. Basic trends regarding title, year of completion, and exact Pacific context of research were noted and a critical discourse analysis conducted of all acknowledgement text to identify the ways in which the researcher as well as the experience of research was constituted. Central to this analysis is the concept of language as discourse (see Luke, 2000; Janks, 1997; Hall, 1997; Street, 1993, among others). This analysis was conducted by identifying units of meaning in acknowledgements necessary to understanding what it is like to be a postgraduate student in education in the Pacific region. Emerging from such an analysis are constructions of researcher identity and research experience against a backdrop of competing discourses of indigenisation, national development, and globalisation mentioned earlier. The critical discourse analysis is underpinned by post structural theory where the world is viewed as constitutive of reality rather than merely reflective of it (Attwood, 1992; Barrett, 1991). In other words, the postgraduate experience is socially constructed via acknowledgement writing by those most intimately involved in that experience – the students themselves. The discourses emerging represent key frames through which student researchers view themselves, the sorts of relationships the researcher has with significant others in both their academic and personal lives, and the research experience itself. In addition to the textual analysis of acknowledgements, a number of interviews were also conducted with former students, supervisors, and examiners seeking their perspectives on acknowledgement writing.

All theses are in the public domain and the written acknowledgements they contain are thus easily accessible. Nevertheless, a choice has been made not to directly identify student authors or anybody else thanked for support in the acknowledgements examined. The purpose of this study is not to make links between individuals and specific discourses of gratitude, but rather to identify discourses of gratitude among Pacific postgraduate students in education more generally. In addition, acknowledgement writing is quite often personal and specific to the close relationships student researchers have with key others. When asked, some supervisors and examiners [M, A] said it was not their practice to read acknowledgements closely due to it being akin to eavesdropping on other people's private conversations – asides to personally significant others quite separate to the intellectual work of the thesis. Therefore, regardless of their public nature otherwise as a shelved library volume, there still requires a degree of circumspection from those overhearing these "conversations." Accordingly, acknowledgements in this article are referred to with a numerical code and interviewees, whether they are former students, supervisors or examiners, are referred to with a letter code. A complete list of all theses cited without codes can be found at the end of the article.

Basic Trends

There has been an exponential growth in postgraduate education research since the university's establishment. In each of the four decades since 1968, there has been 1, 11, 14, and 32 completions respectively, and in the 4 years of the decade beginning in 2008, there have been 16 completions so far. This growth reflects both the expansion of the University and the increased professionalization of teaching and educational work in the Pacific region. Of the 74 theses, twelve of the theses were completed outside of the *School of Education* and within the university's *Language and Literature*, *Journalism*, *Development Studies*, *Social and Economic Development,* and *Technology* departments. Approximately 51 of the theses were completed by students from Fiji (28 i-Taukei and 23 Indo-Fijians) reflecting Fiji's sometimes controversially dominant stake as host country for the regional institution (Crocombe, 2001). Most of these students would likely have completed their research as part-time students while working in education or other sectors full time. Students from Samoa (six), Solomon Islands, Vanuatu, Kiribati, Tonga (two from each), Cook Islands (one), and non-Pacific students (six) completed the remainder of the theses. This latter group of 23 would have most likely completed their research projects as full-time students while in Fiji with a temporary visa. Such is the nature of educational postgraduate research that mid-to-late career educators would have completed almost all theses. Therefore, students' actual research was likely informed by a number of years of education and teaching experience. Most research has been conducted within an *interpretive* paradigm which focuses on seeking to understand educational phenomena from the perspective of the researched themselves rather than being overtly *positivistic*, *emancipatory,* or *deconstructivist* in purpose (Lather, 2006).

Discourses of Gratitude

Overall there tends to be a shift in the way the research experience has been framed via acknowledgements writing. Earlier examples from the 1970s and 1980s are more utilitarian and less expressive than latter examples. Earlier examples also tend to emphasise the tangible supports lent to the actual project during the candidature only, whereas latter examples describe supports that go beyond the candidature and include the personal as well as the intangible moral supports given – in some cases stretching to several pages. A definitive trend, however, is not clear as utilitarian acknowledgement writing continues into the present also, such as the following 20 word example from 2009: "I would like to acknowledge the kind assistance, patience and encouragement given by my supervisor, [name]. Vinaka vakalevu" [7]. Fluctuating degrees of utilitarian and personal genre perhaps mirrors trends in social inquiry more generally where shifts from naturalistic research to social specific research methodologies have been noted (see, for example, Cohen and Manion, 1997) but so too ongoing paradigmatic tensions over recent increased advocacy for positivism as a research gold standard, (see Denzin and Lincoln, 2011; Lather, 2006) as well as increased sensitivity concerning researcher-researched relationships in

indigenous communities (Anae, 2010). These paradigmatic shifts and tensions have had flow-on effects to researcher reflexivity and subjectivity as either central or peripheral concerns in research. Acknowledgement writing perhaps serves as a barometer of these shifts and tensions.

The following discourses of gratitude have been identified in acknowledgement pages of the studied theses: *legacy*, *indebtedness*, *connectedness*, *spirituality*, *honour*, *purpose,* and *representation*. A caution does need issuing here not to consider these discourses as reductive of all student identities and experiences as a set of meta-narratives (Luke, 1999) for generalisation. Student identities and experiences are heterogeneous and consistent with Pacific sociality and analyses that resist essentialising. Pacific identities and sociality generally, and more specifically education, is an almost unmanageably diverse field that demands flexible and dynamic, anti-essentialist, frameworks and metaphors with which to guide and make sense of it. Nevertheless, these discourses are indicative of significant trends and so in turn generate insight into the lives of educators that are instrumental in educational change in the Pacific. Each of the identified discourses is now discussed in turn.

Legacy

A significant number of acknowledgements draw back into the past recognising the more intangible supports given as well as looking forward into the future where beneficiaries of the research are imagined. These references can be framed as *legacies received* and *legacies created* respectively. Students who write these situate themselves and their research within greater multigenerational time frames beyond just the expediencies of the present suggesting that for them the postgraduate degree is a family and sometimes wider community milestone. Legacies received toward completion of the research are invariably from family members, most often parents and grandparents. The following serves as a typical example:

> This [thesis] is a small token to return the honour to you [my parents] and to thank you for having nurtured me, having cared for me, having loved me, having prayed for me, and always having high hopes for me (21).

Others are less expressive but nevertheless contain the same intention to link early familial relationships and experiences with contemporary postgraduate success: my mother for inspiring me and giving me faith (61); my late Nani who brought me up and taught me to think big (33); [my parents] who have made me the person I am today (30); [my parents] who sacrificed their life for us (11), and [my parents] the most beautiful things on earth (9).

Some postgraduate students situate their research within a future-oriented timeframe where the completed research serves as a beacon of achievement for others either as an example to emulate or more directly in terms of the research outcomes. In terms of the former, the

following serves to illustrate how the achievement models success, a legacy created, for the next generation and others in the family or even colleagues:

> I dedicate this achievement to our family as a window of opportunity for greater achievements ahead waiting to be accomplished. May we all aspire to bring the best out of each of us (21).
>
> To my teaching colleagues ... thanks for the encouragement ... I know you can do it too (35).

In terms of the latter, where research benefits are hoped to be more direct, beneficiaries of the research also include the larger groups the research participants indirectly represent, for example, "those with special needs ... the vulnerable people (50), the children of Fiji ... your future (44), to all Fijian students ... today... tomorrow (24), the indigenous children of Vanuatu (10), and those teaching in rural schools" (13), to list but a few. These examples are consistent with indigenous research protocols emerging in Pacific education contexts that resist what Tuhiwai-Smith (1999) argues are colonial research agendas that confine research benefits to outsider researchers and their institutions only. These research projects, as will be discussed later, are more likely to be underpinned by a desire to give a voice to the voiceless through the research, and hinge on a heightened sense of researcher authority to represent the researched via individual projects.

Indebtedness

Indebtedness is illustrated in all acknowledgement statements where researchers give thanks to those who helped in terms of academic, practical, or moral support. These forms of indebtedness are discussed in other sections of the paper. However, what is significant is the high degree to which students are reliant upon institutional financial support to complete their programmes. Of the total of 74 theses students, 43 students acknowledged financial assistance given by a range of agencies in order for them to complete the research. Of the 31 who did not include thanks for financial support, at least three were done by non-Fijian students from elsewhere within the Pacific region. These students are unlikely to have paid the higher tuition fees and obligatory living costs for living in Fiji themselves. It is possible that these students simply did not attribute thanks but still received some sort of scholarship for support. The remainder of students who did not indicate financial support were Fijian citizens whose study costs are relatively more manageable, and the majority of these were Indo-Fijians whose overall financial situation is more buoyant than *i-Taukei.* Key funders of postgraduate research in education included the *Fijian Affairs Board* (or its variants) and the *Public Service Commission* for Fijian students, non-Fijian students' own governments, and AusAID, whose support has extended to

students across the Pacific region. The predominance of Fijian postgraduate students is attributable to the above support, the relatively more buoyant Fijian economy, and the larger stake Fiji has in the university as host of the main campus. The *Fijian Affairs Board* sponsorship for *i-Taukei* students was part of the somewhat controversial wider race-based *Blueprint for Affirmative Action* (Government of Fiji, 2000) policy designed to address perceived social disadvantages experienced by *i-Taukei* (Prasad, 2007).

Financial indebtedness is indicative of a wider set of constraints on the Pacific postgraduate experience. Selection for postgraduate study is often done according to need, based on National Development Planning. Expressed in the words of the Australian government agency, AusAID, who gives scholarship support, students must meet specific eligibility criteria imposed by the Government of the applicant's country of citizenship (Government of Australia, 2013). Very few Pacific postgraduate students in any field are free to study of their own accord, nor are they free to pursue research outside of their own country's development needs. A limit is also placed on the degree of personal gain obtainable from postgraduate study in the form of a bond that ensures students return to their original workplaces rather than seek personal advancement through any post-study entrepreneurialism or migration. As New Zealand's Ministry of Foreign Affairs and Trade, who administers NZAid's in-region scholarships, stated: "All awardees are required to return to their home country for a minimum period of two years following completion of their scholarship in order to contribute to their country's economic and social development" (Ministry of Foreign Affairs and Trade, 2013). Anecdotal evidence also suggests that returning students are placed within wider Ministry of Education work sectors according to Ministry expediency rather than individual initiative. Despite these constraints, most students include recognition of sponsors in their acknowledgements, as the following examples demonstrate: I express my heartfelt appreciation to the staff of the Ministry of Fijian Affairs ... for the tuition award for my studies (11); I acknowledge with appreciation the Public Service Commission for sponsoring my studies (43).

As mentioned earlier, the numbers of non-Fijian students doing postgraduate education research at USP have always been smaller than resident Fijian students. However, for these students, sponsorship support generally extends to whole families including children who go to school in Fiji while the main applicant studies at the USP. There are many benefits that accrue to families from this experience including the chance to participate in Fiji's schooling system, and the boost such an experience gives to children who have English as a second language. For these students, life in Suva also provides access to a range of goods and services not available in their own countries. Where sponsorship is relatively generous, for example that given by AusAID, the benefits of postgraduate study are more than just academic – in some cases allowing real material advancement in the short term. To be a Pacific postgraduate student and to be supported by scholarship is a relatively privileged position to be in. Expressing indebtedness via acknowledgements to financial supporters is a logic of this privilege.

Connectedness

Discourses of connectedness are evident in the rich social networks articulated by students in their acknowledgements. These networks tend to include family or community rather than academics, although the latter is evident to some extent. Most students named an extensive network of family and friends who attributed moral and other intangible support towards successful completion. These acknowledgements provide rich insight into individual student's extended family circumstances where people are named and the relationship between student and family member is also explicitly stated, for example, spouses, grandparents, children, and others, some of whom died during the period of study (10, 47). In most cases the relationship is expanded upon with a range of qualifiers that spell out more precisely the contribution that person has made, for example: interest in my progress (5); belief in me (9); for household duties (10); and guidance through the wilderness (11). One further example includes fellow postgraduate students who have shared in the study experience:

> To my colleagues ... we have shared our doubts and victories with each other. No matter where we end up in life I know we will always share a special bond that will transcend our geographical boundaries (9).

In a smaller number of acknowledgements, mostly i-Taukei, the network of moral support identified stretches far beyond extended family to wider village and community relationships. It is here that perhaps acknowledgements come close to impression management, but it is perhaps a management of protocols rather than management for potential personal gain. Examples cannot be practically given in this paper due to the lengths some students have gone in listing helpers, in several cases over a page of closely typed names and positions within the wider clan and village (11).

The fact that most students have populated their acknowledgements with extensive listings of community and family speaks further to the collectivist nature of Pacific education, the necessity for a wide accrual of research benefits for others, and the representative role postgraduate researchers see themselves in. While anti-essentialist cautions exist in Pacific social inquiry generally, many would concur with a Pacific collectivism that underpins much of Pacific social life (see, for example, Teaero, 2002). This collectivism is perhaps summed up most appropriately for this particular education analysis by Sia Figiel's (1996, p. 133) young Samoan girl's response to her American teacher in *Where We Once Belonged*: "'I' does not exist, Miss Cunningham. 'I' is 'we'… always." When asked in interviews, examiners and supervisors indicated an expectation that Pacific students would write their acknowledgements in this way.

Spirituality

A key feature of many acknowledgements is the attribution of research completion to aspects of a distinctly Christian belief system. This can be seen in the many references to, heavenly Father (5) the Almighty (19), to Jesus (1, 11), or a verse cited from the Bible that is reflective of the research experience the students have had (1, 13, 24), for example:

> To all Indigenous Fijian students in schools today and tomorrow...
> But those who trust in the LORD for help will find strength renewed. They will rise on wings like eagles; they will run and not get weary; they will walk and not grow weak – Isaiah 40:31 (24).

Acknowledgements in a large number of theses referred directly to a Christian influence while others included a more veiled reference to the prayerful support or faith of others in getting them to the end of the research. In all cases except one, the acknowledgements either began or ended with a spiritual reference, either positioning indicative of the high level of importance attached to acknowledging the spiritual influence on the research experience. One examiner indicated spiritualty as a key point of difference in describing the Pacific postgraduate experience and one that accounts for the acknowledgements either starting or finishing with references to God (F). It is significant to note that three Indo-Fijian students were among those attributing success to God, possibly indicating either their own Christianisation or at least a reference to a generic deity. Where postgraduate students acknowledge a spiritual element to their research experience the non-individualist sense of who they are and how they are linked collectively to others beyond the self is reinforced.

It is widely accepted that Christianity influenced Pacific sociality with roots extending back to the colonial origins and missionisation of most Pacific island nations, particularly Fiji. There were, however, a significant number who did not include this reference in their acknowledgements. Contemporary urban Suva life and the secular humanist foundations of the University (University of the South Pacific, 2012) and in many cases the direct research supervision they receive (particularly in the case of Indo-Fijian academics) present a challenge to evangelical Christian thought. Certainly there is no evidence that postgraduate research agendas in themselves are underpinned in any overt sense to a specifically Christian or religious theoretical framework or research emphasis or even subtly in emancipationist research that might have social justice, access, and equity at its heart (*citation withheld for review process*). Where acknowledgements do include a reference to God and the spiritual, it is linked specifically to the research experience itself. This is also indicative of the level of struggle and challenge in the research journey that the spiritual beliefs of the student have helped overcome. Some examples here are as follows:

> First and foremost I would like to thank the Heavenly Father for the strength, perseverance and determination to have this thesis accomplished (5).
>
> First I would like to thank Our Almighty God for giving the very breath, power, strength and endurance in enabling me to complete such a task [research] (14).

Honor

Without exception, all theses contain acknowledgements giving thanks to academic supervisors, the usually primary or sometimes secondary academic person who contributed to the research. These elements of acknowledgement writing are perhaps typical across ethnicities and academic disciplines. Many references to supervisors contain a number of perfunctory non-specific qualities common in many acknowledgements, for example, patience, wisdom, expertise, encouragement, advice, support etc. Others, however, acknowledge expertise specific to the project such as: He gave generously of his time and expertise, willingly sharing his great insight into human resource development (27); I am deeply indebted ... their thorough criticism and contribution of valuable ideas on theoretical ideologies of gender and feminist theories (48); [Supervisor's name] ... from whom I have learned much about the tradition that views education as being worthwhile in itself (63).

However, there are some elements of supervision thanks here that point toward a unique Pacific difference in supervisor/student relationships. These relationships are perhaps more hierarchic and less collaborative and partnered in the sense of supervisory relationships elsewhere (Green, 2005). In each case, the supervisor's first and second name along with an academic title is listed and specific expertise is acknowledged. More significantly, often a number of qualities are ascribed to that person that go beyond the mere recognition of technical expertise in the field of education. These qualities, when listed, indicate something of the respectful teacher/learner relationship that exists between the neophyte researcher and the expert who knows. Some typical examples from acknowledgements include: I would like to acknowledge the following person for the help given to me, [supervisor], who is my guru (51); I am indebted to [supervisor] who has been my mentor and inspiration, who guided me wisely and safely (28); I owe my sincerest gratitude to, [supervisor], her priceless suggestions and bighearted assistance (11); I appreciate [supervisor's] deep sense of balance and dignity that pushed me to the end ... your open heart and selfless attitude that ... empowered me (1). One supervisor indicated that regardless of the actual positive or negative nature of the supervisory experience, students will still formally show gratitude for that supervision (F). While not evident in all relationships, it is nevertheless indicative of broader discourses of teacher/learner relationships in the Pacific where teacher authority is greatly respected. Examples include the use of the honorific *Teacher* before that person's name, Master (Fiji), or *Nei* Miss (Kiribati). It is not uncommon to hear Pacific tertiary students describe their academic supervisors using the US

honorific of Professor, in so doing inflating their status from the often lower Lecturer or Senior Lecturer actually held. The hierarchic nature of the teacher/learner relationship where the student deliberately, and at times quite lyrically, positions him or herself lower than the supervisor, is often at odds with liberal western ideas of teacher as facilitator or collaborator and learner centredness generally (Tabulawa, 2003; Biraimah, 2008).

Purpose

For a number of students, the distinction between the body of the thesis and acknowledgements becomes blurred at the point of research purpose and intention. It is possible to detect in the acknowledgements statements of purpose concerning the research itself. In such cases, the acknowledgements serve as a preface to research purpose. The following serve as examples: It [the research] identifies and expresses the spirit of the Pacific people ... the Pacific way (66); Optimising human resource development in the Cook Islands (27); Tongan thinking ... *ako, ilo, poto* ... Tongan culture ... Tongan teachers (63). This slippage in itself is possibly indicative of student passion and purpose to complete the research. In most cases the purpose is linked to advocacy for the research participants and the purpose of the research to transform education in some way for those specific participants or the larger groups they represent. The above examples come from acknowledgements written in theses where research was conducted to advocate for Pacific epistemologies, human resource development, and specific Tongan epistemologies respectively. In these, and a number of other examples, the research tended to be grounded in what Lather (2006) terms emancipationist research, where educational transformation is explored from the perspective of social minorities.

Other students, however, made a rather clear distinction between their research agenda and the means by which they acknowledged others. This is consistent with the tendency to do postgraduate research within positivist and interpretive paradigms that aim to either measure the researched or capture the perspective of the researched respectively (*name deleted to maintain the integrity of the review process*). This latter research does tend to assume a neutral researcher who hopes to objectively investigate educational phenomena or learner experience. A possible logic of this belief about research is to separate the researcher from the purpose, and so the acknowledgements that flow from such a research project would less likely include statements of advocacy and more likely include statements of thanks from those who helped in some way during the actual research time frame.

Representation

In many acknowledgements, authority to speak on behalf of research participants is indicated sometimes directly and at other times is referred to in hindsight by thanking or dedicating the thesis to these people or groups. Evidence at the most basic level is the almost obligatory thanking of schools, parents, principals, children, and other educational stakeholders

for access to data. This was done in a very consistent way across nearly all acknowledgements with care obviously taken not to name people for research ethics reasons. One example typical of most is as follows:

> I would also like to thank the Heads of Departments of Mathematics and the teachers who took time to complete my questionnaire and to those teachers who voluntarily participated in the interview (18).

There is in these projects a more explicitly stated sensitivity to researcher/researched relationships and the pre-requisite for an existing relationship with those from which the data was obtained. This sensitivity contrasts colonial research historically where the researcher/researched relationship hinged often on researcher desire only and where research benefits did not always flow to those who participated (Tuhiwai-Smith, 1999). Sensitive representation is most evident in projects that focus on a particular community with which researchers closely identify. In these projects, researchers place themselves in an advocacy role, for example:

> I would like to acknowledge the generous support of the Tui [chief's name] ... for receiving me in your *vanua*. This thesis is a manifestation of your kindness and support. I am also indebted to the *masi ni vanua* (chiefs of Mataqali) ... you welcomed me with open arms to live with your people (1).

> The *vanua* [names of three] for their traditional support that I have been receiving and I am greatly indebted to your loyalty (13).

When S, whose research was done within an indigenous framework, was asked about who and why certain people were included in her acknowledgements, she responded that the rationalisation of this choice was done out of obligation to her indigenous people [S] and to be inclusive [S] no matter how lengthy the acknowledgement section turned out to be - in this case over 900 words. S took great care to include everyone's name stating that this would be the first time that name has ever been written anywhere ... that's really important for us [S]. The student's means of self-identification and positioning appears to be significant here. Not all students adopt an indigenous perspective in relation to their research, and in the case of some students, social conditions prevent them from doing so. Indo-Fijian students, for example, occupy a much more ambiguous position in relation to Pacific indigeneity. One Indo-Fijian student, who was also supervised by an Indo-Fijian academic wrote, with supervisor advice, a much briefer set of acknowledgements free of such obligations [L].

Conclusion

The Pacific education postgraduate experience is approximately framed by seven student-authored discourses: *legacy*, *indebtedness*, *connectedness*, *spirituality*, *honour*, *purpose,* and *representation*. These discourses are not definitive nor are they indicative of every student's research experience. Nevertheless, they do emerge as dominant via an analysis of the ways in which acknowledgements are written in education theses and dissertations. Together these discourses constitute the world of Pacific education students completing postgraduate research at the University of the South Pacific. Each discourse connects to create an overarching sense of gratitude in completing a piece of educational research involving degrees of struggle and triumph within a rich network of support beyond the individual effort of the student.

In terms of *legacy* students are mindful of the educational heritage that family, friends, and other mentors have left them. They are also mindful of the legacy they are creating for those who will come after them and the example they are setting. This is reminiscent of Ina Herrman's (2007, p. 33) education for all times, in contrast to the future-centric call of Luke and Elkin (1998) including those in the Pacific region (Low, 2007) who emphasise education for new times. In terms of *indebtedness,* students are mindful of the support given, whether tangible financial support or academic and moral dimensions of support. This is possibly a unique feature of postgraduate study, and probably tertiary study more generally in the Pacific region where educational opportunity at this level is beyond the material means of most individuals. The nature of developing Pacific economies means third party scholarship assistance is a necessity. With this comes a shared sense of study outcomes and a necessary compromise and a degree of autonomy loss over study aims and benefits. Pacific postgraduate students perceive high degrees of *connectedness* to family, community, and also nation and do not always consider their research experience as an individual effort for personal gain. Economic constraints mean obligation to nation as well as community and family. Connectedness, however, is not just influenced by economic necessity, but is perhaps culturally embedded in a Pacific sense of identity (Thaman, 2009). This is quite antithetical to the neoliberal individualism that shapes the educational purpose and experience of students in other parts of the world. For Pacific students, there is a level of connectedness that extends beyond the material, evident in the many expressions of *spirituality* in acknowledgements and the sense that research and educational endeavour more generally, and indeed lives, have a spiritual dimension. This too marks the Pacific postgraduate research experience as unique.

Relationships, particularly between student and supervisor, are marked often by a hierarchic *honoring*, regardless of the actual levels of support received by the student. The pedagogic relationship here contrasts the partnering implied in teacher/learner and supervisor/student relationships perceived as necessary for success in many Western educational contexts. The respectful distance expressed in postgraduate student acknowledgements has implications for Pacific teaching/learning relationships at all levels

(Tabulawa, 2003; Biraimah, 2008). Beliefs about the role of acknowledgements in a thesis may well limit many students demonstrating their research purpose openly. However, some students have a strong and overtly expressed sense of research *purpose* to effect real change evidenced where acknowledgements are used to preface research findings. These students perceive their research purpose to be far more than accreditation. This highlights the need to investigate the capacity building that occurs as a result of the flow of postgraduate students back into their educational work contexts after completion. Much of the valuable rethinking Pacific education work that has been done in recent decades focuses on that of professional researchers and commentators. This needs to be extended to include the research done by students who are otherwise very experienced educators. Related to purpose is *representation,* where postgraduate students closely identify themselves with communities on whose behalf the research is being conducted. There is a strong belief here that research benefits must be shared, often with groups that are marginalised in some way. This is indicative of ethical research of the type described by Tuhiwai-Smith (1999) that is done by indigenous people *for* indigenous people, thus reversing old colonial flows of benefits to often non-Indigenous researchers and their institutions.

These insights into the Pacific education postgraduate experience are helpful toward better support for students during their study and higher levels of successful completion. Precise completion rates need to be ascertained, but anecdotal evidence from supervisors interviewed in the course of this study indicates that a certain number start but how many complete is another story [A]. Insights here are also useful in negotiating the tensions between the dominant discourses in Pacific education mentioned earlier – indigenisation, globalisation, and development. These debates do not always involve the democratic participation of teachers and other front line education workers ; that is, those who are most likely to participate in postgraduate research in education at the University of the South Pacific. Identifying postgraduate research in this way contributes to a more open and democratic debate about the shape of education generally in the Pacific region.

Theses Examined

Dayal, H. (2010). *Teachers' Perceptions of Mathematics Teaching at Senior Secondary Level in Fiji*. MA Ed thesis, University of the South Pacific.

Dutt, M. (1999). *A gender tale: Theorising femininity and masculinity in the novels and plays prescribed for Forms five and six students in Fiji and Samoa*. MA thesis, University of the South Pacific.

Heeraman, J. (1997). *Referral to special schools in Fiji: with particular reference to the Suva School for the Intellectually Handicapped*. MA Ed thesis, University of the South Pacific.

Kapuvai, C. (2006). *Optimising human resource development in the Cook Islands: An exploration in education planning.* MA Ed. thesis, University of the South Pacific.

Koya-Vaka'uta, F. (2002). *Developing cultural identities: Multiculturalism in education in Fiji*. MA Ed. thesis, University of the South Pacific.

Likuseniuwa, K. (1999). *A study of a rural secondary school and its community*. MA Ed. thesis, University of the South Pacific.

Liligeto, A. (1985). *Needs assessment of technical education in the Solomon Islands*. MA Ed. thesis, University of the South Pacific.

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Standards-Based Assessment and E-Portfolio: Enhancing Accountability in Teacher Education

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Abstract

Program accreditation by a specialized professional accrediting body is one of the accountability mechanisms used within teacher education in the United States. Assessment of student performance is based on the standards set by specialized professional associations, such as the Association of Childhood Education International (ACEI) and the International Reading Association (IRA). The exit performances of students are assessed on the basis of these standards whereby evidences of performance of the standards are put in an electronic portfolio and uploaded to Live Text, the electronic mode of documentation chosen by the school of education at the University of Guam. This paper reports the process and results of student assessment of their capstone experiences.

Keywords: *standards, assessment, e-portfolio*

Introduction

The standards and assessment movement in the United States traces its origins to a Nation at Risk (US National Commission on Excellence on Education, 1983), a national report funded by the U.S. Congress that called for an improvement in education across the country (Peregoy & Boyle, 2008). A large body of research has been conducted over the past few decades to assess the quality and impact of standards-based assessment (Hamilton et al., 2008). One area of research examined the quality of standards, suggesting a lack of consensus on the criteria for high-quality standards. However, most of the research has focused on the "links between high-stakes tests and educators' practices, which suggests that 'standards-based reform' has largely given way to 'test-based reform', a system in which the test rather than the standards communicates expectations and drives practices" (Hamilton et al., 2008, p. 3).

At the University of Guam's School of Education, standardized tests, such as the Praxis, are not the sole measure of student performance. Candidates for a degree program also have to demonstrate an acceptable performance of the standards within their program. This paper examines the performance of the candidates in two sets of standards – one for an undergraduate

degree program and the other for a graduate degree program.

The Association of Childhood Education International (ACEI) has been identified as the nationally recognized professional accrediting body for the Elementary Education Program. ACEI promulgates the standards that guide the design and delivery of elementary education programs in the United States. For the graduate level, the M.Ed. in Reading Program, identified for this paper, has the International Reading Association (IRA) as its specialized professional association that grants national recognition to **Reading Programs.**

The Program Standards of ACEI and IRA represent a new approach to program review in the accreditation system of the National Council for the Accreditation of Teacher Education (NCATE). NCATE's mission is to judge the degree to which colleges of education and the individual programs prepare P-12 school personnel to meet professional and public expectations outlined in external, general and field-specific standards (Wise, 2005).

The standards for elementary teacher candidates have different attributes. They are (ACEI, 2008):

1) Knowledge that candidates should possess about subject content, pedagogy, child development and learning, motivation, instruction, assessment and the qualities of a professional;
2) Abilities to apply that knowledge effectively in the classroom and other professional teaching situations, including collaboration with colleagues;
3) Dispositions usually associated with candidates who go on to successful teaching careers; and
4) Candidates' ability to have positive effects on student learning.

The 2003 IRA standards used for this study have five different attributes:

1) Foundational Knowledge: Candidates have knowledge of the foundations of reading and writing processes and instruction.
2) Instructional Strategies and Curriculum Materials: Candidates use a wide range of instructional practices, approaches, and curriculum materials to support reading and writing instruction.
3) Assessment, Diagnosis, and Evaluation: Candidates use a variety of assessment tools and practices to plan and evaluate effective reading instruction.
4) Creating a Literate Environment: Candidates create a literate environment that fosters reading and writing by integrating foundational knowledge, use of instructional practices, approaches and methods, curriculum materials, and the appropriate use of assessments.
5) Professional Development: Candidates view professional development as a career-

long effort and responsibility.

The implementation of standards-based assessment can be found at all levels of education today. Increasingly, universities are now using standards-based assessment to support effective student learning. For example, coursework in teacher preparation programs is most likely aligned with standards that assess what students should know and be able to do in order to promote effective teachers. The standards by which students are assessed portray the quality of work expected at different levels, e.g., *unacceptable*, *acceptable*, and *target*. If students are clear about what is expected of them, then they should be able to target their learning efforts more effectively (Armstrong et al., 2008).

Objective

This paper is concerned with the knowledge, abilities and disposition standards of ACEI and IRA, two of the specialized professional associations identified by NCATE (National Council for the Accreditation of Teacher Education). This body provides the direction for teacher education programs, both for preparation and advance levels. Thus, the main objective is to find out how the candidates in the Elementary Education Program and the M.Ed. in Reading Program perform in terms of the extent they accomplish the standards in their respective programs.

Methodology

To assess candidates' knowledge of subject content and pedagogy, abilities and skills, and dispositions, the student enters artifacts into their web-based E-Portfolio. Accreditation agencies require ongoing assessment and aggregation of student work samples that are outcomes and standards driven. Web-based E-Portfolios allow for the collection and aggregation of assessment data from the candidates' portfolios, which can be compared over time to show how well standards are being met. The data facilitates the institution's internal program evaluation and provides opportunities for continuous improvement.

Standards provide the foundation for teacher education outcome measures (Darling-Hammond & Bransford, 2005). Teacher education in 2000 was represented in the language of results, consequences, effectiveness, and evidences (Cochran-Smith, 2005). In summary, it is about outcomes that are based on standards that can be measured objectively.

In order to objectively measure the degree of student success in their accomplishment of the standards a set criterion needs to be established. This criterion arises in the establishment of rubrics that are used to indicate the performance level of the candidate. Rubrics are scoring schemes that contain qualitative descriptions of performance criteria (Robin & Simon, 2004). There are numerical equivalents assigned to each level of performance described by the rubric to allow for statistical computations.

The rubrics discussed in this paper are specific to particular tasks that are concerned with the assessment of content knowledge, performance skills, and dispositions. There are indicators

for each performance level that represent *target, acceptable,* and *unsatisfactory* performances. The rubrics are shared with the students and the faculty of the program.

The Candidates and How They Are Assessed

To determine the attributes of the standards that indicate candidates' strengths and weaknesses, five assessment tasks were used with 10 teacher candidates who participated in student teaching during the spring of 2013. The assessment tasks included: (1) review of subject matter content from books and the Internet, (2) sample activities that are supported by learning theories, (3) lesson planning and delivery, (4) assessment of student learning, and (5) reports of collaboration with families, colleagues and the community. These assessment tasks were part of a capstone portfolio that the teacher candidates had to present at the end of the semester.

Likewise, to determine the attributes of the standards that indicate the reading specialist candidates' strengths and weaknesses, assessment tasks were used with 13 candidates in the M.Ed. in Reading program. As a culminating assessment following the completion of all coursework and assignments, reading specialist candidates submitted a Capstone Portfolio of artifacts collected from their coursework, clinical experiences, professional experiences, and field experiences to represent their competencies in addressing the IRA Standards for Reading Professionals. The purpose of the assessment was to allow candidates to showcase their knowledge and application of all IRA standards and elements via a showcase portfolio. For the tasks, candidates showcased assessments that demonstrate mastery in Foundational Knowledge, Instructional Strategies and Curriculum Materials, Assessment, Diagnosis, and Evaluation, Creating a Literate Environment, and Professional Development. Embedded within these assessments are candidates' ability to display positive dispositions related to reading and the teaching of reading, as well as display their development of professional knowledge and dispositions.

Each student's capstone portfolio is uploaded to Live Text where a suite of Web-based tools allows candidates to develop online portfolios to document their competency in meeting the outcomes based standards. Live Text allows for the measurement of outcomes-based learning goals and institutional objectives for accreditation and continuous improvement. Through submission of assessment tasks, candidates stay organized and receive the feedback needed to improve learning. Their submissions then become the evidence needed for programs to assess and analyze effectiveness. Live Text can be accessed from school, work, and home which helps candidates organize their materials, increase their technology skills by using scanners, and importing presentations and other evidences. The features on Live Text also allow for alignment with standards so students can document that they have met the outcomes. Faculty has instant access to assessment data to reflect on student learning as well as course and curriculum improvement for internal program review.

To assess each undergraduate candidate's performance in the afore-mentioned tasks the rubric in Table 1 below shows how the candidates' content knowledge, skills, and dispositions were assessed:

Table 1: E-Portfolio Rubric for the Elementary Education Program

Criteria	Target (3 pts)	Acceptable (2 pts)	Unacceptable (1 pt)
Content Knowledge (Standard 1: Learning Theories)	Presents at least 3 activities that are supported by different learning theories	Presents 2 activities that are supported by different learning theories	Presents activities with no supportive theory of learning
Content Knowledge (Standard 2: Curriculum)	Relates lesson with all three elements: (1) practical life situations, (2) other disciplines, and (3) student needs.	Two of the three elements are considered in lesson integration.	Only one element is considered in lesson integration.
Pedagogical Content knowledge (Standard 3: Instruction)	Provides for full active student involvement	Provides for some active student involvement	Provides very little active student involvement
Performance Skills (Standard 3: Instruction)	Handles time and materials efficiently by having students assume management responsibility	Handles time and materials efficiently without student involvement in management operation	Handles time and materials less efficiently resulting to some loss of student attention
Dispositions (Standard 4: Assessment)	Uses assessment data to monitor learning for each student and utilizes assessment results to determine need for re-teaching and adaptations to strengthen instruction	Uses assessment data to monitor learning for each student but does not utilize them for any plan of action	Does not use assessment data to monitor student learning
Dispositions (Standard 5: Professionalism)	Demonstrates good collaboration with parents, colleagues and members of the professional community	Collaboration is limited only to colleagues in the school	No report of collaboration is presented

The criteria in Table 1 constitute the standards of ACEI for the Elementary Education Program. There are two standards each for content knowledge, pedagogical and performance skills, dispositions and professionalism.

In Tables 2.1 – 2.3 below, the criteria on knowledge, pedagogy, and dispositions are organized around the IRA standards for the graduate students.

Table 2.1: E-Portfolio Rubric on Knowledge for the M.Ed, in Reading Program

Criteria	Target (3 pts)	Acceptable (2 pts)	Unacceptable (1 pt)
Foundational Knowledge IRA 1.1	Excellent references to major theories in the foundational areas as they relate to reading. The theories are explained, compared, contrasted, and critiqued.	Provides evidence of knowledge of foundational theories as they relate to reading. The theories are explained, compared, contrasted, and critiqued. Lacks the clarity of the target benchmark.	No evidence of references to major theories in the foundational areas as they relate to reading.
Foundational Knowledge IRA 1.2	Excellent summaries of seminal reading studies and how these studies impacted reading instruction. Historical developments in the history of reading are explained.	Provides evidence of summaries of seminal reading studies and how these studies impacted reading instruction. Historical developments in the history of reading are included. Lacks the clarity of a target benchmark.	Does not demonstrate knowledge of reading research and histories of reading.
Foundational Knowledge IRA 1.3	Excellent explanation, comparison/ contrast of multiple theories and research in the areas of language development reading.	Provides evidence of explanation, comparison/ contrast of theory and research in the areas of language development and reading. Lacks the clarity of a target benchmark.	Does not demonstrate knowledge of language development and reading acquisition.
Foundational Knowledge 1.4	Provides multiple artifacts to help the classroom teacher determine if students	Evidence is included to help the classroom teacher determine if students are integrating	Does not define one or more of the major components of reading and discuss how they

	are appropriately integrating all of the components of reading. (phonemic awareness, word identification and phonics, vocabulary and background knowledge, fluency, comprehension strategies, motivation)	one or more of the components of reading Lacks clarity of a target benchmark.	are integrated in fluent reading.
Instructional Strategies and Curriculum Materials IRA 2.1	Multiple artifacts provide evidence of supporting classroom teachers and paraprofessionals in their selection and use of instructional grouping options and the evidence-based rationale for these selections.	Provides evidence of supporting classroom teachers and paraprofessionals in their use of instructional grouping options and the evidence-based rationale for these selections. Lacks the rigor and clarity of a target benchmark.	No evidence of the use of appropriate instructional grouping options.
Instructional Strategies and Curriculum Materials IRA 2.2	Multiple artifacts provide evidence of supporting classroom teachers and paraprofessionals in the use of a wide range of instructional practices, approaches and methods, including technology-based practice. Provides excellent explanations of the evidence-base for selecting practices to best meet the needs of all learners from differing cultural and linguistic backgrounds.	Provides evidence of supporting classrooms teacher and paraprofessionals in the use of a wide range of instructional practices, approaches and methods, including technology-based practices. Provides the evidence-base for selecting practices to best meet the needs of all learners at differing from differing cultural and linguistic back-grounds. Lacks the clarity of the target benchmark.	No instructional practices, approaches and methods, including technology-based practices were explained.

Instructional Strategies and Curriculum Materials IRA 2.3	Multiple artifacts provide evidence of supporting classroom teachers and paraprofessionals in the use of a wide range of curriculum materials and evidence-base for selecting practices to best meet the needs of all students.	Provides evidence of supporting classroom teachers and paraprofessionals in the use of a wide range of curriculum materials and evidence- base for selecting practices to best meet the needs of all students. Lacks the clarity of a target benchmark.	No evidence of using a wide range of curriculum materials to support classroom teachers and paraprofessionals to best meet the needs of all students.

Table 2.2: E-Portfolio Rubric on Pedagogical Skills for M.Ed Reading

Assessment, Diagnosis and Evaluation IRA 3.1	Multiple artifacts provide evidence of the ability to compare and contrast, use interpret, and recommend a wide range of informal and formal assessments including technology-based assessments. Strong evidence of the ability to use appropriate assessments in practice and the ability to train classroom teachers to administer and interpret those assessments	Provides evidence of the ability to compare and contrast, use, interpret, and recommend a wide range of assessment tools and practices (assessments may demonstrate the ability to use appropriate assessments in practice and the ability to train classroom teachers to administer and interpret those assessments. Lacks the rigor and clarity for target level	No evidence of using a wide variety of assessment tools and practices including technology-based tools.
Assessment, Diagnosis and Evaluation IRA 3.2	Multiple artifacts provide evidence of ability to support classroom teachers in the assessment of individual students and the ability to determine students' proficiencies and difficulties for appropriate services).	Provides evidence of ability to support classroom teachers in the assessment of individual students and the ability to determine students' proficiencies and difficulties for appropriate services.	No evidence of ability to identify students' proficiencies and difficulties.

		Lacks the clarity of a target benchmark.	
Assessment, Diagnosis and Evaluation IRA 3.3	Multiple artifacts provide evidence of assisting classroom teachers in using assessment to plan instruction for all students. Strong evidence of ability to collaborate with other education professionals to implement appropriate reading instruction for individual students, collect, analyze, and use school wide assessment data to implement and revise reading programs.	Provides evidence of assisting classroom teachers in using assessment to plan instruction for all students. Ability to collaborate with other education professionals to implement appropriate reading instruction for individual students, collect, analyze, and use school wide assessment data to implement and revise school reading programs. Lacks clarity of a target benchmark.	No use of assessment information to plan, evaluate, and revise effective instruction that meets the needs of all students.
Assessment, Diagnosis and Evaluation IRA 3.4	Multiple artifacts provide evidence of communication of assessment information to various audiences/stakeholders for both accountability and instructional purposes	Provides evidence of communication of assessment information to various audiences/stakeholders for both accountability and instructional purposes. Lacks the rigor and clarity of a target benchmark.	No evidence of communicating results of assessments to various audiences/stakeholders for both accountability and instructional purposes.
Creating a Literate Environment IRA 4.1	Multiple artifacts provide evidence of the ability to assist the classroom teacher and paraprofessional in selecting materials that match the reading levels, interests, and cultural and linguistic background of students.	Provides evidence of the ability to assist the classroom teacher and paraprofessional in selecting materials that match the reading levels, interests, and cultural and linguistic background of students. Lacks the	No evidence of the ability to use students' interests, reading abilities, and backgrounds to enhance reading development.

		rigor and clarity of a target benchmark.	
Creating a Literate Environment IRA 4.2	Multiple artifacts provide evidence of the ability to assist the classroom teacher in selecting books, technology-based information, and non-print materials representing multiple levels, broad interests, and cultural and linguistic backgrounds.	Provides evidence of the ability to assist the classroom teacher in selecting books, technology-based information, and non-print materials representing multiple levels, broad interests, and cultural and linguistic backgrounds. Lacks the rigor and clarity of a target benchmark.	No evidence of the ability to use a large supply of books, technology-based information, and non-print materials representing multiple levels, broad interests, and cultural and linguistic backgrounds.
Creating a Literate Environment IRA 4.3	Provides multiple evidences of the ability to demonstrate and model reading and writing in daily inter-actions. Ability to assist teachers and paraprofessionals to model reading and writing.	Provides evidence of the ability to demonstrate and model reading and writing in daily inter-actions. Ability to assist teachers and paraprofessionals but lacks the rigor and clarity of a target benchmark.	No evidence of ability to model reading and writing enthusiastically as valued lifelong activities.
Creating a Literate Environment IRA 4.4	Multiple artifacts provide evidence of the ability to use methods to effectively revise instructional plans to motivate all students. Strong evidence of the ability to assist classroom teachers in designing programs that will motivate students and can demonstrate these techniques and articulate the	Provides evidence of ability to use methods to effectively revise instructional plans to motivate all students. Strong evidence of the ability to assist classroom teachers in designing programs that will intrinsically and extrinsically motivate students and can demonstrate these techniques and articulate the	No evidence of ability to motivate learners to be lifelong readers.

	underlying research base.	underlying research base. Lacks the rigor and clarity of a target benchmark.	

Table 2.3: E-Portfolio Rubric on Dispositions and Professionalism for M.Ed Reading

Professional Development IRA 5.1	Articulated many theories related to the connection between teacher dispositions and student achievement.	Adequately articulated theory related to the connection between teacher dispositions and student achievement. Lacks the rigor and clarity of a target benchmark.	No evidence of ability to display positive dispositions related to reading and the teaching of reading.
Professional Development IRA 5.2	Provides evidence of conducting professional development groups for paraprofessionals and teachers (assisting them in identifying, planning, and implementing personal professional development plans). Advocate to advance the professional research base to expand knowledge-based practices.	Provides evidence of conducting professional development groups for paraprofessionals and teachers (assisting them in identifying, planning, and implementing personal professional development plans). Advocate to advance the professional research base to expand knowledge-based practices. Lacks the rigor and clarity of a target benchmark.	No evidence of a plan to pursue the development of professional knowledge and dispositions.
Professional Development IRA 5.3	Provides multiple examples of positively and constructively evaluating of own and other's teaching practices and assisted classroom teachers and paraprofessionals to improve practice.	Provides an example of evaluating own and other's teaching practices and assisted classroom teachers and paraprofessionals to improve practice.	No evidence of the ability to work with colleagues to observe, evaluate, and provide feedback on each other's practice.

Professional Development IRA 5.4	Multiple artifacts provide evidence of ability to exhibit leadership skills in professional development efforts at the grade, school, and district. Identified and described the characteristics of sound professional development programs and the underlying evidence base.	Provides evidence of ability to exhibit leadership skills in professional development (planned, implemented and evaluated professional development efforts at the grade, school, and district level. Identified and described the characteristics of sound professional development programs and articulated the underlying evidence base. Lacks the rigor and clarity of a target benchmark.	No evidence of participation, initiation, or evaluation of professional development programs.

Results and Discussion

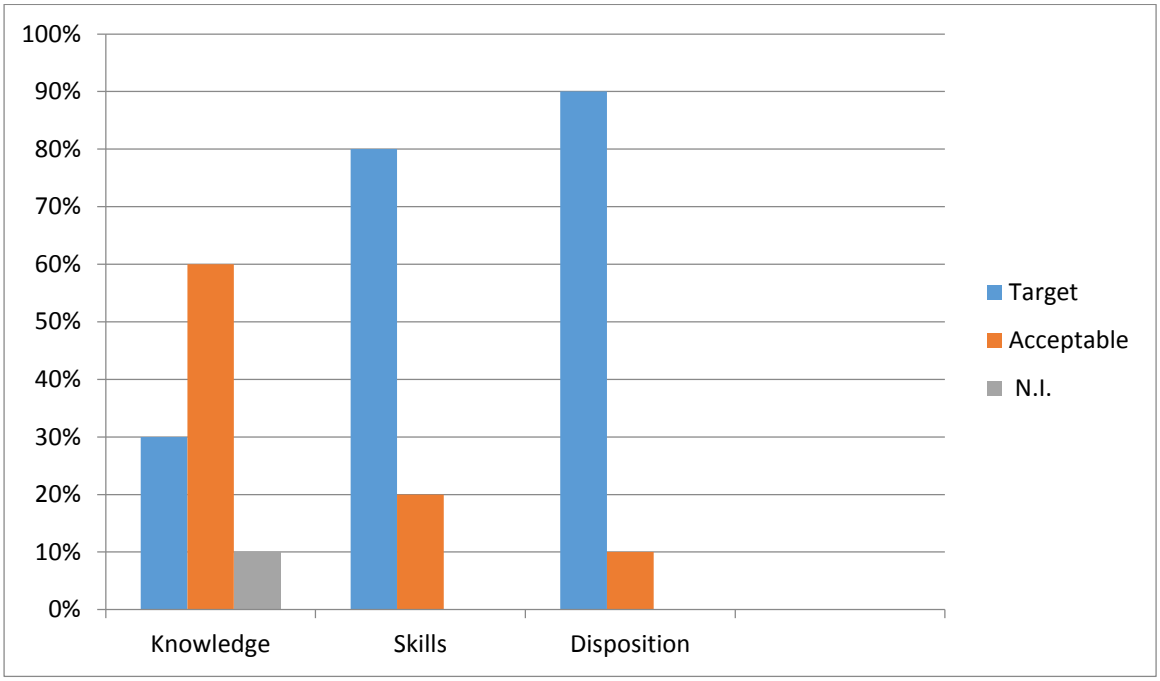
Elementary Education Undergraduate Teacher Candidates' Performance

Based on the above-mentioned criteria the rubrics are aligned with the ACEI Standards, most of the candidates demonstrated within the average or acceptable performance range with some at the target level and a few with unsatisfactory performance that need improvement (NI) in content knowledge. For skills and dispositions, many demonstrated performance at target level. Figure 1 shows these findings.

The fundamental requirements for proficient teaching are relatively clear: knowledge of the subject matter, knowledge of the materials that organize and embody that content, skills, capacities and dispositions to employ such knowledge wisely (NBPTS, 2000). Of the attributes mentioned, knowledge of content appears to be a weak area among the teacher candidates in the elementary education program. The current result mirrors the same inadequacy in students' performance in the previous years.

Teacher preparation policies need to consider a balanced approach between content and pedagogy. The current elementary education curriculum places heavy emphasis on pedagogy. A substantial treatment of content in methods courses needs to be included in the elementary education program.

Figure 1: Elementary Education Candidates' Levels of Performance

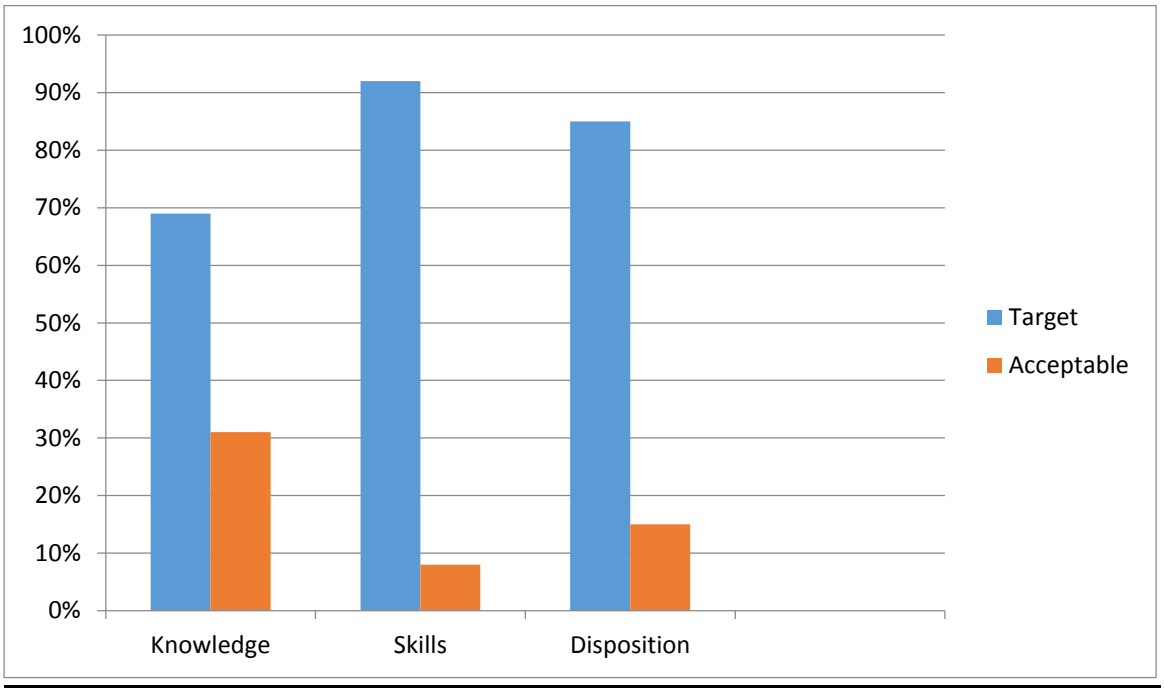


M.Ed. Candidates' Performance in the Area of Specialization (Reading)

Based on the criteria in the rubric aligned with the IRA Standards, average score results reveal that all candidates met the standards, receiving a score that was, on average, at the acceptable or target level. No candidates were at the unacceptable (Needs Improvement or N.I.) level on any elements as seen in Figure 2.

When program faculty closely examined the elements within the standards they found that candidates' strongest performance was in the skills component made up of instructional strategies and curriculum materials, followed by the disposition and professionalism component that includes assessment, diagnosis, and evaluation. Candidates demonstrated their weakest scores in foundational knowledge. The ability to synthesize reading research and to compare, contrast, and critique substantial reading research is an area of need. To address this area, we have embedded additional information literacy skills into our program courses. Recommendations for enhancing candidate performance in foundational knowledge include analytical annotated bibliographies, analysis of scholarly peer-reviewed research studies and articles, and comparative analysis of scholarly journals on a particular literacy topic.

Figure 2: Reading Specialist Candidates' Levels of Performance



Candidates also display potential weaknesses in the ability to exhibit leadership skills in professional development. To address this area for improvement, we have made revisions to ED646 The Organization and Supervision of Reading Programs to include activities wherein candidates will have additional opportunities to exhibit leadership skills at the school-wide level. However, additional strategies on how to best provide candidates with increased opportunities to improve their competencies in school-wide efforts in planning, implementing, and evaluating professional development efforts are being developed. The overall results are consistent with past data and therefore require closer scrutiny and ongoing discussions and strategies to strengthen candidates' performance in the areas for improvement.

Conclusions and Limitations

Colleges and universities that prepare students for specific professions need to determine what their students must know. This knowledge is reflected in the standards defined by the accrediting body for a particular profession. For teacher education, NCATE expects professionally accredited institutions to provide evidence that teacher candidates meet the standards promulgated by the specialized professional association of the program.

According to Cohen (2010), such standards when combined with well-aligned student assessments can help educators to define quality in students' work. Standards-based assessment can give educators a common vocabulary with which they can work with each other to identify, investigate, discuss, and solve problems with regards to teaching and learning (Young, 2013).

Accountability in teaching is satisfied by the use of standards. Standards define what all students should know (*content),* be able to do *(skills),* and should care about *(dispositions).* The American Federation of Teachers (2008) believes that in a standards-based system, the primary purpose of assessment and accountability is not to sort 'winners' from 'losers.' Rather it is to ensure that all students have the knowledge, skills and dispositions that are needed to succeed.

To make defensible accountability decisions, institutions must employ assessments that are aligned to their academic standards (La Marca, 2001). These assessments in teacher education should be outcomes-based. Outcomes are easily measured by rubrics. The use of rubrics in this research shows how the candidates realized the standards for each of the basic attributes – content knowledge, skills and disposition. By creating a portfolio that incorporates the three attributes, the candidates' strengths and weaknesses can reveal program limitations, as well as the aspects that support the accomplishment of the standards at target level.

The research reported here makes use of authentic tasks and multiple measures to assess knowledge, skills and dispositions. This research is intended to enrich and illuminate one's teaching. It is something teachers and teacher educators must do to become tactful observers and participants in the classroom culture that they are continually helping to shape. It differs from the traditional experimental research, the ends being the improvement of practice rather than the discovery of educational laws. (Burton & Seidl, 2003).

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Addressing Familial Stressors among Conflicted Adolescents: A Study on Guam

Lou Ferrer
Stephen Kane

Abstract

This study examines the prevalence of familial stressors among conflicted adolescents in a temporary holding facility for juvenile delinquents on Guam. It makes use of the *Anxious Attachment Inventory* developed by Kane (2009) that is scored on a 4-point scale ranging from *all the time* with a numerical value of 4 to *never* with a value of 1. Results from this instrument with a convenience sample of 10 conflicted adolescents revealed varying degrees of anxious attachment caused by familial stressors. An intervention strategy that is aimed at addressing the problems of this group of troubled adolescents was developed and tried out to determine its effectiveness and implications for teaching 'at-risk' students in the school system.

Keywords: *familial, stressors, adolescents, anxious, attachment*

Introduction

Familial stressors are those that cause stress that can result from close family relationships when family members worry about one another. They are caused by stress that results from caring for and supporting family members in distress and/or crisis (Belle, 1982; Pierce & Elisme, 1997). In such circumstances, supporting family members often experience what is called *empathic family stress* (Nicolas et al., 2009), characterized as stress and worry that individuals experience in response to their family members' problems (e.g., health problems, employment problems, substance abuse problems, psychological distress, etc.). This empathic family stress, which has rarely been explored, is an important component of the familial experience. This is especially true for family members who have close relationships in the context of its effect on the supporting family member's ability to successfully accomplish their goals in life.

There are also stressors such as intergenerational family conflict that contribute to the psychological distress of the individual family member (Castillo et al, 2007; Lee & Liu, 2001). Parents' expectations to maintain their heritage culture contribute to the acculturative stress that these family members experience. The level of acculturative stress varies from individual to

individual and is likely determined by factors such as psychological characteristics of the individual (e.g., posttraumatic stress due to traumatic migration experiences; Hovey, 2000).

Stressors of sufficient magnitude that lead to heightened insecurity are likely to occur around critical developmental tasks. For example, an early childhood experience of separation and parental rejection can become threats to the establishment of harmonious relationships and future competencies. There are primary issues around which stress may occur. For example, in adolescence there are threats to autonomy, relatedness, and future competence as an adult; these are likely to present some of the strongest challenges to affect regulation systems (Allen & Hauser, 1996; Ryan & Deci, 2000).

By adolescence, the attachment system can be productively viewed in part as an affect regulation system (Cummings & Davies, 1996; Kobak & Sceery, 1988). However, Bowlby (1988) noted that this may be more likely to occur when the individual is faced with experiences that arouse strong attachment needs that are not assuaged or that could create major conflicts with attachment figures. Results of the study by Allen et al. (2004) suggest that familial conflicts overwhelm the capacity for affect regulation and if parents do not moderate them they can predict relative declines in security over time.

Anxiety is generated through a declined security within the attachment system. Anxious attachment is a condition of worry or preoccupation amongst family members about the family's collective resilience to sustain themselves as an intact unit (Bowlby, 1988). Various measures in the form of family roles have been identified and defined as preventative efforts to avert the erosion, dissolution or loss of these relationships. The Anxious Attachment Inventory (AAI) by Kane (2009) measures the prevalence and degree of anxious attempts to maintain an intact family unit. This study presents and defines anxious strategies for maintaining an intact unit and how teachers may translate their family fears through interventions to weaken their cognitive beliefs or schemas that disable their attempts to leave home or be away from home on their own.

Objectives of the Study

The purpose of this study was to investigate the familial factors that challenge the student's ability to successfully complete their academic program. A research agenda with the following objectives had been established: (a) to apply the knowledge gained from this investigation to the creation of an intervention strategy designed to reduce or eliminate the obstacles brought about by factors that stress adolescents as they struggle to meet family demands; (b) to determine the effectiveness of the intervention strategy in changing the troubled adolescents' outlook in life; and (c) to examine the study's implications for teaching and learning.

Methodology

The study consisted of two stages: the first stage made use of data collection through Kane's AAI and the second stage used the survey results as input to identify the most suitable intervention, creating the activities for the intervention, trying out the intervention to determine its effectiveness and formulating implications for teaching and learning.

Data Gathering Instruments

The AAI (Kane & Ferrer, 2009) was used for stage 1 of this study consisting of a 12-item self-report measure of frequency of occurrence for familial stressors. Respondents use a four-point Likert-type scale ranging from 1 (*never*) to 4 (*always or all the time*) to respond to the items. Higher scores of respondents in this instrument indicate higher levels of attachment anxiety. The 12 items were subjected to factor analysis. Four factors with items whose Eigen values of 0.30 or better were considered. The four factors describe the respondent as a hopeless victim, confidante, self-destructor or referee. For internal consistency and reliability, Cronbach alpha was used for each factor. The minimum level of acceptance for Cronbach alpha is 0.40. The table below shows the alpha coefficients for these factors, which are far beyond the minimum level of acceptance.

Table 1: AAI Table of Specifications.

Category	Items			Cronbach alpha
Hopeless Victim	4	7	10	0.72
Confidante	6	11	12	0.81
Self-Destructor	1	3	8	0.67
Referee	2	5	9	0.58

For Stage 2 of this study, a 10-item questionnaire was administered to the participants after implementation of the intervention. The questionnaire had two categories – *immediate impact* and *plans for the future*. Following are the items for each category:

Immediate Impact

1. I can relate with the main character of the story.
2. I know I have the ability to reach my goal in life.
3. I am strong enough to resist temptations that knock me down.
4. I am not happy with the decisions I made in the past.

Plans for the Future

5. I want to better myself like the main character in the story.
6. I will look at the brighter side of life from now on.
7. I will not let myself down because of problems.

8. I will not allow anything or anyone to destroy my dream.
9. I must work hard to get to my goal.
10. I should do something about my weaknesses.

Participants

The AAI (Kane & Ferrer, 2009) was administered to a convenience sample of 10 participants who were adolescents ranging in age from 13 and 17 years from the Department of Youth Affairs (DYA). DYA is an institution that serves as the temporary holding facility for youth who have committed an offense and are awaiting adjudication, disposition, or placement. Most of these adolescents quit school or have been expelled due to the infractions of the law they have committed. For confidential reasons, ethnicity and gender were not revealed. The participants were the regular attendees of the 2010 sessions by one of the researchers of this study who was a volunteer from 2007 – 2010.

Procedure

After obtaining the results of the survey from the participants (Appendix A), the teacher-researcher met with the counselor-researcher in this study to discuss schema-busting strategies that can be used with the participants. Thus, the second stage consisted of identifying the most suitable intervention, creating the activities for the intervention and trying out the intervention to determine its effectiveness. Five teacher candidates enrolled in ED486: Building Effective Strategies for Teaching that was offered as course by conference participated in this second stage of the study. In this stage, the following activities of the ASSURE model (Smaldino et al., 2012) were conducted.

Analyze learner characteristics: The teacher-researcher discussed the findings about the target clientele's needs. The teacher candidates confirmed these findings through a literature search about at-risk learners.

State objectives: Both teacher-researcher and teacher candidates agreed on a common objective to target the negative behaviors through positive intervention techniques.

Select materials: The teacher candidates developed stories that target the negative behaviors and how they were turned into positive ones.

Utilize materials: The stories were presented by the teacher candidates to a group of 10 conflicted adolescents with age ranges from 13-17 years of age and who were detained in the DYA on Guam. Each story had a character that displayed the negative behavior at the beginning but changed it into a positive one and became successful in the end. Each

story presentation was followed by a discussion. The purpose of the class discussion was to negate the negative schema they have formed through the positive information derived from the story and the positive feedback from some of the youths themselves.

Require learner response: A questionnaire of 10 items was developed and content validated by the teacher candidates and administered to the youth participants after the completion of the story-telling and class discussion.

Evaluate results: The questionnaire results were discussed in class to determine the impact of the strategy on the participants' affective behaviors.

Results

Stage 1: Survey Results

Of the 12 items of Kane's AAI, four items emerged as areas of concern. These items are 1, 3, 8, and 10. Higher scores of respondents in these items indicate higher levels of attachment anxiety.

Item 1:	I was less wanted than my siblings.	72.5
Item 3:	I never felt safe at home.	87.5
Item 8:	I had to hurt myself to get my parent's attention.	70
Item 10:	My parents thought of me as too weak and helpless.	75

Items 1, 3 and 8 belong to the category of *loss of love.* Individuals in this category claim that they are not worthy of love and turn to something destructive. Item 10 is reflective of *loss of competency.* The individual thinks of himself/herself as a hopeless victim who is not capable of doing something worthy.

The states of mind of these respondents are influenced by attachment experiences. According to Allen & Land (1999), the cognitive and relational transformations of adolescence have the potential to influence significantly adolescents' developing states of mind with respect to attachment, possibly leading to significant discontinuities over time.

Stage 2: Intervention Results

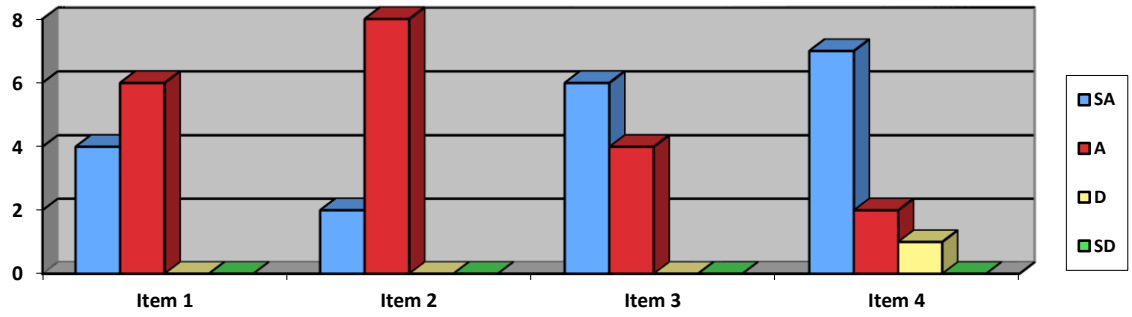
Most of the participants (60% - 70% of them) *agreed strongly* to items 3 and 4 acknowledging their strengths and disappointments in life. Many of them (60% - 80%) *agreed* to Items 1 and 2 affirming the presence of goals in their lives and believing in their ability to reach these goals.

Items:

1. I can relate with the main character of the story.

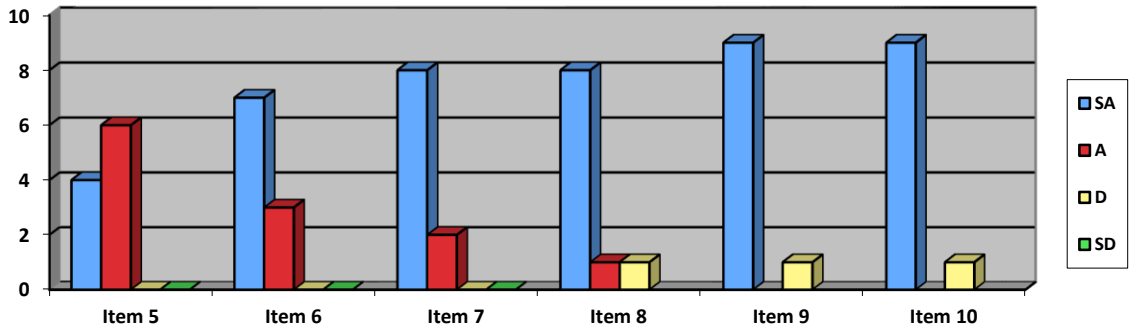
2. I know I have the ability to reach my goal in life.
3. I am strong enough to resist temptations that knock me down.
4. I am not happy with the decisions I made in the past.

Figure 1: *Immediate Impact* Responses



Legend: SA – strongly agree; A – agree; SD – strongly disagree; D – disagree

Figure 2: *Plans for the Future* Responses



With regard to their plans in the future, 90% of the participants *agreed strongly* that they must work hard to get to their goal (Item 9) and this can only be achieved if they do something about their weaknesses (Item 10) that pose as obstacles in pursuing their goals in life.

Items 7 and 8 obtained a response of *strongly agree* from 80% of the participants. Their responses revealed a strong conviction of not allowing anything or anyone to destroy their dreams (Item 8) including the problems they face themselves (Item 7).

Item 6 is a projection of positive attitude by 70 % of the participants. They strongly agree that there is a brighter future ahead and affirm that they will look at the brighter side of life from now on.

Item 5 obtained a response of *strongly agree* from 40% of the participants. The other 60% of the participants went for *agree* only. These participants want to better themselves like the main character in the story.

Items:

5. I want to better myself like the main character in the story.
6. I will look at the brighter side of life from now on.
7. I will not let myself down because of problems.
8. I will not allow anything or anyone to destroy my dream.
9. I must work hard to get to my goal.
10. I should do something about my weaknesses.

To substantiate the responses obtained from the questionnaire, the participants were interviewed by the teacher candidates on a one-to-one basis. Following were their responses:

- The first story is good because I also want to finish school and have a good job like the character in the story. The second story is nice. I could also relate to it, because I would like to get a job. I liked the third one because everything that happened to the boy had happened to me. I think it was a really good story of believing in oneself.
- About the stories I have learned today, they were good, nice. All of them made me do my best and if I run away from home, I would go somewhere quiet and think first and not to go to bad friends.
- I can strongly relate to them because I am a high school dropout who turned to drugs because of problems in my family life. I left home and stayed with my friends who made me do things I should not have done.
- Yes, I can relate to one of the stories because I went through it and it was kind of hard but now it is easy because I am locked up. I learned a lot from this place and will not run away anymore.
- I was lonely once because my family did not believe in me and everyone teased me that I was fat and ugly. My friends also said that my Nissan Sentra looked like a dump truck. But now I should not think that way after hearing the story of my life.
- Yes, I think my life is related to the lonely boy. I used to feel lonely in school and wanted to quit going to school because of other students who were teasing me about my family who never cared about me. Then I did something wrong and landed here in DYA. I should not bother about them if I want to succeed just like the boy in the story.

- Yes, I can relate to the story because most of the things that happened to me are just like the one in the story. But anyways, I have decided to turn my life around. I am learning how to play the keyboard and if I get released, I will start composing songs.
- I would like to help the ones who are in trouble because I know how they feel. It is always good to help others especially my relatives who need someone to be with them or beside them. But sometimes I am overburdened. I even neglected my studies and I started getting failing grades. But I think this time I should take care of myself first.
- My family is my happiness but they make me sad. They always quarreled and I was left alone with my small brother. I pity my brother who always cried. If I don't take care of him, who will? But now I think I should take care of myself first because if I don't, nobody won't.

Discussion

The use of stories that targeted the adolescents' beliefs about certain types of obsessions and family rituals that interfere with their ability to function successfully in school created immediate positive impact with an average of 3.45 for the category *Immediate Impact.* Nine out of ten participating youth acknowledged the mistakes they have committed in the past and vowed to improve themselves in the future as revealed in their positive responses to the items in the category of *Future Plans.*

Of the 10 youth, four participants demonstrated loss of competency/confidence and five participants exhibited loss of love. These are two of four categories of loss by Freud as explained by Kane and Ferrer (2010) in the passive anxious roles as follows:

1. *Self Destructor / Loss of Love* - an individual who fears he is not loved becomes distanced. The Self Destructor often claims to be not worthy of love and turns to something destructive or submits himself to playing out a compromised role for the release of stress for everyone to keep the family intact;
2. *Hopeless Victim / Loss of Competency* - an individual who feels worthless because of constant messages imparted to him that without help he cannot stand on his own due to his frailties and incompetence.

Many adolescents experiencing loss of love and competence run away from home as in the case of four out of 10 participating youth in this study. They reported that their family problems are the primary explanation for actively making the decision to leave. Previous research has confirmed that families of runaway youth are often highly chaotic and dysfunctional (Thompson et al., 2007). Characteristics of these families, such as interfamily conflict, poor communication, dysfunctional relationships, physical/sexual abuse and/or neglect, may precede or heighten the youth's sense of vulnerability, anxiety, anger, and fear (Whitbeck, Hoyt, & Bao, 2000).

Relationship problems that hinder the autonomy development process have been linked to insecurity in attachment (Allen & Hauser, 1996; Dozier & Kobak, 1992). Entangled interactions between the parent and the adolescent member of the family may present situations in which fundamental developmental needs become in and of itself threatening to the quality of the relationship.

Implications for Teaching and Learning

Family members in the Micronesian culture are so deeply connected that the difficult life events or circumstances of their family members can have a direct effect on their dispositions and performance in school and at work. A break in the familial bonding and attachment by leaving home amplifies the trauma-related symptoms of these conflicted adolescents who are sent to a temporary holding facility for certain offenses they committed. It is therefore important for the adults in-charge at such a facility to help these conflicted youth become aware of their stressors. One such awareness technique is simply asking them to consider what fears led them to their assumptions and what authority figure determined their preconceptions of themselves (Jacobs, 1998). Awareness of the importance of confronting their fears reduces the risk of falling back into negative behaviors.

For teachers who have these conflicted individuals in their classrooms, it is necessary to take a step back and look at them through a sensory lens. Affective-behavioral interventions that improve lifestyle results (personal, health, social, family, work, recreation) need to be developed for them. The schema-focus approach by Young (1999) can be used for this group of students. The approach utilizes such schema-busting strategies as storytelling where the main character displays the targeted behavior, making a balancing-off list after discussing the story, drawing from how they want to see themselves in the future, writing letters to critical persons to express their feelings, and others that can make the problem behavior less effective, efficient, and relevant, and the desired behavior more functional. Two of the aforementioned strategies have been tried out in this study and they proved effective in addressing the familial stressors experienced by nine participants. The one and only participant who continuously exhibited defiance is an example of a troubled youth with a chronic behavior problem that requires more specialized assistance. A system for individual remediation needs to be developed by a team composed of the school counselor, Special education teacher, the regular classroom teacher, the principal and the parent of the individual student. The 'talking back' technique before starting the individual remediation is a popular practice in counseling individual students.

In any classroom there will always be some students who are conflicted. Teachers need to develop and work with them from a holistic perspective, weaving virtue awareness continually into their teaching. Such virtues must be considered in a variety of relevant contexts through stories, class discussions, role-playing, and critical evaluation about how virtues play out in life and why they are important for harmonious relationships (Jacobs & Jacobs-Spencer, 2001). With

virtue integration in teaching, students (both conflicted and non-conflicted) will be able to explore their purpose in life and how certain virtues can help them realize their goals. According to Sanchez-Way & Johnson (2000), “one of life's most important developmental tasks is discovering one's own life purpose". Teachers would serve their students well by supporting them in every step they take in this process of self- exploration.

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Appendix A: Table of Survey Results

Read each statement carefully and indicate if this is true for you *all the time*, *most of the time, sometimes or never* by placing a check mark in the appropriate column.

Statements	All the time	Most of the time	Sometimes	Never
1. I was less wanted than my siblings	4	2	3	1
2. I wish I could be there when things go wrong at home	1	4	3	2
3. I never felt safe at home	5	5		
4. I was allowed to stay home even though mildly ill		1	5	4
5. I am important in the day to day family functioning			5	5
6. Parent treated me as a confidante regarding their relationship			3	7

7. Parents were preoccupied with protecting me from the world			3	7
8. I had to hurt myself to get my parent's attention	3	3	3	1
9. When away from home I think something terrible may happen there	2	3	2	3
10. My parents thought of me as too weak and helpless	3	4	3	
11. My parent(s) burdened me with personal and marital worries			3	7
12. If I was not home on time parents would make a lot of phone calls		4	4	2

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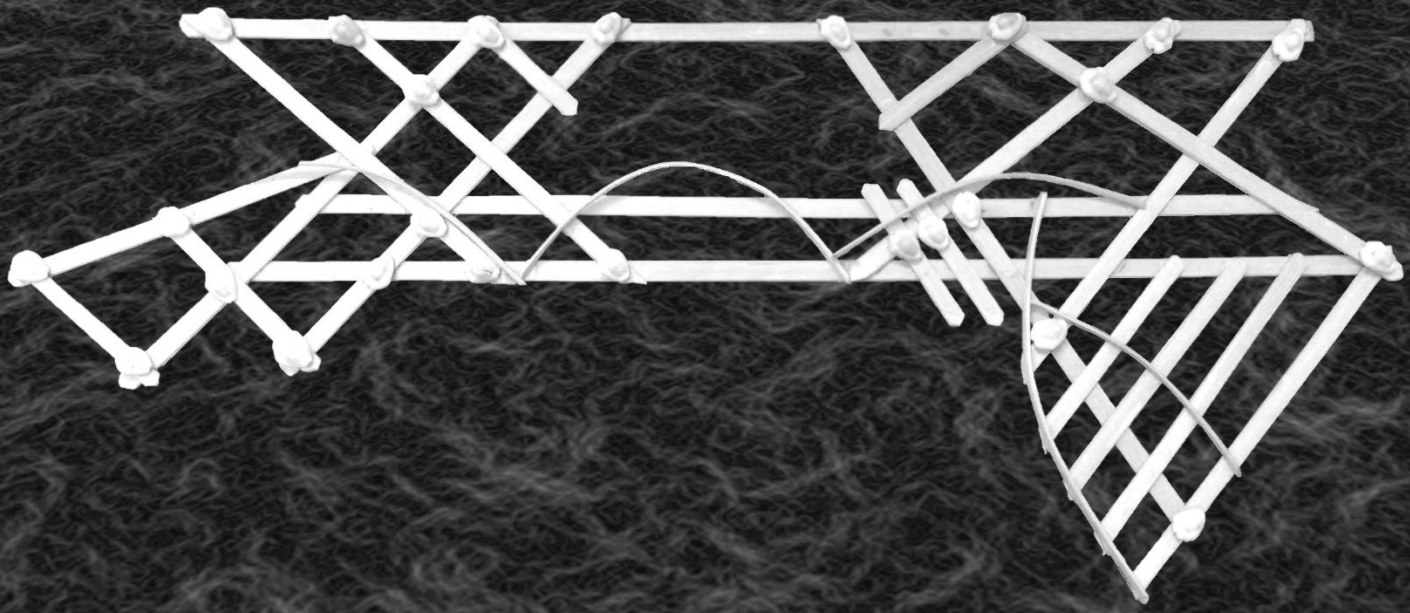

Preserving the Traditional Healing Practices of Guams Indigenous People: Implications for Social Work and the Curriculum

Tricia A. Lizama

Abstract

CHamoru, the indigenous people of Guam, have a tradition of herbal medicine and therapeutic massage that pre-dates Spanish colonization of the 17th century and this continues to be practised in modern times. The purpose of this study is to describe how healers perpetuate and preserve traditional practices. Using phenomenological approaches, 11 in-depth interviews were conducted with *suruhånu* (male) and *suruhåna* (female) healers. Analysis indicates that traditional healing practices are actively preserved despite centuries of colonization, cultural denigration, western modernization/militarization, and continuing encroachment on lands where native plants might be gathered for medicinal use. Additionally, interview analyses indicate that traditional healing is used by *CHamoru* and others seeking preventive and curative care, perhaps, particularly among those lacking access to western biomedicine or preferring more culturally responsive and holistic treatment. Findings have implications on the development of more culturally responsive practices in contemporary conventional western health care and health policies that support traditional healing, social work and curriculum.

Keywords: *Chamorros, CHamorus, Traditional Healing, Alternative Medicine, Guam, Guahan, Suruhånu, Suruhåna, social work, curriculum*

Background/Significance of the Study

Guam is the largest of the Mariana Islands with a population of 159, 914 (U.S. Census, 2011). Guam is located in the Micronesian region of the Pacific Islands, about 3,808 miles away from the island of Oahu, Hawaii, and about 1,561 miles away from Tokyo, Japan. The indigenous peoples of Guam are the *CHamorus (Chamorro).* The *CHamorus* were first exposed to Western contact in 1521 when Ferdinand Magellan landed on Guam en-route to the Philippines. From 1565-1898, Guam was under the colonial rule of Spain. From 1941-1944 during World War II, the Japanese Army occupied Guam. From 1898 to the present, Guam was ceded to the United States after the Spanish American War via the Treaty of Paris of 1898. Since then, Guam has been a

territory of the United States, and the *CHamorus* of Guam have experienced one of the longest histories of colonization of all Pacific Peoples.

Despite the periods of colonization, the *CHamorus* had many cultural ways and practices that have continued to the present. Among these are the traditional healing practices of the *suruhånu* (male healer) or *suruhåna* (female healer).

Suruhåna* and *Suruhånu

In Ancient times, prior to the Spanish colonization, there existed two types of traditional healers among *CHamoru*: the *makana* and the *kakana*. Their work were closely connected to *CHamoru* beliefs which were deeply tied to the notion of the interconnectedness of the land, sea, and sky or *Inafa'måolek*. Disharmony is believed to have led to a physical or a spiritual ailment (Hattori, 2004). The *makana* healed their patients using a combination of massage techniques and herbal medicines (PSECC, 1994). The *makana* also had the ability to communicate with the supernatural spirits. The *kakana* were considered sorcerers who could manipulate spirits for malevolent or evil purposes.

Spanish colonization began in 1668 alongside the mission of the Spanish Catholic Church. The Church challenged and eradicated many of the beliefs and practices of the indigenous *CHamorus* (Hattori, 2004). Challenging these beliefs and practices has led to the loss of the *makana* and *kakana* and other types of *CHamoru* ancestor worship and related spirituality.

These *makana* and *kakana* later transformed into *suruhånu* (male healer) and *suruhåna* (female healer) and survived periods of colonization. The knowledge of the *suruhånu* and *suruhåna* consisted of the cultural healing practices and knowledge of secretive information that were and are preserved orally within families. (Thompson, 1947; McMakin, 1978; Pobutsky, 1989; Pobutsky, Ortiz, & Quinata, 1994). The importance of gaining some insight into this system of health care delivery may have relevance for *CHamorus* seeking culturally appropriate health care services that may reduce rates of non-communicable diseases among the *CHamoru* people today.

Traditionally, *CHamorus* believed that illness had either natural or spirit causes and that between people and the *taotaomo'na* (ancient spirits of the island), rapport and trust must exist (Thompson, 1947; McMakin; 1978, Pobutsky, 1989; Pobutsky, Ortiz, & Quinata, 1994). If this balance was not maintained, then illness was believed to occur. *CHamorus* sought health care from *suruhåna* (female) and *suruhånu* (male) healers. The traditional healing methods involved medicinal remedies using natural plants such as herbs or *palai*, which entails applying an ointment made of natural remedies on the skin and massage or *lasa*. Some of the ailments recorded and described by Thompson (1947) included remedies for headaches, body aches, toothaches, earaches, asthma, and women's related gynecological and health issues. In addition to these ailments, McMakin (1978) found that *suruhånu/a* also treated ailments such as diabetes, high blood pressure, and *taotaomo'na* sickness (spirits that could harm you if you created some type of disharmony).

Suruhånu and *suruhåna* perform viable roles in the lives of the *CHamoru* people living on Guam. Evidence of the use of traditional medicine can be found in three health surveys done on Guam: the Elderly Needs Survey (1978) (Kasperbauer, 1978), the Northern Area Needs Assessment Survey (1980) (Kasperbauer, 1980), and the Island Wide Health Needs Survey (1984). (Kasperbauer, Rapadas, &Workman, 1985) The Elderly Needs survey was conducted in 1978 with a random sample of 488 elderly people on Guam above 54 years of age. The survey asked the following questions: "Have you ever been treated by a suruhanu or suruhana?" The results of that survey indicated that 1 in 5 elderly *CHamorus* had been treated by *a suruhanu/a* (20.9%). *CHamorus* reported the highest percentage (23.7 %), when the population was broken down by ethnicity. Filipinos had the second highest percentage with 17.8% reporting positively.

The Northern Area Needs Assessment Survey (1980) had a random sample of 453 households and asked respondents the following question, "When you have some kind of illness or health problems, how frequently do you get (a) information about what is wrong with you, (b) medicines and treatment, and (c) pregnancy and family planning from a *suruhanu/a, hilot* (Filipino traditional healer) or other traditional healers?" The results of this study showed that 33.1% of the population indicated seeking out traditional healers for diagnosis – information and advice, 28.6% for treatment or cures, and 26.3% for pregnancy and family planning information.

Further investigating the use of traditional healing practices, the Island Wide Health Needs Assessment Survey was conducted in 1984. The Island Wide Health Needs Assessment Survey (1984) was a random sample of 400 households conducted to assess health behavior and the health needs of the population on Guam. One of the questions asked was, "When you have some kind of illness or health problem, how frequently do you get information about what is wrong with you from *a suruåanu/a, hilot*, or other traditional healers?" Out of the total population sampled, one-third of the respondents reported via anecdotal evidence suggested that *suruhånu/a* are still being sought after as a form of healthcare (Cristobal, 2012). The use of traditional healers was most prevalent with almost 40% of *CHamorus* being the highest reported users of traditional medicines. This indicates that *CHamorus* were utilizing the services of a *suruhånu/a* during those periods previously mentioned .These three surveys, although over 20 years ago, indicated that *CHamoru* traditional healing methods were an option for people seeking health care.

While the experiences of the *suruhånu/a* have been the topic of five studies (Thompson, 1947; McMakin, 1978; Pobutsky, 1989; Pobutsky, Ortiz, & Quinata, 1994; Rodriguez, 2004), and the use of *suruhåna/u* has been included in three health surveys, the specific focus on how colonization has affected these traditional healing practices as well as preserving and perpetuating the practice of the *suruhånu/a* in modern Guam has not been fully documented. Pobutsky, Ortiz, & Quinata (1994) have demonstrated in their study of interviewing 25 *suruhånas* and 9 *suruhånus* that the cultural healing practices have survived and continue; however, how the practices of the *suruhånu/a* are surviving in modern Guam still remains a question. An

investigation evaluating cultural healing practices and their survival was imperative therefore in view of the *suruhånu/a's* role in Guam's history of health care and in the hope of providing culturally competent care to the people of Guam.

Review of the Literature

Cultural practices that included viewing holistic health for *CHamorus*, by embellishing their belief in *ina'famåolek* (connectedness to land, sea, and the environment), was done by the traditional *CHamoru* healers (*suruhånu/a*) for hundreds of years. Although the literature on traditional *CHamoru* healing practices had been documented before World War II (Thompson, 1947) and further examined in descriptive studies by McMakin (1978), Pobutsky (1989), and Pobutsky, Ortiz, & Quinata (1994); these studies focused on defining a *suruhånu/a* (cultural healer) and the role that he or she had in the practice of traditional, complementary, and alternative medicine in *CHamoru* culture. In addition, Rodriguez (2004) wrote his master's thesis on one particular well-known *suruhånu* of the time through the lens of Thomistic Philosophical Anthropology. Thompson (1947) documented the *suruhanu/a* as a class of professional doctors and warned that the art of being a *suruhånu/a* would be a dying art due to the many changes taking place in society. Another author, McMakin (1978) documented the role of the male *suruhånus* and reported that the art of healing was more for men as opposed to women on Guam. However, Pobustky, Ortiz & Quinata (1994) challenged this assumption that only men were viewed as *suruhånus* and further studied 25 female *suruhåna* and 9 male *suruhånu*. From their unpublished manuscript, they argued that not only are people continuing to seek out the use of traditional medicine but that there is a demand for *suruhånu* and *suruhåna* to provide these services. This 1994 study expounded on the theme of traditional or alternative health care becoming well documented in the U.S. and around the world. Hattori (2004) further enhanced this discussion by providing a comprehensive historical analysis of what she termed 'colonial disease' on Guam from the Spanish, Japanese, and American occupations.

Literature has documented the role of the *suruhånu/a* and the role that they have in the *CHamoru* culture (Thompson, 1947; McMakin, 1978; Pobutsky, 1983; Pobustky, Ortiz, and Kamminga, 1994; Rodriguez, 2004; & Hattori, 2004). However, the literature has shown that although the art of traditional *CHamoru* healing practices have continued, it does not document the process of how one *"trains to become"* a *suruhånu/a* or how one practices traditional healing. Although the literature describes how one becomes a *suruhånu/a* through the passing of the skill and knowledge from one family member to another, it lacks documentation of existing formal apprenticeship programs.

Methodology

This study is qualitative using phenomenology as its methodology and frame data collection and analysis (Neuman, 2006). This phenomenological strategy is characterized by: (a) exploring participants' life situations in their natural setting, (b) experiencing the lives of the people who are the focus of the research, and (c) understanding the social context in which the participants live. This methodology was used to answer the primary research question: How are traditional *CHamoru* healing practices perpetuated and preserved in modern Guam? Upon receiving approval from the Institutional Review Board of Capella University, the researcher proceeded to recruit study participants and collect data.

Sample and Sample Recruitment

A non-probability, purposive sampling method was used to recruit participants for the study. Participants meeting the following characteristics were recruited: (a) were at least 18 years of age; (b) self-identify as a *Chamoru* by ethnicity; (c) live on the island of Guam; (d) self-identify as a *suruhånu/a* and have been practising for five or more years; (d) were willing to participate in the study; and (e) were willing to provide written informed consent, including permission to have their interviews audio-taped. Participants were identified through the various village mayors and by contacting *suruhånu/a* identified in a previous study. Contact information was exchanged with *suruhånu/a* that were interested in participating in the study and who met the eligibility requirements. As the researcher was seeking out the knowledge of the *suruhånu/a*, the researcher wanted to reciprocate their kindness for the sharing of their knowledge and taking the time to meet. By way of reciprocating the assistance of the participants, all participants were given some type of favorite food. As Guam is a small community, the researcher was able to ask community members what the *suruhanu/a* would appreciate. Food like bread, rice and sweets were suggested and were gifted by the researcher to the interviewees.

It is noteworthy to mention that payment for healing services was usually made in-kind. Thus, the average household income was difficult to determine as four participants stated that their income was "unknown". Fees often were not charged for healing services, but given "gratis" (free), based on "whatever people gave", or compensated in kind, for example, with gifts of food like rice, meats and soda.

Methods/Tools

Socio-demographic questions and a semi-structured interview guide were used to elicit information. Interview questions were translated into the *CHamoru* language for participants who were *CHamoru* language speakers. Questions from the interview guide specifically inquired about the meaning of being a *suruhånu/a*, how one gained healing knowledge and the ability, preservation, perpetuation, and use of their skills by others.

Again the questions asked were: (1) What does it mean to be a *suruhånu/a* on Guam? (2)

How did you become a *suruhånu/a*?, and (3) What are the criteria being used to identify a *suruhånu/a*?

Procedure

A non-probability, purposive sampling method was used to recruit participants for the study. Participants were identified through the village mayors and by contacting *suruhånu/a* identified in a previous study (Pobutsky, Ortiz & Kamminga, 1994). Information about the study was disseminated and contact information was exchanged.

The researcher contacted participants by telephone or by visiting them at their home to arrange interview dates and times. Interviews took place at participants' homes, a local coffee shop, a senior citizen's center, and a park. With the participants' consents, interviews were digitally recorded. All participants agreed to the digital recording. The number of participants was determined at the point of theoretical saturation, which totaled 11 participants. At the beginning of the interview and in following cultural protocol, an introduction of the researcher and the family that he/she belonged to was necessary to help build rapport and trust. Most families have a family name that when stated helps others identify the researcher's roots and the interviewees' connections to it.

A number of measures were taken to ensure the accuracy of the information and interpretation of the research. First, member checks were conducted. Member-checks were done by taking the data that was summarized back to the participants interviewed for cross checking purposes in case information recorded needed correction. As a result, follow-up interviews were conducted if deemed necessary by the researcher (Neuman, 2006).

In addition, the researcher shared the transcripts of the interviews with participants to ensure that it was consistent with their lived experiences and especially their meanings. The researcher incorporated feedback from the participants as part of the data analysis process. Second, the researcher kept a journal of questions, thoughts, and insights. This journal was shared with a mentor in an effort to maintain accuracy of analysis.

Analysis

The data analysis process was guided by phenomenology involving four analytic steps (Giorgi, 1985; Giorgi & Giorgi, 2003) which included: (i) obtaining a general sense of the whole, (ii) discriminating meaning units, (iii) transforming meaning units into psychologically sensitive expression, and (iv) synthesizing all meaning units into a consistent statement regarding the subject's experience. The researcher employed each of these four steps to arrive at a number of psychologically sensitive expressions that described the essence of the lived experience of *suruhånu/a* on Guam practising traditional healing practices. In addition, a final consistent statement was organized and developed for understanding the phenomenon of what it means to be a *suruhåna/u* on Guam and practising traditional *CHamoru* medicine.

Each interview with the 11 participants was audio- recorded. The researcher transcribed the tapes verbatim, using a transcribing machine. The shortest participant transcription was eight pages and the longest was 22 pages with a total of 165 pages analyzed. The researcher read the entire text transcribed from the personal interviews. In addition, the researcher did multiple readings to better analyze the large volume of text and to get a holistic sense of the participants' experience. Next, the chunking method was employed using a color-coded system to represent each participant. Pages were cut into slips and organized according to identified meaning units. Then, all statements for each meaning unit were reflected upon until a psychologically sensitive expression emerged to capture the essence of the meaning unit. Finally, the meaning units were synthesized to give rise to a final consistent statement regarding the participants' lived experience.

As the research is interpretative, the researcher was very involved with participants and needed to explicitly identify her biases, values, and personal interests about the process of exploring the lived experiences of *suruhånu/a*. In order to remain cognizant of researcher's personal biases, a field journal was kept in order to document any thoughts or insights of the interviews so as to prevent (as much as possible) misinterpretation or memory loss.

Findings and Discussion

The lived experience of what it means to be a *suruhånu* on Guam perpetuating and preserving traditional healing practices yielded various responses across many different themes. Some of the themes emerged together with answers focusing on the three main questions. The questions were: (i) What does it mean to be a *suruhånu/a* on Guam? (ii) How did you become a *suruhånu/a*? and (iii) What are the criteria being used to identify a *suruhånu/a*?

Three other themes that emerged were: i) challenges of being a *suruhånu/a*, ii) different levels of spirituality, and iii) the different ways of knowing/epistemological (how the knowledge/skills were transmitted from one person to another).

For the participants, the meaning of being a *suruhånu/a* was significant and humbling as they were "chosen" to be a "helper" and a "healer". For most they became a *suruhånu/a*, because they were "chosen" or "identified" usually by a parent(s) or grandparents. The criterion initially used was that it was passed on from one generation to another. Other main criteria included being born breeched. Locally the Chamoru explanation for this meant one had good hands to massage with. Although, these were the criteria of how they were chosen, some of the criteria hindered them from passing on their knowledge as several of the *suruhånu/a* did not have children to pass on the knowledge to. Others had children who were not willing to practise the healing tradition. When asked how they would pass on their knowledge, many of the *suruhånu/a* stated that they would still try to identify someone in their family and if they could not, or if no one was willing, then they would train someone who was willing to be trained provided they had a good heart and good intentions in order to heal others. Other themes that

emerged were: challenges of being a *suruhånu/a*, the different ways of knowing/epistemology, and the different types of spirituality. These will now be discussed in some depth.

Challenges of being a *Suruhånu/a:*

While *Suruhånu/a* on Guam valued the traditional healing practices and had a strong commitment to pass on the practice, they however faced many challenges. The first challenge was accepting the "call" or "position" of being a traditional healer. Some were able to accept this "calling" more easily than others. The process of becoming a traditional healer involves having it being passed on from one family member to another. It was not simply just accepting the "calling" but having a true desire and commitment to want to be a "healer". The individual would first have to learn the skills and knowledge of the *suruhånu* and be able to practice on their own. However, it was not just agreeing to be a "helper" or "apprentice" that was challenging, it was agreeing to be a "helper", whenever help was needed and not when or if it was convenient for the healer. Different from a western medical clinic, *suruhånu* (age 61) shares that a *suruhånu* had to be available all the time. He points out that people get sick at all hours and one has to be willing to help. He further shares the following:

> People are always coming to me or calling me. I can't say "no". They know that my grandfather was a healer and my father was a healer, so now it's me. It was harder before because I was working. So, I'd see people early in the morning or after work and of course on the weekends. Now, being retired, it's easier because I have more time.

A more detailed example of the willingness to help heal at all hours is that of *suruhåna* (age 66) noted below.

Suruhåna (age 66) shared that she grew up with her mother being a *suruhåna* and was exposed to cultural healing practices her entire life. As her mother got older, she encouraged her and her sister to take on the role of being a *suruhåna*. However, *suruhåna* (age 66) shared the following:

> Well, actually I didn't want to do it [become suruhåna] but my mom kinda forced me. She's 93 years old and she wanted me to take it on because she sees that it is really helping the kids, especially babies. It is very important work. My mom shared that babies cannot express their pain and this medicine is good for them, to heal them. So at age 50, I decided that I would start making medicine. At that time, my mom moved in with me and she showed me how to do it and guided me. Although I started observing her as a young child, I did not start doing it on my own until age 50 and have been practising for the last 16 years. She [mother] continues to try and encourage my sister as well but my

> sister has decided not to practise because she does not like seeing sick people, nor can she stomach when people throw up (Suruhåna, age 66).

This particular *suruhåna* implies that she did not have a choice. However, she responds this way because to be a traditional healer and take on this responsibility is not something to take lightly. This *suruhåna* is expressing her humility of being the "chosen one" and questioning why she is the chosen one. It can be deduced from her responses that she is being modest or humble, which reflects the *CHamoru* value of *mamåhlao*. Mamåhlao plays an important part in the preserving of traditional practices. The opposite of humility is being boastful, and in the *CHamoru* culture, one should never be boastful. This value is called *banidosu* and is looked down upon. In putting this *suruhåna's* response in a cultural context, she is not saying that she was truly forced to take on the family responsibility, her response is congruent with the traditional *CHamoru* value of *mamåhlao,* in questioning her own suitability to be chosen.

As accepting the "call" or "calling" to take on the family responsibility of being a traditional healer was a challenge, the value conflict of the *CHamoru* value of being *mamåhlao* (humble) and being *bandisou* (male)/*banidosu* (female) or boastful, was another challenge that was observed from the data. The *suruhåna/u* had a strong desire and commitment to pass on the tradition to an identified family member. They were truly committed to helping people as can be seen in some of the examples below:

> It's a one of a kind job; it's a good thing to be able to help people. With suruhåna and suruhånu you have to love, you have to be honest and caring. You cannot be a suruhåna if you don't have these things [values] (Suruhånu, 56).

> "I am doing this to help the children" (Suruhåna, 67).

> "I like to help people. CHamoru or stateside [people who are from the mainland US], they come and I help them" (Suruhåna, 93).

Although these *suruhånu/a* had a strong commitment and desire to help others, ten out of the eleven participants, shared that they could not self-promote because they considered it boastful (*banidosu*) and would be frowned upon in the *CHamoru* culture. For example, *suruhåna* (age 67) indicates, "You cannot announce on the radio or anywhere that you have or can make medicine". Also*, suruhånu*, age 56, shares "I do not go out and present myself. I cannot advertise that I am a suruhånu. That is one of our rules. If someone has an ailment or an issue, they have to come out and seek you."

Although these *suruhånu/a* have a desire and commitment to help others, there is a value conflict of self-promoting/boastful (*banidosu*) that hinders the passing on of these practices. For

example, S*uruhånu* 67, noted they want others to learn about the practice, however, they cannot go out and tell others about it. They want to help people, however, they cannot advertise about their services. This value conflict challenges how practices are being preserved and perpetuated especially in modern day Guam and the rest of the Mariana Islands.

Different types of Spirituality

The data analyzed showed spirituality as it related to God or a higher power; spirituality as it related to spirits of the ancestors (*tåotaomo'na*), and spirituality as it related to the interconnectedness of living objects and non-living objects; which implies that non-living objects also have a spirit, i.e. the land and the sea (Hattori, 2004). This interconnectedness is called *inafa'måolek* in the *CHamoru* language.

Suruhånu (age 61) shares how he acquired his healing power, granted from a higher power. He shares the following example:

> I have no choice because the people are always coming to me and they say please help me. And I tell myself that God gave me this power and so I have to help. God says ask and it shall be opened, ask and it shall be given. So I have to help because it was God's gift to me to help.

The second type of spirituality is described by the respondents as it relates to the ancestors or *tåotaomo'na*. An examples comes from *suruhånu* (age 53):

> If the patient shares that they got sick from the beach, then I will recommend another suruhånu or suruhåna because for beach-like sickness you have to be a strong suruhånu. The *tåotaomo'na* watch over the beach/ocean and are said to be the most powerful. If I am not able to help you depending on the kind of illness you have, I will recommend that you should see another suruhånu/a who is much 'stronger' than me.

This same *suruhånu* makes reference to the t*åotaomo'na* when discussing herbal plants. "If you want to grow a type of herbal plant in your backyard, you first need to ask permission to those that own the land". He was referring to asking the *tåotaomo'na* spirits.

Although the *suruhånu/a* discussed three different types of spirituality, it is not uncommon to see that these three types were intertwined. A *suruhåna* can believe in God (first type of spirituality), and also believe in ancestors or the *aniti* (second type of spirituality), and the *CHamoru* value of *inafa'måolek or* interconnectedness *(third type of spirituality)*. It is very common for someone to believe and practise all three. It is in this cosmological frame, belief and value system that the practices of the *suruhånu* is conducted. For example, when speaking about the types of ailments that the *suruhånu/a* could help with, they discussed both physical and

spiritual ailments and three types of abilities. These abilities included someone who could prescribe and prepare the herbal medicine, someone who could massage, and someone who could work with the *tåotaomo'na* spirits. A *suruhånu* who has all three of the abilities shares the following:

> You know Tan Anghela, the master *suruhåna* who died last year. Every time someone goes to see her and the issue is related to *tåotaomo'na*, she tells him or her to come to me. I am already known for healing sickness related to the *tåotaomo'na*. Although I can make medicine and massage, I am probably the most known for healing *tåotaomo'na* sickness.

Different Ways of knowing or Epistemology

Different ways of knowing (epistemology) were observed in the *suruhånu* practice. These included observing, listening, being silent, asking questions, and knowing the environment. A huge part of the knowing was hands on and oral. *Suruhånu* (age 61) talks about going into the jungle with his grandfather and observing which plants his grandfather was picking and then he would be the one to carry the herbs in a basket. After several years of doing this, he was sent out to the jungle on his own to pick the herbs. As he had fairly good written skills, he proceeded to write down recipes and pass them on to his children and anyone else who was interested. Another *suruhåna* (age 66) shares that when her mother "knew" she was ready, she asked her to sleep in the same bed next to her over the course of several days. Each night, her mother would whisper messages of "how to" practise healing to her. She did not write the knowledge and skills down, and instead committed them to memory. The different ways of knowing did not involve a formal process, as opposed to Western, conventional pedagogies. It was very informal with a lot of silence and observation, reflection, then a time to ask questions and practice. Practice occurred over the course of months, years and even one's lifetime. There were no formal written tests; instead there are tests of practicality and an innate process of using instincts to determine whom the *suruhåna/u* would train, and who was ready to be an "apprentice" to the medicine man or woman.

The experience of traditional healers on Guam is highly valued as they continue to be sought after by others for their healing ability. The *CHamoru* traditional healing practices are still being practised, preserved, and perpetuated; however, there are significant challenges that exist for the *suruhånu/a*. The understanding of *CHamoru* values is significant in understanding the challenges, actions and responses of a *suruhånu/a* and should not be seen as negative but should provide a framework for better understanding.

Suruhånu/a on Guam are still practising traditional healing methods with love and respect. They deeply value the work they do as "helpers" of sick children and adults, recognizing their abilities and limitations, despite the difficulties presented by the impact of modernization

and colonization. Further, their services are greatly valued by the people they serve. Despite the hardship that the *suruhånu/a* have had to face due to impacts of modernization, colonization, and related economic issues, the *suruhånu/a* have continued to practise and have managed to sustain their healing knowledge and skills.

The *suruhånu/a* continue to practise due to their personal belief system, culture, and spiritual/religious beliefs. The values that are heavily embedded and are very much aligned with traditional *CHamoru* values of: *geftao* (charitable, giving, helping), *Respetu* (to give respect, to give a courtesy, to adore, to regard with praise), *Mamåhlao* (to have shame), and I*nafa'måolek* (interconnectedness between land, sea, and sky). The *CHamoru* value that was mentioned but was not desirable was the idea of being *banidosu* or *banidosa* (to be self-promoting, proud, arrogant, or showing off).

Methodological Limitations

This study has a number of methodological limitations. The first limitation is that the sample size was small with 11 participants. However the goal of phenomenological research being a qualitative approach is not to generalize results, but to obtain a deeper understanding of the experiences of the *suruhåna/u* living on Guam. Nonetheless, purposive sampling was necessary in order to gain the participants needed to answer the study's research questions.

The second limitation of the study was that the only source of data collection was through in-depth interviews. Other methods of data collection could have been used, however, the nature of the research questions suggested that the most effective way to investigate the lived experiences of the *suruhånu/a* was to use in-depth interviews. Finally, the last limitation was the possibility of researcher bias. In order to reduce and eliminate this bias, the researcher used the bracketing technique and member checking (Neuman, 2006). The bracketing helped the researcher to identify assumptions and the member-check was used to ensure that transcripts were reviewed by each participant.

Implications for Social Work Practice and Policy Development

The findings of this study have advanced the knowledge base of the cultural healing practices on Guam as it relates to the *suruhånu/a*. These findings have a number of implications for the preservation and perpetuation of *CHamoru* healing practices on Guam. First, the *suruhånu/a* discussed how they could be supported on an individual, community, and government level that would not conflict with traditional *CHamoru* values. Some policies could be developed to support *suruhånu/a* in gathering medicinal herbs and in starting an apprenticeship program. Another significant finding is that the practice of the *suruhånu/a* is heavily influenced by their personal beliefs, spiritual/religious beliefs, and influences of family and friends. Policies need to be adopted to support the culturally competent practices of the

CHamoru people like that of *suruhånu/a*. Such culturally relevant health care practices may be a link to reducing health care disparities among the people.

In 2009, Bill No. 94 (COR) was passed to designate lands for the cultivation of traditional herbal medicinal plants and the establishment of the '*Hatdin Amot Chamorro*' on Guam. This Bill allows for the availability of two tracts of land of approximately four thousand square meters each. One tract of land would be made available in the northern part of the island of Guam and one in the southern part of the island. To date, one person has utilized these lands in the planting, preservation and propagation of traditional *CHamoru* medicinal plants.

Other recent efforts include the *Konfrensian Amot* (Medicine Conference). Since 2008, the Haya Foundation has sponsored a conference on the use of herbal medicine. In the conference of September 2012, seventeen resolutions were adopted; one of which was to establish an apprentice program in conjunction with *suruhana* from our neighboring Mariana Islands of Saipan, Rota, and Tinian, where traditional healing is practised as well and perhaps more diligently than in Guam.

Research and Curriculum Implications

This study represents the beginning of a bigger and more in-depth exploration of how *suruhånu/a* describe the use of traditional healing practices. The study's findings help to deepen the understanding of *CHamoru* traditional healing practices, as well as provide how the practices continue to be preserved despite the impacts of change. The first area of future research would be to use the qualitative results to frame an inquiry that quantitatively measures perceptions of a wider population of those who use traditional *CHamoru* medicine instead of using only what was reported by the *suruhånu/a*. This would help identify from a bigger population sample, people seeking services of a *suruhånu/a* and if they find the services beneficial.

A second area of future research would be to explore the similarities and differences in the practices of a *suruhånu/a* in Saipan, Rota, and Tinian. This would be to specifically identify how *the CHamoru suruhånu/a* on these islands are preserving and perpetuating these traditional healing practices. The results may have implications for training and "apprenticeship" programs on traditional medicine among the *CHamoru* people. The school curriculum could also begin to have elements of indigenous CHamoru knowledge and values included in it. This could either be a standalone subject or integrated as elements of existing subjects. Children spend more and more time in schools away from their formative socialization sites - their homes and villages in Micronesia. What becomes necessary then is that the school begins to include aspects of the children's indigenous heritages and or home cultures so that they excel in school while being sure of their own selves and identities as Micronesian, CHamoru or Pacific Islander (Heini, 2002, 2005; Thaman, 1993, 1999, 2003, 2009; Nabobo-Baba, 2006; Pedrus, 2005). It may help to bridge the gap between school and home cultures of Pacific children. Discussing the divide or gap between Micronesian cultures and schooling Pedrus noted:

> It is evident that there is a gap between Micronesian cultural heritage and modern educational concepts taught in the classroom. The gap is that there is no blending of the Micronesian cultural heritage and the modern educational concepts. In other words, the bridge between academic abstractions and lived socio realities does not exist. In order to fill the gap, the blending of Micronesian cultural heritage and modern educational concepts must take place, or the bridge between academic abstractions and lived socio realities must be built. The blending and building of Micronesian cultural heritage and modern educational concepts will allow students to adapt to the constraints of today's modern academic world, and be encouraged to maintain their identities. Furthermore, the blending will allow educators to become culturally responsive and academically effective in their teaching. (2005: i)

In concluding, this study examined the lived experiences of the *suruhånu/a* on Guam and how they are preserving and perpetuating traditional *CHamoru* healing practices. Having someone in the family to pass the practice to would present the ideal situation. However, if no one in the family would like to take on the practice, the *suruhånu/a* were willing to pass it down to a non-family member who was genuine and kind via a type of apprenticeship program. In addition, the availability of the medicinal plants was also another issue in having the practice sustained and continued. Crucial for helping the *suruhånu/a* practice continue, would be to develop local, community, and governmental policies that would support the preservation and perpetuation of the traditional *CHamoru* healing practices. Despite colonization, militarization, and modernization, the *suruhånu* and *suruhåna* continue to survive in modern Guam which speaks to the resilience of such indigenous practices as well as the values and epistemologies they entail.

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Decolonization and the University of Guam

Michael Lujan Bevacqua

Abstract

The University as a premier institution of learning in Guam and the Micronesian Region is well placed to lead efforts at decolonization of the territory. The paper argues that decolonization is not a common topic of discussion nor a well understood idea, more often misunderstood and ignored than talked about honestly and openly. The University of Guam is well placed to revitalize this discussion and discourse as well as foster a regional effort at decolonization. In search for truth, a university's main calling, the UOG can allocate resources, support programs in Chamoru studies, be at the forefront of discussions and fora on political status change and infuse a strategic direction for regional decolonization.

Keywords: *decolonization, Guam, university*

HACHA – Of Typhoons and Decolonization

Decolonization is a topic that is not often discussed in Guam today. Although the island is listed as one of the final 16 colonies that are officially recognized by the United Nations as still requiring a formal process of decolonization, and it has been a territory of the United States for 115 years now, decolonization is still not something we seem to hear much about on the island (United Nations-Secretary General, 2013).

The reason is that decolonization is something that the community on Guam tends to understand in a very narrow way (Bevacqua, 2007). Decolonization is something for activists, radicals, malcontents to be concerned with, and not something the 'polite' majority should take seriously. This is however, a shortsighted and unproductive approach to both how we can define decolonization and how we understand Guam, its history and potential future.

Guam is located in what many call a "typhoon alley." For thousands of years typhoons have passed through this region and caused damage. These storms are so common that they have become integrated into local knowledge. As a result, long-time residents of Guam have many typhoon stories. They have narratives from which they draw hardy identities based on their ability to survive typhoons and rebuild afterwards. Due to typhoons, the island has changed in so many ways, even affecting what type of houses people commonly live in. As typhoons are such an important part of how Guam has developed and been destroyed over the years, the community has responded appropriately and woven it into the conscious fabric of island life.

Guam's continuing colonial status is something that is just as integral in terms of defining Guam, but it is not accorded a similar essential status. It is treated as something errant, attached to the maladjusted desires and worldviews of activists (Underwood, 1991). This approach does Guam no favors however, as Guam scholar and current University of Guam (UOG) President Robert Underwood has often noted, "To talk about Guam and not talk about colonization is like talking about a hospital without talking about illnesses." Colonization, not just in its historical sense, but as a continuing process that binds together the non-self-governing territory of Guam to its administering power the United States, affects the island in both visible and invisible ways. Everything from the economy, educational system, legal system, imagined identities, language politics, and regional/international relations, are all subject to Guam being something that according to US law is "owned" by the United States (Bradley, 2000).

The mission of the University of Guam (UOG) is "Ina, Diskubre yan Setbe" or "To Enlighten, to Discover and to Serve". Since 2012, UOG, a public institution of higher learning, has sought to redefine itself in relation to this mission and to the communities that it serves. This process is ongoing as this article is being written, but is known as "Ginen Maolek Asta Ma'gas" or "From being the 'good' University of Guam, to becoming a 'great' University of Guam".

As decolonization is so significant to how this island exists today, it is vitally important that the UOG consider it as one of its commitments to engage at the level of Guam's continuing colonization and its prospects for decolonization. The fact that this issue is not given more prominence only enhances the need for UOG, as a place where "truths" are not merely reported but also interrogated, to take up the issue as part of its service to the community. Yet as UOG President Underwood has also cautioned:

> the role of education is not to solve all the problems of all people, nor all the problems of this island. Education is meant to provide those being educated the ability to face problems from a position of greater strength, whether it be with a wider set of skills, a larger base of knowledge, or the ability to conduct research and discern truth in their own way (Pers. Comm. April 16, 2005).

The gap between the impact of colonization on Guam and the lack of prominence it receives in terms of public discourse leaves the island in a position of weakness in terms of its ability to negotiate its reality. The role that Guam's continuing colonization plays in shaping our daily experiences and the limits of those experiences needs to be articulated in new and more objective ways.

The purpose of this article is to revitalize the discussion, often submerged in everyday rhetoric of development and progress, of how the UOG can engage productively in projects of decolonization that will benefit both the community and the university. Universities are often the best spaces with which to provide such "agency" (Altbach and Kelly, 1978).

Before addressing this, we need to provide some basic definitions and also survey the ideological landscape that we are dealing with and immersed in.

HUGUA – Defining Decolonization

When defining a concept such as decolonization, we run the risk of defining it too broadly or too narrowly. For example, if we are able to say that everything is decolonization, then we have also ultimately implied that nothing is really decolonization. If we define it too broadly, then we may end up creating a meaningless concept or framework.

At the same time however, there can be power to giving the concept a bit more flexibility. If we do not define decolonization in a limited and singular way and instead define it more broadly, we give the opportunity for more people to see themselves as participating in it. If we see decolonization as a more diverse and multifaceted idea, then it can become an umbrella concept around which we can see individuals articulating their projects within. Furthermore it can be a concept that can connect individual projects together, linking them and creating solidarity, as if they are all nurtured by a similar political force (Laclau, 1996).

Part of the reason so many on Guam reject any discussion to the viability of decolonization is because of the narrow and negative conceptions that some associate with it. For some, decolonization is equated with time traveling. It is also equated with attempts to rid the island of everything related to the colonizer. If you say Guam needs to be decolonized, people will interpret your remarks as meaning that we all need to go back to wearing grass skirts, or that everything connected to the United States is evil and needs to go (Bevacqua, 2007). The tendencies to define decolonization in such particular ways are interpassive; a psychoanalytical term used to describe the strategies that people sometimes use to prevent something from taking place while appearing to do the complete opposite (Zizek, 2000). They are interpassive because they do not take seriously the island's colonial history or present and as a result assume that decolonization could only be ridiculous and silly, an impossible idea. In my work, I define decolonization in many ways, but a common thread throughout all of them is the idea that decolonization is never a zero sum intervention. There is never any preplanned map for how it will evolve. It is always a negotiation (Bevacqua, ND).

The definition that I would like to invoke today is that decolonization starts with a conversation over what to do with colonial legacies. Following that reflection, it is the tackling of questions such as: *How do we mitigate adverse colonial legacies? How can we redirect things or reverse them? How do we analyze things that have become sacred and normalized over time without question, but could be considered detrimental and should be changed?*

Decolonization as a violent uprooting or banishing of things is usually cited as an interpassive strategy to try and make people reject decolonization outright. In truth, decolonization could result in such changes or transformation taking place, but what is important is the stark analysis of how colonialism continues to affect things. What is needed is a clear-eyed

appraisal of what should stay or what should go. It needs to take place at multiple levels and engage multiple players. This may sound commonsensical, but in a colonial context, it is much more difficult than one might think.

You can argue that colonialism brings many things into the colonies. People become trapped in feeling that it brought things that are necessary for the present to exist and so they cannot "be against" it. They cannot critique it, since it means revealing the ways that are objectively negative or immoral but nonetheless have created what you know today (Benjamin, 1969). Those who accept or praise colonial interventions point to the numerous technological advances or cultural exchanges that take place because of it, and argue they might have never happened or would have happened at a much slower pace without colonization (Cesaire, 2010).

All of these debates miss the fact that the central import in a colonial situation is dependency. Presently, people privilege the economic aspects of colonization in their analysis. One of the reasons many laymen feel that Guam will remain a territory is because the US put lots of money into it. In reality, like other US bases, Guam does not receive much in return (Murphy, 1999). There is always a necessary ideological component to colonization which can be present and embedded even if the colonizer has long relinquished their control over colonial lands (Bevacqua, 2007).

For a country to dominate another power, it requires a narrative that assures the dominant's supremacy and the necessity for their violence. It excuses one from the inhuman ways that one acts, and the systems of domination that are created to prop oneself up. As a result of this, a cycle of dependency is created in which the colonized must rely upon the colonizer's benevolence for almost anything positive. Progress, prosperity, order, education, enlightenment - in order to obtain these things the colonized must remain colonized, must remain subordinate to the colonizer and continue to accept their supremacy (Said, 1994).

In his seminal work, *The Wretched of the Earth,* Frantz Fanon (1965) writes extensively about the effect this dependency has on the colonized. It makes everything and everyday objects, the simplest of things, concur with dependency. They hum with the light of the colonizer's grace. One cannot see the objects without that aura and as a result it becomes difficult imagining that those things could exist without the presence of the colonizer. The idea is that the colonizer must be there, lording over the colonizer in order for the objects to function. Of course these objects exist for the most part independent of the colonizer, but the dependency makes one feel like they could not possibly work properly if they weren't colonized.

This is a dynamic I have illustrated in my work over the years, most prominently in my Master's thesis in Ethnic Studies, which studied the relationship that contemporary Chamorros have with the concept of decolonization. Over the course of dozens of interviews Chamorros argued exactly what Fanon claimed. They felt that without the United States in charge, things they deemed essential to life would be simply impossible. They argued that everything from the

internet, to indoor plumbing, to education, to economy, order, and even happiness, were not possible unless Guam remained a colony.

This type of rationalization shouldn't make any sense but in a colonial context they do. Things such as happiness or technology such as indoor plumbing can exist even if Guam was not a colony of the United States, but that colonial dependency makes it seem as if they couldn't (Bevacqua, 2007).

What Fanon argues is that decolonization must be about taking away this aura and freeing the colonized from its enchantment. He did not mean getting rid of all the things that came with the colonizer, but just this so-called "debilitating aura." If you do not do away with it, those objects will still emanate a dependency, still make you nostalgic and feel desperate for the return of the colonizer even if you do decolonize politically (Couthard, 2007).

Decolonization, simply put, is the creation of the possibility of objectivity. It is a conversation that is stark and honest about colonial legacies, whether they are beneficial or damaging to the community. Through this analysis the colonized no longer feels the need to be loyal or subordinate to the colonizer in order to have access to theses concepts or these objects. In other words, to decolonize in this context means to have the ability to determine if something is beneficial not because the colonizer said it is, or because it is what the colonizer said you must use, but instead to use their own critical abilities to see the world around them and the objects before them in terms of what it offers them. The inability to perform this simple critical analysis can be very detrimental, since the remnants of those ideologies of dependency can make the colonized feel like they are trapped within whatever self-serving frameworks the colonizer forced upon them.

TULU – Colonial Roots

The UOG was created as a colonial institution. It may seem offensive or strange to say this, but we can define it as such through its relationship to the local community. For centuries education on Guam has seen a barring of the local (see for example Smith, 1999). It has been an exercise of denying any viability to local knowledge and the local community in an attempt, which is standard in all colonial contexts, to elevate whatever knowledge the colonizer has to offer. The Spanish and the colonial American educational systems both took this task on by advocating for the superiority of outside knowledge and the implicit or explicit denigration of anything deemed to be local. This does not mean that education has not benefitted Chamorros, but more so that education did not legitimize their experience or that which was familiar to them, but existed to break them away from it and rudely replace it with something else (Underwood, 1987).

The University of Guam was started with a similar initial intent in denying a general legitimacy to local knowledge. It has thankfully evolved over the years. While first it was meant to be a gateway to informing the people here of the real world, namely everything elsewhere; over the years it has changed in order to validate and promote things that are more local and

regional. When UOG first started it would have been unimaginable for it to regularly offer classes in the Chamorro language, Chamorro culture or even Guam History. Today, people look to the University as one of the key places whereby vernacular language teaching, preservation and revitalization should and does take place.

This is part of the beauty of decolonization. It is not a fixed game. It is not something where everything is mapped out ahead of time. Something that began as colonial and with certain intent, need not remain so. It can be re-imagined; it can be reformed and used for new purposes. I would like to discuss three possible ways that we can think of decolonization at the UOG. I have offered some very broad ideas thus far in an attempt to not limit the way we might see the possibilities for decolonization, but rather stimulate a diversity of responses. In the rest of this paper I will continue in this regard. Three basic possibilities that I see for decolonization at UOG are as follows: political status change, Chamorro Studies, and a form of Decolonized Regionalism.

FATFAT – The Political Status Question

As already mentioned, the political status of Guam and its existence as a colony, affects almost every aspect of life on the island. This is something that many people do not perceive in their daily lives, but experience nonetheless. As something that is so significant and far reaching, something that affects the community so deeply, it begets UOG to take up political status change as an important topic of study.

The University of Guam (UOG) is looked to as a place of education, a place of enlightenment and knowledge validation. The research conducted at UOG, the professors that teach there, the projects that it takes on, are interpreted as being more legitimate and more credible because they come from Micronesia's largest institution of higher learning.

While self-determination is a topic of general public discourse, it is not something that is well understood. Amongst both Chamorros and non-Chamorros, the topic of decolonization is often interpreted in fearful ways, as something that is racist. One troublesome issue is the way that Guam's decolonization discourses bring into conversation international laws with national interests. Misconceptions and misinformation abounds when people assume the superiority of one over the other, arguing whether US law (the Constitution), or international laws (UN mandates) should prevail in terms of defining decolonization. The Government of Guam, since the First Constitutional Convention, has had a responsibility to educate the public on this process so that fears and concerns can be alleviated. It is their role to provide objective information for both Chamorros and non-Chamorros about how the process by which the island will move from its current colonial status to either become integrated into the United States, become a freely associated state or become an independent country (Gayle, 1974).

Over the past decade, the Government of Guam has done little in this regard. Under Guam's previous Governor Felix Camacho, the issue of political status change was not taken up

seriously and remained stagnant for eight years (Tolentino, 2009). Guam's current Governor Eddie Calvo has shown some interest in taking up the rhetoric of decolonization, but there has been little substance to this yet, save for a handful of meetings (Cagurangan, 2013). For the time being, it does not appear that much leadership will come from the seat of Guam's government on this matter.

The University of Guam can fill the void left by the Government of Guam. This does not mean that the University should take an active role of advocating one political status option over another, but instead the University should utilize its expertise in order to educate and raise the level of basic understanding about decolonization. As UOG offers experts in numerous fields of study and human activity that are affected by Guam's political status, it would be the ideal place for providing an inter-disciplinary assessment and study of colonization and decolonization.

Should UOG develop some sort of institute, program or research unit related to self-determination in a broad sense, it could be a means for focusing the varied talents and skills of its faculty in a way that helps enlighten the community of this pressing issue. Political status change on Guam will require extended periods of study as well as the development of educational campaigns in order to prepare the populace. There is funding both locally and nationally to support this and UOG could benefit from the current decolonization infused scholarship vacuum and seize this opportunity.

LIMA – Inestudian Chamorro

As an educational system initially created to bar the value from the native or the local, a standard and necessary intervention is to not only allow value to be articulated with the local or native population, but also to elevate and promote it as well. For centuries people on Guam operated under colonial logic in terms of what Guam and Chamorros might offer the world. As a small, faraway island, it was deemed to have little to offer. Chamorros themselves, as people, heavily scarred by colonialism and lacking any cultural purity or inherent modernity couldn't possibly offer much either (Underwood, 1985). As a result, this place and its people were seen to offer nothing in terms of knowledge and education.

Things have changed significantly since the days when UOG was first founded. When we look at the world of academia today, and what the University of Guam has to offer, we can see clearly that the old colonial logic isn't as powerful as it once was. As an institute of higher education, there are many aspects of UOG that are similar to other colleges and universities elsewhere. Due to many limitations, it may be very difficult for UOG to excel in some regards. For example, it is unlikely that UOG will one day become the premiere institution for English or Psychology or Art or many other programs it currently has. This is not a plea to withdraw support from those programs, but simply a truth that needs to be recognized so that UOG can better assess its advantages in terms of defining or representing itself, and carving out its special niche in the world of academia.

A clear-eyed analysis of what UOG has to offer the world that few other universities can is a very important part of reimagining the university and potentially decolonizing it. What is it that UOG can do that no other University in the region, in the US, in Asia and in the world can do? At the top of that list is "Chamorro Studies". UOG with its recently created program in Chamorro Studies can easily be the premiere institution for all things related to the study of Chamorros, their history, language and culture.

For linguists, historians, anthropologists, sociologists, political scientists and other academics, both Guam and Chamorros have intriguing and complex histories. Guam is a site of historical and contemporary colonization, a site of intense historical and contemporary militarization, a site of historical cultural eradication and contemporary revitalization and finally a site of historical language endurance and resistance to colonial pressures. It is also a contemporary site for swift and merciless language loss. Outreach related to these issues and studies of these issues could all be potentially situated or coordinated through the University of Guam. In terms of funding related to these issues, UOG would be the natural choice for grants and other programs that focus on the issues described above.

In taking up the task of Chamorro Studies, the University of Guam also relates to its relationship to the community around it. Transforming the University in order to reflect more of the region, and the immediate island peoples that surrounds it, means engaging more concretely with the Chamorro community. This means shifting the meaning of UOG from a place where Chamorros are educated to a site for the legitimization and the study of their knowledge, history and culture (Smith, 1999). UOG is already seen as a location for the learning of the Chamorro language and the learning of Guam History. We need only build upon this credibility and assert that UOG be a place where Chamorro Studies can be promoted. This can help lead to feelings of ownership over UOG that will, in the long run, help the community feel a greater sense of ownership and affinity.

GUNUM – Seeing with Decolonized Eyes

Colonies are always forced into seeing themselves as minor versions of the colonizer and what it is supposed to represent. This mimesis is always a failed project due to the fact that while the colonizer may advocate that their way is the best way, colonization is not a transparent, fair and open process, and isn't intended to help the colonized surpass or equal their colonizer (Fanon, 1991).

As a result of this, the future is never open or free. Colonies always feel trapped, compelled to follow in the shadow and cherish the example that their colonizer represents. Because of this, colonies often develop themselves in ways that are not consistent with their resources or their realities (Bevacqua, 2011).

As part of his presentation during the 2012 "Great University of Guam Conversations", UOG President, Dr. Robert Underwood showed a picture to the UOG faculty that he lamented

might never happen again. The image featured Underwood with several current and former Micronesian leaders, all of whom had attended the University of Guam. UOG was once the elite educational hub for Micronesia, but that is changing. As China is investing more and more in the Micronesian Islands, it is likely that the future leaders of Micronesia will be educated in China instead of Guam. This was a sobering thought, since in a colonial context, we might assume that because UOG is representative of U.S. education in Micronesia, and Guam is the closest thing to being American in the Western Pacific, that everyone would simply gravitate there.

This is part of the contradiction of colonies. The colonized may come to feel an extra value because of their relationship to the colonizer. That extra value can come in many forms, but it generally is felt as a layer of prosperity, stability or identity that is tied to being under the colonizer's wing. If the economy is successful in the colony, if the colony is being visited by many tourists, these positives are felt through that connection, and it is the colonizer's presence that makes the colony successful or desirable. The risk in this dynamic is in the way the colonized may see their land and their existence in terms of it becoming intimately linked to the colonizer's gaze. In this colonial mindset, the colonized looks to their land and to what they have to offer, through the ideological lenses of the colonizer. As a result, the colonized may feel compelled to develop or advance based on how the colonizer sees in them or what they are worth, rather than what is truly around them (Fanon, 1965).

Guam sits at the center of Asia and the Pacific. It has long been thought of in strictly colonial terms as a gateway to the United States for those in Asia. In truth this is only part of its existence. It is also a gateway for the United States to Asia; a transit point for the Pacific and Oceania. To say that Guam has long been a crossroads is an understatement.

Despite all these connections and despite this international and transnational existence to and of the island, Guam tends to see itself first and foremost through American lenses. It looks to the United States first, and then to the world around it second. Its relationship to the other islanders in Micronesia and its relationship to the Asian nations are all mitigated by the colonial imaginings of the island.

Decolonization need not only be an introspective intervention, but it can also be a re-imagining of the relationships that Guam has with those around it. Because of both its political status and its location in the world, it is not in Guam's interest to only see things the American way, and to only plan or imagine itself as such. This is always the answer in the short term. This is because the connections to the United States already exist and things such as funding and media already flow towards Guam. Other connections may appear to be more delicate and less secure, but in the long run they could be more beneficial.

Guam should not think of itself solely as "America in Asia" or "Where America's Day Begins!" In colonial terms, people on Guam invoke these slogans in order to overcome the political and geographical gap between the U.S. and Guam. They try to assert that Guam is truly a part of the United States. My issue with these slogans is not their veracity, but rather that they

sell Guam short. Guam can be so much more than just a fragment of the United States in the middle of an ocean. That U.S. connection can be a foundation for the island, but it should not dominate its existence, nor should the island limit itself to this.

This worldview is not possible in a colonial context. The dependency that is a part of every colonial relationship will make this sort of destiny for the island feel impossible. The safe status quo in a colonial situation is to take what you are fortunate enough to receive and seek nothing more. It is a kind of benevolent paternalism that doesn't extend the colonized mind to see further opportunities and beneficial relationships elsewhere. This is why decolonization in the way that I have discussed is not so much about specific plans or actions. It is instead about the creating of the ability to see the world in a way that would benefit you and your island first. It is about clearing your eyes and your mind so that you can see what sort of possibilities wait around you and for you. Some of them may be connected to the colonizer, some of them elsewhere. But decolonization is meant to give you that simple ability to choose, that simple ability to decide what will be beneficial, and what should not be retained.

As the University of Guam looks to its future seeking a new purpose, it needs this type of vision. UOG can be an institution that helps provide a road map to what this sort of regional emphasis can look like. It can help build the relationships with other educational institutions and with communities across the Asia-Pacific region.

FITI – Finakpo'

This paper was not meant to provide a definitive guide or roadmap to the possibilities for the University of Guam and decolonization. Instead it was meant to shed some light and revitalize a conversation with a very particular type of discourse. The three proposals in this paper are general ways in which you can approach the decolonization of UOG, each a different way that the University can better accomplish its mission and commitment to truth and enlightenment, in terms for the community it serves, Guam.

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Guaha dos na patgon-ña, Si Sumåhi yan Si Akli'e', ya ha fino' Chamoruruyi siha kada diha.

Understanding Indigenous Fijian Notions of Child Development within Global Influences: Some Views From the Literature

Lavinia Tausere-Tiko

Abstract

Indigenous Fijian people's notions of child development have withstood the test of time as the 'currents of change' sweep through the shores of Fiji. These 'currents of change' have infiltrated the intricate fabric of the Indigenous Fijian society thus undermining culture and traditions of child rearing and development. This paper presents some views from the literature of the western and the 'others' notions of child development, with a hope to privilege and empower 'minority' indigenous knowledge such as that of the Indigenous Fijian notions of child development and others of the same ilk within a larger body of knowledge.

Keywords: *Fiji, indigenous, child, development*

Introduction

The island nation of Fiji is located in the southwest Pacific with approximately 330 islands scattered within the vicinity of the Fiji waters. It is considered to be the hub or crossroads of the Pacific Islands. A small nation with just under a million people, having a history of colonialism, there is evidence of conflict between western and Indigenous Fijian ideologies. Western ideologies tend to dominate over Indigenous Fijian traditional ideologies and I ask, should we continue to allow Indigenous Fijian ideologies to be de-merited in their own land? And should we continue to argue the merit of western education versus cultural values and beliefs? To answer these questions, it may be important to look back and reassess or re-examine the journey of so-called western education and perhaps make it more meaningful. During a regional conference by UNESCO that was held in Rarotonga, Cook Islands, an attempt at this, via the theme of 'Education for Cultural Survival' was made. In this conference, participants representing the smaller cultures of the Pacific shared ways in which culture could be understood and given space in the western world of schooling (Teasdale & Teasdale, 1992).

Colonialism and education are two main ways through which European powers try to dominate and subjugate smaller cultures of the world (Altback & Kelly, 1978). In Fiji for example, the indigenous people were seen as backward, uneducated, uncivilized and ignorant (France,

1969). While others had more positive views of the Indigenous Fijians (Coulter, 1942), representations of the Indigenous Fijian by colonists were largely in the 'cultural deficit tradition' as Nabobo-Baba (2006) noted. Even schools were divided in what could be called a ranking system. There were schools for the elite group where it had the children of colonizers including children of the higher chiefs in Fiji, while the commoners had schools of their own. Nabobo-Baba (1996) referred to this as education for 'containment' in Fiji, keeping the Indigenous Fijian commoners in a subordinate position. This type of education made certain groups of Indigenous Fijians marginal in their own land. Altbach and Kelly (1978, p. 15) noted this about education within colonialism:

> It represented a basic denial of the colonizer's past and withheld from them the tools to regain the future…The schools omitted the child's past, as in history instruction…and at the same time denied him skills for anything other than what he had traditionally done - farming and engaging in craft. With this education, one might become a secretary or interpreter; one could not become a doctor or a scientist or develop indigenous cultures on their own terms.

Fiji had a history of education where the Indigenous Fijian language was denied in schools. English was the main spoken language, until recently in the early 70's when vernacular languages were being introduced and made compulsory at the lower levels (from Years 1, 2 and 3). Today Fiji's new Constitution (31. (3), p. 24) prescribes conversational and contemporary Indigenous Fijian and Fiji Hindi languages as compulsory subjects to be taught in all primary schools. Conversational and contemporary languages as stated in the Fiji constitution, can be said to be an addition to the demise of culture for the Indigenous Fijians. It is another form of cultural imperialism, as it doesn't articulate the need to learn formal languages as well. In regards to the continued dominance of the colonial language in the formal schooling process Thaman (2003, p. 5-6) noted:

> …formal education in Pacific Island countries to transmit foreign cultural values via foreign languages…higher education is seen to be perpetuating the task, begun in school, of systematically changing and alienating them from cultures of their parents…Schools are one of the most undemocratic of places.

Indigenous knowledge is important in any nation. In Fiji for example, teaching and learning during pre-contact times was concerned with continuity. Here, Indigenous Fijian tribes and societies had teaching done in context. Learning involved listening and careful observation of the elder or skill expert being emulated (Nabobo-Baba, 2006). In the same vein, Baba (1986)

noted that learning of appropriate behavior by the young from elders, members of the clan and people from other related clans, were considered important. Baba (1986, p. 22) asserted further:

> The elders of the tribe or group would relate stories to the young, which would relate their histories, their origins, their value systems and their views of the universe. Learning was pragmatic and its outcomes were easily observable, in terms of food acquisition and other necessary materials for family comfort and the demonstration of appropriate attitude, values and behavior for community survival. There were also formal teaching sessions as well. When this happened, it was conducted by those considered: qualified within the group or clan.

As the waves of change continue to sweep through the shores of the Fiji Islands, colonization as in 'globalization' has birthed new ideas that have continued to go against the cultural norms and ideals of Indigenous Fijians. There is an urgent need for the revival and reformation of culture for the Indigenous Fijians. The most proper place for this revival and reformation is within the schools by decolonizing the school curriculum to include what matters for the Indigenous Fijians. This decolonization would include vernacular language as a teaching strategy. For the English language, instruction/s can be made more explicit, more experiential and with hands on learning with scaffolding, to lessen the zone of proximal development (Vygotsky, 1978). This ensures that learning is relevant and contextual (Rogoff, 2003). In addition, more collaboration and teamwork would be needed, as these are all part and parcel of a child's world in an Indigenous Fijian context.

The small Islands of the Pacific need to take a proactive stance to revive what has been lost as a result of colonial legacy. The Re-thinking Pacific Education Initiative for and by Pacific People (2011) is a good example of this and should continue until there is satisfaction and we can say that our children 'belong' to a family, a culture and a community. 'Being' in early childhood is a time to enjoy and make meaning of the world, and 'becoming' as the child learns to grow in skills and knowledge of the culture to develop into active members of society (see Australian Early Years Learning Framework, 2009).

Another issue pertinent to discuss here is the notion of 'hybridity'. Yazdiha (2010) in his writing on conceptualizing hybridity spoke of deconstructing boundaries and asserts the importance of representations of collective identity which must be analyzed contextually. Yazdiha (2010) further asserted the need and willingness of academic institutions to reform their long held ideologies in the light of a changing world, as well as to consider alternative (non-Western) lenses as an essential practice in deconstructing knowledge, whether it is in curriculum or other areas of schooling. This is hybridity through hearing the 'voice' of others (Yazdiha, 2010).

What is Child Development?

Child development can be generally viewed as how a child grows over time in terms of physical well-being, social and emotional development, cognitive development and other aspects of human growth. Berk (2009) sees it as a developmental journey that all human beings go through. It provides an insight into how an individual is, was and will be in life in their societies. Different societies have varying ways of looking at child development that are reflective of a community's worldviews, cultural and other perspectives and epistemologies.

Contemporary theories like Rogoff (2003) and Jipson, (2001) recognize that the focus of child development and psychology has been reliant on western notions of how children grow and develop. Well-known psychologists and child development theorists like Piaget, Vygotsky, Freud, Bandura, Erickson, and others have contributed to the world of child psychology, however, not much has been said about the so-called 'others', the indigenous, First Nations or the Native peoples' ideas of child development. This paper focuses on these alternative notions of child development with particular emphasis on Indigenous Fijians ideas.

Western Theories and Ideas of Child Development

Notable theorists and child psychologists are interested in studying and theorizing how children grow and develop over time. These theorists according to Charlesworth (1996) tend to concentrate mainly in one area of child development. For example, Piaget focused on the children's development of logical thought, Vygotsky on culture and the importance of adult interaction to the child's learning, Sears and Bandura on social learning, Freud and Erikson on the child's social and personal development; Maslow on the hierarchy of human needs; Roger on the organization of self concept, and Gesell on the development of norms and the practical application of these to teaching and child rearing (Charlesworth, 1996).

Furthermore, Atherton (2011) and Arthur et al., (2008) cite Piaget's (1896-1980) views of children's development in a universal sequence of stages (sensorimotor, pre-operational, concrete and formal) through which all children pass during childhood regardless of contexts. Other works of Piaget can be found in Donaldson (1984), Satterly (1987) and Wood (1998). Piaget's theory has been challenged by others like Vygotsky (1979) who indicated that not all children go through the same sequence of development and to expect them to do so leads to incorrect assumptions of children's intellectual abilities. Vygotsky (1979) also made the argument that Piaget had overlooked the cultural background and social groups of individuals, a very important aspect to take into consideration when viewing child development as asserted by Miller (2011).

Social child development theorist, Vygotsky (1979) stressed that a child's learning and development is influenced by the social world and particularly by the child's culture. For example, a society that stresses the importance of technologies such as computers and literacy, will expect the child to develop the ability to use these tools in developing their thinking (Arthur et al., 2008).

Bretherton, (1992), Bandura (1977), and Bowlby and Ainsworth (1992), all have noted that children develop new skills and information when they observe and learn behaviors from adults, parents and peers. If we apply this line of thinking, it would be assumed that Indigenous Fijians and communities of other first nations would have their own ways of conceptualizing and providing child development. Researchers such as Barnhardt and Kawagley (2005) also suggest that different cultures create different contexts in which children grow and develop. Likewise, Rogoff (2003) suggests that understanding the worldviews of these different contexts, and the impact these have on child development, is essential in our increasingly globalized multi-cultural world.

There are some similarities and differences between traditional western notions of child development and those of Indigenous Fijians. Psychoanalytic child development theories of Freud and Erikson stress the importance of childhood events in shaping lifelong outcomes in children, a position now supported by neurobiological research (for example, Sims, 2008). In effect, this positions childhood as a preparation stage for adulthood. With Indigenous Fijian notions of child development, children are seen as important and they have a place in society, having their own roles and 'rights'. Within the communal whole they belong to, children are seen as little citizens who are part of the community and who have a responsibility towards the welfare of the group's survival (Nabobo-Baba, 2005). This contrasts with the western view of children's rights where children are positioned as independent individuals.

Cecil (2006), reflecting on Bronfenbrenner's (1917-2005) ecological model of child development, provides an understanding of how human development is structurally layered where interaction is not limited to a single setting. It takes into account the total environment within and beyond where children live. This theoretical positioning is useful to note in this discussion as it is closely linked to indigenous or first nations way of raising and developing children to become useful members of society. For Indigenous Fijians, for example, the idea of the 'circle of caring' (Gerlach, 2008) and the proverb of 'it takes a village to raise a child' (Butler, 1998; Marybeth & Robert, 2008) are paramount and meaningful.

Nabobo-Baba (2006) points out the centrality of *vanua* (The tribe in its totality: people, relationships, land, waterways, environment, resources, all living things within, knowledge systems and spirits). The *vanua* entails an interconnectedness between *lotu* (religion) and or spirituality, *veiwekani* (clan relationships) and *itovo/vakarau vakavanua* (acceptable cultural behaviors and values). Together these lay the foundation of people, development, and life, in the context of lived life in the tribe and among related peoples. The *vanua* is important to the Indigenous Fijian people because it is within this frame of life that everyone in the community is obligated to see to the development and the wellbeing of the child.

'Others' or First Nations Indigenous Theories and Ideas of Child Development

Post-colonial theorists such as Mohanty (2001) show that western notions are given power and authority to the detriment of the other ways of understanding and being in the world. One impact of this type of imperialism has been that indigenous or first nations' theories of child development have never been at the forefront of research due to the dominance of the western ideas of child development and its related psychology. This imperialism and the idea that 'one size fits all' (Ball, 2005) may result in observations by the 'other' to note that their wisdoms and notions of child development are not valued and perhaps irrelevant for the modern era especially within formal education and the curriculum (Thaman, 2003). She argues further that this situation has been worsened when many indigenous or first nations' people continue to see their cultural ways as obstacles to, rather than the basis for success at school. To address such cultural deficit theorizing, Thaman (2003) further suggests the need for the Pacific Island people to reclaim the long-term principles of their traditional education systems, which are survival, continuity and sustainability, and to critically re-examine and interrogate elements in the schooling agenda of Pacific Island children. Thaman (2003) posits further that important selected values, knowledge, of indigenous children's background, should be made a part of the school curriculum given that children spend a lot of time in school nowadays.

First Nations – British Columbia

Ball (2005) in early childhood research on the Lil'wat Nation in British Columbia argues for the importance of looking with the eyes of the First Nations people and to keep what is culturally and educationally precious to support child development. She suggests that the First Nations people need to do things their own way so that they can remember, preserve, and pass on their culture to the next generation. Similarly, she points out the importance of indigenous children knowing their culture. Ball (2005) also noted the need to conceptualize the curriculum to help shape cultural identities and competence. There is a need to include 'a both world's' approach to the curriculum with pedagogical models that signify equity between first nations and western ideas. Such ideas can also be seen among scholars in the Pacific such as, Harris (1992) and Nabobo-Baba (2006), Thaman (2003) amongst others.

Likewise Priest et al., (2010) proposes four guiding principles of an Aboriginal tribe (Anangu and Yapa in the remote desert region of central Australia) that *"defines and describes a child's relationship and responsibilities to their environment"* (p. 62). The researchers noted that active listening, respect and collaboration were paramount as well as imparting stories, rules and regulations, and knowledge embedded in the culture. On a similar note, Barnhardt and Kawagley's (2005) research on *Indigenous Knowledge Systems and Alaskan Native Ways of Knowing,* comment that indigenous people *"traditionally acquire their knowledge through direct experiences in the natural world"* (p. 11) which is different from western science that tends to emphasize compartmentalization of knowledge that is often decontextualized and taught in the

detached settings of a classroom or the place we call school.

Maoris of New Zealand

Hemara (2000) noted that during pre-European times, the education of Maori children was shared between the home and the community. From their grandparents and parents, they learned the language and standards of behavior. In the community they developed skills in fishing, hunting, gardening, house building, cooking, mat making, and basketry. Experts taught the more difficult arts like woodcarving and tattooing, while instruction in tribal law was given to the sons of chiefs and priests in a building known as the "whare-wananga".

Like other First Nations peoples, the Maoris of New Zealand were also subjects of colonization and their "struggles against colonial hegemony persisted" (Harrison, 2005, p. 46) throughout New Zealand. This resulted in the establishment of Kura Kaupapa Schools and the Kohanga-Reo. In these institutions, Maori children, those who have some Maori blood ties, and those that chose to, were immersed in learning Maori. This is with the understanding that the Maori will be able to revitalize their culture, with learning starting at an early age and carried right through to the senior years in Kaupapa Maori culture with elders playing a significant role in the process.

Maori pedagogies and traditional child rearing practices were taught and learned through children emulating adults (Hemara, 2000). Skilled Maori elders would conduct informal training and learning for children in the form of one-on-one tutorials; "this way allowed the elders and the learners to confirm family relationships by forging close social and economic dependency" (p. 9). Teaching and learning started even while the child was still in the mother's womb. Hemara (2000) further noted that the Maori grandparents' role was to oversee the upbringing and education of their grandchildren. In pre-contact times, the relationship between curricula and the environment were strong and recognizable; it allowed 'controlled-risk' experimentation and relaxed learning. He noted further that audiences and participants who supported and showed enthusiasm did assessments of the youth's tasks during performances. Hemara (2000) clearly puts it "…tupuna [elders] went to great pains to record their traditions and ways of being. The best way to honor them and their work is to make use of the principles they developed over millennia" (p. 12).

The Natives of Hawaii

Native Hawaiians like Maori are faced with displacement within their homeland by colonizers from North America and to some extent Asia (Brown & Bloom, 2009). The influence of the Christian missionaries coupled with the infiltration of Eurocentric ideas penetrated the native Hawaiians' way of doing and seeing things. They were seen as 'heathen' (Grace & Serna, 2013, p. 310) and converting them to Christianity was a way of educating them to see 'the light'. Prior to colonization, children did not attend any formal school system, but were taught by the elders of

the 'Ohana' or extended family, who were the teachers of young children. They noted further that learning was done through listening, observing and assisting in tasks performed daily both in and outside of the household.

Today, stringent measures are being taken to revive the lost roots and tools of learning for native Hawaiians. This is being done through culture-based educational practices in both Hawaiian focused charter schools and other established community programs (Grace & Serna, 2013). The focus is to strengthen native Hawaiian people's self-concepts through native Hawaiian immersion programs.

Noole of Solomon Islands

While this does not reflect the whole of the Solomon Islands, what is described here is on the Noole people, a cultural group in the Solomon Islands. Lima (2003) described the 'education' of the Noole people in the indigenous context as a lifelong process, beginning in childhood and continuing on to adulthood through social interaction with people and the environment. Lima further noted that children in this cultural group are required to learn worthwhile knowledge and live to keep their culture alive through practising traditional knowledge, skills, values, attitudes and behaviors that are culturally appropriate. Survival skills are taught to children, as this is the main goal of the Noole society.

All activities carried out were aimed at cultural survival and continuity. Female children are expected to be beside their maternal elders and learn female roles such as weaving, cooking, cleaning, and taking care of small children. Likewise males are expected to be beside their paternal elders to learn male oriented tasks like fishing, building, hunting and gardening. However, some skills may be taught to both sexes, such as gardening and pig raising, and even fishing (Lima, 2003).

The Kiribati People of Kiribati

In Kiribati, Teaero (2003) noted the importance of context in an attempt to understand the worldviews of his people. As a child grows up, he/she is taught the knowledge of the tribe one belongs to. This knowledge deals with skills that are directly related to survival such as land ownership, genealogy, weaving, house and canoe building, fishing and navigation. Children are also taught knowledge that enhances the enjoyment of leisure such as poetry, oratory and dancing.

Teaero (2003) further noted that the content of teaching and learning primarily focused on daily living, enjoyment of leisure and continuity. Children are taught aspects of relationship and respect in one-way verbal communication from the teacher to the learner. Hands-on learning is the norm and children are taught at a very early age to listen to and accept unconditionally what adults tell them. This is deemed to be not only the proper way to learn but also a form of respect for the more knowledgeable older kinsperson. As children continue to grow, they learn

to understand divisions of labor as these are based on gender lines. There is clear demarcation between the genders in areas such as the learning of knowledge, skills and activities. These of course has continued to undergo change and evolve through time.

Indigenous Fijian Children

The ways of knowing (epistemology) of the indigenous Fijians are important to the education of their children (Nabobo-Baba, 2005, 2006). This is conveyed in the particular worldviews held by Fijian society (Ravuvu, 1983). According to Muir (1987, p. 12), the world for the indigenous people is made up of entities, which are related in an unscientific but spiritual way, which reflects the perceptions on the nature of the universe quite differently from the western world. Further, Sims (2011) suggests differences are everywhere in the world therefore highlighting the importance of 'differences' as part of being human. Likewise Perkes (1998), in the study of Mexican American children, argues for the importance of 'cultural context theory' where children should be understood from their cultural perspectives and not be labeled as 'deprived' but rather seen as different.

For indigenous Fijians, members of the immediate family and clan members teach their children important knowledge as part of everyday life. It is through this niche that indigenous Fijian children are instructed, advised and reprimanded. Nabobo-Baba (2006, p. 116) says *"children learn by being told things explicitly and by emulating adults"*. Teaching is done face to face and the silent listener watches and learns at the same time. Nabobo-Baba also explains that 'telling' is repetitive, consistent and contextual. Mentoring is a cultural obligation of parents and adults to ensure that traditional knowledge and customs are properly imparted (p, 116).

An indigenous Fijian child among other things is also being told of who s/he is in relation to other things in life (Nabobo-Baba, 2006). In addition, the child will learn about his/her *vanua*, his/her people, the natural environment and the spiritual world (Ibid). The child is also exposed to important traditional customs and culture by parents, immediate family members, close relatives and members of the village community (Martin, 2008). For example, in traditional ceremonies, children are made to sit, listen and watch attentively until they are called by the elders to actually carry out the tasks. Watching, seeing and listening are important avenues of learning. Indigenous Fijian children watch and learn what is deemed as acceptable and appropriate behavior (as well as the opposite) from adults and follow accordingly. It is here that Nabobo-Baba reiterated the importance of having enough adults or elders in the village community or in the *vanua* so children can learn from them. This has implications on the importance of health today and longevity.

Harris (1992) in his study of Aboriginal children notes five major aboriginal learning processes that are similar and worth noting in relation to Indigenous Fijian children learning styles; *learning by observation and imitation or learning by looking and copying; learning by personal trial and error; learning in real life rather than practice in artificial settings; learning*

context specific skills; personal orientation in learning and not information orientation (pp. 38-39). Harris further notes the importance that teachers of Aboriginal children understand and incorporate these learning processes; in other words, there is a need to indigenize classroom teaching so it is more relevant and meaningful to the Aboriginal children. For Indigenous Fijian children, it may be useful to look at indigenizing western concepts of teaching and learning as one way to facilitate success. Lewis-Jones (1957, p. 110) succinctly puts Fijian notions of educating the young as such:

> The participation of the young in various tribal activities constituted what we call schooling in Fijian society. Most of these activities concerned the immediate needs of, duties of the social unit; hence the training was direct, realistic and purposeful as well as exacting. Each social function, each activity was an opportunity for the uninitiated to learn and acquire the skills and knowledge of the federation.

This is in line with Vygotsky (1978) and is a reasonable summary of indigenous Fijian ways of learning and knowing that is contextual, relevant, definitive and continuous; learning that is preparing the young for life in society; teaching understanding and conformity to customs and traditions, while learning is not done in a separate institution but integrated with living (Bakalevu, 2001).

The Indigenous Fijian child is taught and developed through instructions from elders in society. They observe and imitate what they see by the older people around, through collaboration with guided participation and observation of others (Nabobo-Baba, 2006). Boys are expected to do the masculine jobs like gardening while the girls do the feminine jobs like cooking and cleaning the house. There are exceptions of course to the norm. The child is expected to obey rules and orders silently and is considered disrespectful if he/she questions back, especially in probing ways. Questions that seek clarification are deemed acceptable, as they are "information-seeking" (Ibid). Silence is expected; this is because being of a quieter disposition, to speak less and listen more, is deemed as an attribute of the wise (Ibid) and is pivotal in Fijian culture. Nabobo-Baba (2006) puts it succinctly *"silence emits dignity, and summons respect that transcends all in a vanua. It is also indicative of high birth and excellent upbringing"* (pp. 95-6). She notes further that silence is 'loaded' and it is not the same as being ignorant in ideas and opinions as often misinterpreted by some.

Further, the Indigenous Fijian child is a relational person, within a 'relational ontology' as described by Martin (2008), and living in a socialized and collective setting that has strong bonds and is under the watchful eyes of the elders particularly in a village or tribal setting. The child's upbringing is not only the responsibility of the parents, but the whole *tokatoka* (extended family*), mataqali* (sub-clan) and *koro* (village). The notion of "it takes a village to raise a child" is evident here. An aunt or uncle can correct a child if s/he does wrong. The parents will remain silent

because traditionally and culturally, the relatives have the right to do so. These are changing in certain areas of Fiji of course. Children are encouraged and learn to be responsive to family needs and goals in order to prepare them to work on tasks together in groups later as young adults (Ravuvu, 1983). In schools, Indigenous Fijian children learn not to ask questions, as it's a show of disrespect (Valdes, 1996). Furthermore, learning for the children is embedded in a social environment with the presence of elders and other related people. He notes the goal is always group success rather than the success of the individual.

Nabobo-Baba and Tiko (2009) further noted that in the predominantly oral culture of the Indigenous Fijians, knowledge construction is a communal activity and dialogic in character. It is also deeply embedded in ecology (social, cultural, physical, spiritual and political environment) and defines the relationships of all things, secular and spiritual. There is an assumed 'taken for granted-ness' that all "who belong to a place" will display cultural responsibility for what they deem of value and belonging to them, knowledge and epistemology included. Within this understanding, empiricism is only one way to verify truth. The others: experimental, the supernatural, nature/ the elements, elders, chiefs' *mana* [special powers] the *mana* of the *vanua*, the herald clan are among other verifiers of truth (Nabobo-Baba, 2006). Further in this epistemology, one's learning in the *vanua* then becomes everyone's responsibility. When we talk of child development or child rearing, we are talking of every relation taking turns to ensure a child, ward or trainee is learning well, in a place that he/she finds love and comfort, surrounded by those who they share deep clan relationships with. 'We look after our own' is perhaps the often-understated tenet of such relational ontology (Nabobo-Baba& Tiko, 2009).

Na Veituberi (teaching, nurturing and capacity building)

The essence of Veituberi (teaching & mentoring): Touching the Heart and Soul

Nabobo-Baba and Tiko (2009) further note the tenacity of this indigenous group in affirming themselves against the context of the "global". They explain:

> The Indigenous Fijian (children) will always be Indigenous Fijian (children), they will be still here, and are still here. Cultures, knowledge and all…with certain things getting better, certain things getting worse…we are here… *(*p. 79).

Too often, Indigenous Fijian children are taught in school to temper their feelings with some degree of objectivity, while a close look at this epistemology signals a difference- **the heart** *(uto)* **and soul** *(yalo)* are emphasized to be important elements of the learning trip if a child is to take seriously and not to forget the lessons being taught (Nabobo-Baba, 2006). Further she notes that pedagogically, this is what the teacher or nurturer works on- the mind or brain is important but more important still, is winning the heart and soul of the learner, if quality education and behavioral change is to take place.

Many parents, many teachers

For the Indigenous Fijians, the young learn about important Indigenous Fijian knowledge at home as well as from all other clan members as part of everyday life. All members of a village can *instruct, 'story', advise or reprimand* a young child. Parents, relatives and elders are just all part of the whole "teaching fraternity" in a *vanua*. This means that while the teaching is going on (consciously scheduled or otherwise), the child is learning because there are established relationships and understandings of respect, commitment and service on both sides as stipulated in custom, cultural, and behavioral practices. It also suggests a learning context where "*teaching and nurturing*" are shared with grandparents and "others" while parents may play a dominant role still. This "shared teaching fraternity" may mean that in the final analysis "the strength and weaknesses" of the "many teachers" are picked up by the learner, generally quietly. The learner is cushioned however from the "adverse influences of the bad teachers" because in a small community context of learning, teachers of value are well known as daily critiques and *vanua* discourses of good and exemplary behaviors as well as the opposite, are rampant in the community (Nabobo-Baba, 2006).

Manner and deportment

Learning, manner, deportment and tone are just as important, if not more important than what is said (Nabobo-Baba & Tiko, 2009). For Indigenous Fijians, a person is judged hard by their manner of speech and disposition. Meyer (2003) has made a similar observation in Hawaii. She notes that in Hawaiian epistemology, one's manner of speaking is especially important (p. 117). The way words are strung together determines to a large extent the type of response one gets. With regards to important *vanua* knowledge, knowledge of how to speak is also of the essence and Indigenous Fijian children are taught these. This is not to suggest that all learning is formal and serious. *Humor and banter are also used as vehicles of knowledge transmission.* Humor and banter take place daily with Fijians, especially among cross cousins and vitabani[1]. A lot is learned through this as well, especially the learning of relationships among people.

To learn is to keep Quiet, Listen and Do

While the elderly and chiefs speak, Indigenous Fijians remain quiet, listen and only question to clarify points made here and there. This is because among Fijians, learning is done by the quietly determined; those that know how to listen and are willing to do work. In ceremonies, for instance, the young are made to sit, look and learn to hear "verbalized knowledge as well as deciphering silences"[2]. As earlier stated, this process carries on this way until the young is called on by the elders to actually carry out the ceremonies. Seeing and listening are therefore

[1] This is a type of customary relationship between two related groups of peoples or tribes and it involves playing tricks at each other, poking fun and deriving fun and joy – while outdoing each other in a competitive way.
[2] See Nabobo-Baba (2005) on a proposed Fijian cultural taxonomy of silence.

important avenues of learning among our people (Nabobo-Baba & Tiko, 2009). Listening is a dominant pedagogical tool. Indigenous Fijian children are trained ever since they are born to listen and hence are expected to develop sustained behaviors and skills in listening (Nabobo-Baba, 2006). In such situations, storytellers and teachers are expected to give their "truths" and impart wisdom through eloquence. She notes further that language and communicative acts (including silences) are shared and understood (presumably) between teacher and learner, and between the elder and the child.

The impact of understanding different notions of child development

It is important that we understand child development in different contexts when designing educational programs for young children. As noted earlier, a few child development theories and psychologists in the western world have withstood the test of time in providing proven frameworks for understanding children's development and learning[3] (Onchwari & Onchwari, Keengwe, 2008) which are still used in modern curricula today.

The effectiveness of these frameworks in shaping learning experiences for indigenous/first nations children is increasingly being questioned. First nations' researchers[4] and others, such as Bennett (2004) show that there are vast differences in educational achievement of indigenous/first nations children compared to children of western origin. These may be due to the epistemological differences that children face in schools from peers and teachers. Plevitz (1997) argues that the poor performances of indigenous children may be due to differences in the opportunities provided to the learner coupled with indigenous children having different cultural contexts and life experiences. Little (1995) argues likewise as she suggests that the 'system' itself perpetuates disadvantages for indigenous students in their own countries and this may include refugee children in war torn countries as well as children of political asylum seekers. In the United States, Hanson (2009), Cook & Cordova (2006), Johnson, (1997) and National Centre for Education Statistics (NCES) (2005) have pointed out national data, dating back forty years which reveal educational disparities across racial and ethnic groups such as Hispanic/Latino, African American, American Indian and Pacific Islander ethnic groups. This is a concern as these minority groups have been under represented at all levels of education (NCES, 2005).

Likewise in New Zealand, a study of intercultural perceptions and academic achievement by Nakhid (2003) showed disparity in academic achievement between Pacific Island students and the Pakeha white students. Teachers of Pacific students perceived the 'identity' of Pacific students differently, adversely affecting their learning (Ibid). This is further reiterated by the study of indigenous epistemology (Macfarlane, Glyn, Grace, Penetito & Bateman, 2008) on the importance of culture in education by Bishop and Glynn (1999), which further suggests that the

[3] See for example, Maslow's hierarchy of needs, Freud's psychoanalytic theory, Erikson's psychosocial theory, Piaget's cognitive theory, Vygotsky's sociocultural theory and Bronfenbrenner's ecological model.
[4] For example Ball, 2004; Taufe'ulungaki, 2002; and Thaman 2003.

educational gap and under achievement of Maori students was due to inappropriate educational programs. These programs were judged culturally inappropriate in relation to the students' identities and experiences. These epistemological differences are key as earlier indicated by Sims (2011) that *"difference is not embarrassing, it is exciting"* (p. 11) and can be turned into positive influential factors to promote indigenous children's success. However, standardized curricula make it difficult to value differences while those who are different are expected to conform to the norm. The results, for students from different backgrounds, are that the knowledge and understanding they bring into the learning environment are not valued or recognized.

Children will demonstrate successful learning when different knowledge and experiences are identified, valued and built upon. Ball and Simpkins (2004) in their research on Canadian First Nations describe the success of indigenous people with the use of a 'generative curriculum model' (GCM) and the use of the "community of learners approach" in the education program. It also incorporates indigenous ideas into the early childhood care programs. It is clear from the research that when the educational programs include the worldviews of such indigenous groups that there is a positive effect on children's learning and therefore their success.

Early years educational programs in Fiji need to be designed in culturally appropriate ways that underpin the understanding of Indigenous Fijians or the 'other', their values and beliefs of child development. It cannot be refuted that changes have swept through the shores of Fiji from colonial and post-colonial times. These changes have caused increasing tensions between indigenous ideologies of learning, knowing, being and doing, and the contemporary ideologies, for instance, of self and individualism. Thaman (2001) argues that these tensions have had an impact on the education system of the smaller Pacific Island States, which have even led teachers to think that their own culture and epistemologies are inferior to those of the west or the colonial masters. Further, Fiji's curriculum from colonial days to today, is reflective of colonial and neocolonialism forces shaping its national history and especially resembling donor prescriptions (Nabobo-Baba, 2003; Sanga, K. et al., 2005).

Further research in the Pacific region (Thaman, 2001 & Nabobo-Baba, 2005) indicate that despite reforms in changing curricula, quality education for the indigenous Pacific people remains largely elusive. Pene, Taufe'ulungaki and Benson (2001, p. 1) note that education inequality could be attributed to the *"increasing incongruence between values promoted by formal western schooling and the indigenous value system"*. Fiji's statistics in the Education Commission Report (2000) indicated that Indo-Fijian students continue to do better and excel academically compared to their Indigenous Fijian counterparts (Education Commission Report 2000). This, however, prompted the government then (Qarase Government) to construct an Affirmative Action in 2001 called the Indigenous Fijian Education Blueprint. This mapped a way forward for the Indigenous Fijian students. Some saw the blueprint as racist and others felt that it was good initiative that had been implemented poorly, with those who needed the assistance most, not benefitting from the scheme (Lal, 2012).

More recently the 2007 National Curriculum Framework for Fiji funded by the Australian government followed the Western Australian model of Outcomes Based Learning. This model was discontinued due to the inability of the country to meet the resource needs of such reforms amongst other reasons. This was a clear sign of the drawbacks of importing foreign curricula to a host country largely un-adapted, and where such things as economic differences and political instability impede the success of such foreign infused reforms. This has been discontinued after five years of its existence. Today in 2013, the National Curriculum Framework is on trial to be used in schools. The Early Childhood Curriculum Guidelines called *Na Noda Mataniciva translated as 'Our Pearl'* has continued with its Outcome Based approach. While the continuation may highlight the importance of the early years, there are a few mixed messages and questions have been raised as to why it is not continued in the curriculum of the older students. To date *Na Noda Mataniciva* is now used in some parts of Fiji, though un-trialed and not evaluated or critiqued for a second opinion by Early Childhood Education experts for its validity and reliability. In addition, more than approximately eighty percent of Early Childhood Education teachers need to be trained in the program.

Na Noda Mataniciva (2009) is silent on anything indigenous, including the values and beliefs of Indigenous Fijian child development; however, the phrases 'inclusive curriculum', 'caters for ALL children' and 'holistic curriculum' are readily seen on its script. The curriculum document is more in tune with 'multiculturalism', which to my understanding is another Eurocentric term used to undermine the ideologies of the Indigenous Fijian people and should be critically researched for what effect it has on the education of minority cultures like indigenous Fijians.

Multiculturalism as an idea needs to be interrogated and care must be taken so that dominant world cultures are not given equal status in the islands or worse dominate smaller Pacific cultures in the guise of achieving multiculturalism. Questions like 'Whose culture is represented and dominant in multiculturalism?' need to be asked. Second, when a dominant world culture comes into multicultural contact with a smaller Pacific culture, what happens to both? Other questions may include: Which cultures have international support? Which are more localized? Which has resources by the fact that they are diasporic? These questions are relevant to Fiji.

While arguments may arise out of the above, it is still imperative and proper to include indigenous people's knowledge and ideas of education into the curriculum. Classic examples of educational programmes that incorporate culturally appropriate practices are the Te Whariki (New Zealand Early Childhood Curriculum) and the Early Years Learning Framework (EYLF) for Australia. These two documents acknowledge the history of the indigenous people and take pride in their ancestral history as part of the learning journey of their children. First Nation's people or the indigenous people of the world can learn from such documents in order to have better

outcomes for indigenous children. Sims (2011) points out that when children have better outcomes, countries will economically prosper and increase its productivity.

Implications for Classroom Teaching

One of the major implications of this paper is that, there is a need for Early Childhood professionals to understand the cultural background of children in order to bridge the gap between Early Childhood Education curriculum and indigenous knowledge and epistemology. This is to ensure holistic development thus bringing effectiveness to the early childhood programs. Thaman (2003) emphasized likewise the need for education focusing on cultural survival in Pacific Islands teacher education programs.

Nabobo-Baba, (2005, p. 302) further adds that there should be understanding and realization that "there are many kinds of knowledge and many ways of knowing the world" and in this case enabling and inclusive early childhood environments would involve *veituberi/veivakatavulici* (teaching and learning) in the Fijian context. The elders' *qasenivuli* (teacher) teach, the young *gonevuli* (student) model the rituals and the cultural obligations on a daily basis, and the young will do likewise when his/her time comes. In order to allow this, early childhood teachers need to have space for the understanding of indigenous children's cultural identities, heritages, pedagogies and epistemologies. The child will feel supported and have a sense of belonging when this is present in formal schooling. Working towards change and understanding one's culture would be what Chin and Benne (1969) describe as "normative re-educative". This involves "changes in attitudes, values, and skills…not just changes in knowledge, information, or intellectual rationales for action and practice" (p. 34). Such a move is enhanced through deep reflection to understand one's or others' beliefs, knowledge and reasoning.

Conclusion

The paper brings to light child development discourses of the west and those of the 'other'. The 'other' refers to the small cultures of the world, in this case, the indigenous Pacific peoples. These people are the majority community in their islands, but are minorities if seen against bigger world populations. The paper discusses what constitutes child development in minority communities, looking at some indigenous cultures of the world like the Aborigines of Australia, Maoris of New Zealand, First Nations of Canada and in Oceania, the natives of Hawaii, the Solomon Islands and specifically the indigenous Fijians.

The paper calls for attention to cultural understanding of indigenous Fijian children in Early Childhood Education environments and programs. Early Childhood teachers can use such an understanding to enhance the development of teachers who take seriously their stations to be models of conduct and instill the intellectual virtues needed for a beneficial teaching-learning environment. From this standpoint the natural environment, and (young people *(kawa)* and people (*tamata)* in general) are theorized as a tribe's wealth and inheritance, given by God for

the tribe in the past for the people living today, and for those yet to arrive in the future (Nabobo-Baba, 2006). Given this paradigm, the natural environment and the people who own these both become non-negotiable entities and necessitate mentoring and teaching of values that will contribute to a community's continuity and cultural survival.

Although Indigenous Fijian knowledge, like all other indigenous knowledge systems, are in a perpetual state of change, the *vanua* and its inherent and epistemological philosophies are the most important aspect of Fijian life and identity and remain pivotal to indigenous life. Yes, there is no isolation; culture and indigenous knowledge are fluid and Fijians adopt new things and adapt to new circumstances, but still as a group of people and a minority world culture, there is a dire need to safeguard their cultures, ways of living and values especially those that have sustained them as a people, indigenous wisdoms included.

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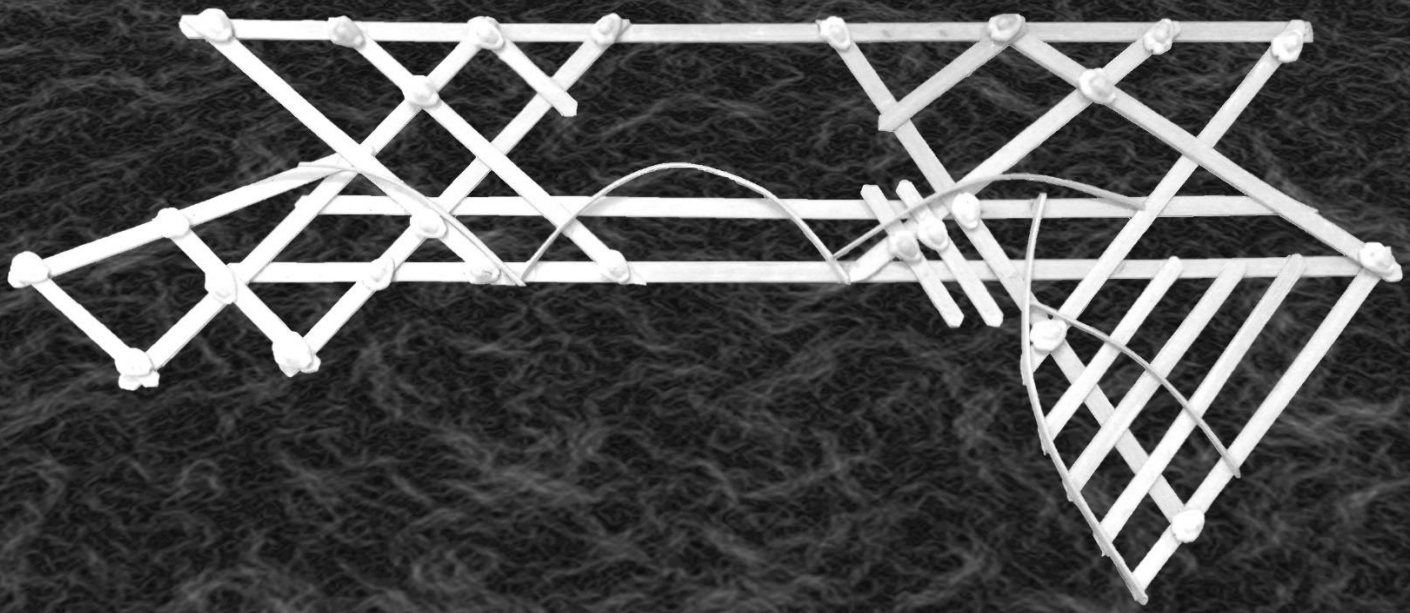
GRADUATE STUDIES & RESEARCH



Evaluating Submission Modes: An Action Research Project Comparing Traditional and Online Methods of Homework Submission in a High School Social Studies Class on Guam

Timothy J. Smit

Abstract

This action research evaluated student participation when submitting constructed response homework questions by the traditional pencil and paper method and by an online method. The research questions included a quantitative and qualitative assessment of student performances over the course of 9 assignments: 3 submitted by the traditional method, 3 submitted by the online method, and 3 submitted by the method of the students' choosing. The participants included 32 private high school students from amongst the four grade levels enrolled in a course on world history. The tools of this action research study included two questionnaires, student performance data, and two informal focus group interviews.

The results showed a slight decrease in student participation but a slight increase in student achievement when switching from the traditional to online submission modes. Little change occurred when students had the choice of submission mode, and students did not express a strong preference for one mode or the other. Few behavioral changes occurred from among the low performing students when transitioning from the traditional to online methods of submission. These findings coincide with the literature that promotes the use of technology in the classroom, but in a way that accommodates each students' needs and matches effective teaching practices and strategies. Future studies should take place over a period of time that is longer than the five weeks allotted for this research.

Keywords: *homework, constructed response questions, paper and pencil, online homework, technology integration, private school, Guam*

Introduction

Within only a few years of teaching history, I have learned that many students perceive the study of history as merely a course in memorizing dates and names. While a history teacher must place a certain level of importance on dates and names, my emphasis, as a history teacher, is to help students build meaning around, and draw connections amongst these historical facts. The goal of social studies educators is not for students to regurgitate dates and names (which they can acquire via the Internet in an instant), but to develop the ability to identify historical patterns and trends, analyze similarities and differences, and better understand and appreciate the modern world.

The importance of shifting our focus from educating for memorization towards educating for critical thinking is expressed by Hetland (2013), who writes, "History is not just historical facts—dates, sequences, names and events—but, rather, a set of lenses for *interpreting* multiple and complex causes and effects to explain past and present conditions" (p. 67). Whether students interpret, analyze, or evaluate historical content, they are utilizing higher level thinking skills.

I believe that teachers can effectively nurture and develop higher-level thinking skills—and improve students' writing skills—by assigning constructed response homework questions. My experience with selected response questions (multiple choice, binary, etc.), whether as formative or summative assessments, was that too many students guessed or utilized the process of elimination strategy and did not develop a critical understanding of the material. Kuechler and Simkin (2010) as well as Livingston (2009) had similar observations when analyzing student performances on selected response questions.

Problem Statement

As a reflective teacher, I have found that few students submit constructed response homework questions by the due date. In addition, students' scores are low for these assignments. These assignments require students to provide an original, written response of one or two paragraphs in length for one or two questions. These homework questions are less focused on factual content. Instead, they are designed to engage students' higher level thinking skills through a type of analysis or via comparison and contrast. However, some students copy passages from the textbook as part of their answer or do not complete and submit the assignment until past the due date.

Research Goals and Aims

In an effort to improve the quality of my students' learning experience, as well as, to develop my own professional practices, I undertook an action research project in my classroom. This action research project addressed the problems of low student participation and achievement on constructed response homework questions.

The action research project entailed the comparison of student participation and achievement on constructed response homework questions when students submitted their work using two different submission modes. The first submission mode was via traditional pencil and paper. The second submission mode was via Google Forms, an Internet based tool that allowed individuals (teachers) to create web documents and receive data inputted by users (students) from a computer. I wanted to find out if students more readily submitted and completed higher quality constructed response homework questions when using a computer as opposed to pencil and paper.

The desired outcomes of this action research were to increase student participation and achievement on constructed response homework questions and to evaluate the impact of technology, specifically Google Forms, on students' participation and achievement. I intended to see if using Google Forms produced a significant increase in student participation and achievement. This would mean that I could look for other ways to integrate this technological tool into other coursework.

Research Questions

A set of five research questions was established to guide my research and to help me develop effective tools for data collection: (1) When required to submit homework online rather than with a pencil & paper, does student *participation* improve? (2) When required to submit homework online rather than with a pencil & paper, does student *achievement* improve? (3) When *given a choice* in the submission mode, are either student participation or achievement improved? (4) Overall, do students *prefer* one submission mode to another? (5) Is there a difference in student *motivation* from one submission mode to another?

Significance of this Study

The real significance of this study lies in how the results will influence student-learning experiences in my classroom. The results from this research will help me better design and implement instructional activities that help students meet the learning objectives of the course. At the same time, I will better meet the performance expectations of the school community.

Moreover, this study is significant because there are gaps within the literature that my research addresses. The topic and question I am researching has not been examined among social studies students at the secondary level, either locally or in the Pacific. Numerous studies point to benefits of using technology in the classroom or as a mode of homework submission. However, these studies (common in math and science courses) utilized multiple-choice questions for both formative and summative assessments. In contrast, my research utilized constructed response questions. Additionally, since these studies utilized multiple-choice questions, the online programs provided a score and immediate feedback for students. Since I utilized constructed response questions, feedback was delayed until the following class period.

Additionally, this research may have significance for the island of Guam and perhaps in other similar contexts. This study was carried out at a private school that has highly invested in making technology available on campus to teachers and students. The technological capabilities available at this school are not equally available to the majority of students on Guam. The results of my study may contribute to an ongoing discussion about technology integration in schools on Guam. However, it must be noted that the results of this study alone would not produce significant changes to current educational policies. The research sample size is too small and the higher socioeconomic status of most participants in the study is not reflective of the majority of students on Guam. Nonetheless, the results will provide another perspective into the larger picture of educational practices on Guam and perhaps elsewhere.

Literature Review

The Impact of Homework on Student Learning

Does homework improve student achievement? This question lies at the heart of much of the research into the long-held educational practice of assigning homework. Ever since writing the first book on the topic in the late 1980s, Harris Cooper (1989) has analyzed the impact of homework on K-12 schoolchildren and has become one of the leading researchers on the topic (p. 86). His more recent research reconfirmed his earlier findings, both of which conclude that homework helps (Cooper, 2008). According to Dean, Hubbell, Pitler, and Stone (2012), the authors of *Classroom Instruction that Works*, the benefits of homework are debatable. Yet, the authors point out, "Most teachers continue to assign homework and believe there is good reason to do so" (p. 100). Likewise, Grodner and Rupp (2011) discovered that college students who completed homework had higher test scores, higher grades, fewer failures, and up to a half-letter grade increase on test performances.

Although research tends to support homework as a benefit to student learning, Cooper (2008) recognizes that numerous "less rigorous studies" (p. 20) contend otherwise, particularly for elementary school students. In the last dozen years, a number of studies have surfaced that call for a rethinking of many traditional practices of assigning homework (Buell, 2000; Bennett & Kalish, 2006; and Kohn, 2006, as cited in Marzano & Pickering, 2007). These studies suggest eliminating homework altogether (Buell, 2000, as cited in Marzano & Pickering, 2007) or changing the mindset from one of expecting homework to one of not expecting homework (Kohn, 2006 as cited in Marzano & Pickering, 2007).

Similar to these findings, Catahay (1986) conducted a study at a large public high school on Guam to learn if student achievement in mathematics improved when students completed homework rather than only in-class assignments. Using pretests, posttests, and intermittent quizzes and tests, Catahay (1986) evaluated the achievement of 49 students in several Algebra II classes. Contrary to her expectations, Catahay (1986) found no significant difference in

achievement between those students who completed homework and those who only completed in-class assignments (p. 26).

Research into the impact of homework in social studies courses appears limited. An exhaustive analysis of 18 research studies from the mainland of the United States and Germany by the Canadian Council on Learning (2009) found that the studies contained results linked to 56 different academic outcomes. Of those measured outcomes, the studies contained only four academic outcomes related to social studies compared to 29 for mathematics (p. 19). The authors attribute the few social studies outcomes to the fact that fewer standardized tests are provided for the subject (p. 19). However, the same four academic outcomes in each of three different research studies that included secondary social studies students indicated a positive correlation between homework and student achievement (Keith et al., 2004; Meyer, 2005; and Minotti, 2005, as cited in Canadian Council on Learning, 2009, p. 26, 33, 35). Correlation does not necessarily imply causation—for example, student maturation may be the cause of increased performance rather than the homework itself (Canadian Council, 2009, p. 35)—the reliability of the results coincides with the previously noted conclusions that homework helps student achievement.

Multiple-Choice Questions vs. Constructed Response Questions

Chappuis et al. (2012), authors of *Classroom Assessment for Student Learning*, indicate that constructed response questions are best "when assessing mastery of chunks of knowledge that interrelate" and when we want students to "show their ability to infer, analyze, compare, determine cause and effect, and evaluate information" (p. 171). Furthermore, the content is not entirely new for students since they have studied world history in past grades. Therefore, I can more easily shift the focus from foundational, factual content to ideas that require higher level thinking skills. Since I want students to show connections among various historical facts, the constructed response method of assessment is most suitable for my learning targets.

The opinion of Chappuis et al. (2012) is supported by a recent study that compared student performances on multiple-choice and constructed response questions given at similar levels of cognitive ability (Kuechler & Simkin, 2010). The authors concluded, "It is obvious to us that multiple-choice questions…may not be a substitute for constructed response questions—the cognitive mechanisms involved in constructed response questions appear to be much richer" (Kuechler & Simkin, 2010).

Similarly, Livingston (2009) also found that multiple-choice questions fail to assess higher level thinking skills: "A multiple-choice test for history students can test their factual knowledge. It can also determine whether they can discriminate between correct and incorrect statements of the relationships between facts — but it cannot determine whether the students can write a well-reasoned essay on a historical question" (Livingston, 2009). The author concluded that multiple-choice and constructed response questions are not interchangeable.

Additional support for utilizing constructed response questions is found in a newsletter published by the Maine Department of Education (Literacy Links, 2011). The authors of this monthly newsletter argue that constructed response questions go beyond the realm of assessment and apply to authentic, real world situations. One example of authenticity is responding to an employer's email: a person must organize different ideas and present them with support in an orderly manner. Therefore, instructors should focus on teaching students how to answer constructed response questions (Literacy Links, 2011).

Advocated Solutions for Increasing Homework Completion

Problems with students completing homework are as old as homework itself (Xu, 2011). Nonetheless, several intervention strategies exist to help teachers overcome the frustration of late or missing homework. In a recent study regarding factors influencing homework completion, Xu (2011) concluded, "Homework completion was positively associated with teacher feedback, self-reported grading, learning-oriented reasons for doing homework, homework interest, and homework management" (p. 171).

Amerine et al. (2009) found varying degrees of success when testing three different intervention strategies to increase homework completion (p. 47-48). The researchers found that extrinsic rewards produced the most positive effects. Less effective intervention strategies included providing more class time and utilizing assignment notebooks.

Advances in technology may help students complete homework as Blazer (2009) noted that some schools have introduced homework web sites for students to access (p. 13). The sites provide a variety of information for students, such as due dates, grading policies, as well as detailed instructions and connections to other work. Blazer (2009) did not discuss how the web sites impacted student learning. However, since I have utilized a web site in a similar manner for the past two years, I have found the web site useful, but not effective at modifying behaviors of students who habitually do not submit homework.

In the last few years, technological capabilities have further enabled teachers to reverse the traditional practices of lecturing in class with supplemental readings or questions as homework. This practice is known as "flipping" the classroom (Ullman, 2013). Ullman (2013) explained, "In a flipped classroom, students watch the instructor's lecture outside of class via video and engage in discussion and hands-on activities, when appropriate, inside the classroom" (p. 1). Despite issues with equity and access, creativity from teachers and administrators is making flipped classrooms more of a reality. A U.S. study by Camel (2011) found that two flipped classrooms at a large suburban public high school significantly increased homework completion rates (p. 18-19).

Technology Integration

Heafner (2004) had documented the positive impact technology integration had on student behavior and performance. Using a case study, teacher observations, field notes, and student evaluations, Heafner (2004) found that student behavior inside a classroom differed significantly from inside a computer lab, with students becoming engaged, more confident, and able to demonstrate more understanding of the content in creative ways (p. 46). Students also commented that they felt more confident in their work when using technology because it was something with which they are familiar (Heafner, 2004, p. 47).

Among other Pacific Island Nations, the call for greater access to technology has been heard from government leaders from the Marshall Islands all the way to Fiji. A report from the University of the South Pacific titled, "ICT in Secondary Education in the Pacific Region: Status, Trends and Prospects" (ICT Capacity Building at USP Project, 2005), discusses how information-communication technology (ICT) is changing the shape of the classroom in many developing Pacific Island nations. The Marshall Islands, for example, introduced educational games into certain core subjects in an attempt to increase student motivation and performance (ICT Capacity Building at USP Project, 2005).

More recently, the Pacific News Center on Guam (News Release, 2012) reported on work undertaken by the Secretariat of the Pacific Community to increase the information and communication technology available to all people in developing Pacific Island Nations. Soon, fiber optic technology will connect more islands, which will create many learning opportunities for students and provide new instructional methods for teachers. As an educator, I have integrated technology into my lessons using visual and audio media, including the use of a course website for daily announcements, assignments, and resources for students to access.

Although technology integration may enhance the teaching experience within the classroom, it may not correlate to an enhanced learning experience for all students. Lynette Gorder (2008, as cited in Prasek et al., 2009) found that although more teachers had included technology into their own presentation of course materials, there was little impact on student learning. Rather, Gorder (2008) emphasized that the focus should be on having students use technology to assist their learning rather than solely as a delivery mode for information (as cited in Prasek et al., 2009).

Homework Submission Modes – Preferences and Limitations

Homework has taken on a new shape with the integration of technology into the classroom, but the purpose of homework remains unchanged. Dean et al. (2012) emphasize that homework should "provide students with opportunities to practice skills and processes in order to increase their speed, accuracy, and conceptual understanding" (p. 106). Traditionally, teachers provided these opportunities by assigning a set of homework questions and students wrote their answers on paper with a pencil. Today, some teachers assign a set of problems online

and then students type their answers on a computer and automatically send those answers to the teacher.

Some teachers utilize an online submission method for homework, which usually takes place through an online program that also scores and grades the assignment (Bonham, Biechner, & Deardorff, 2001). The research into these programs has explored student preferences and performances when submitting homework online versus with a traditional paper and pencil.

When comparing the online and traditional methods of homework submission, Bonham et al. (2001) recognized the advantages to online programs, such as the ability to complete more practice problems and to receive immediate feedback, both of which can lead to mastery of the material. This also saves instructors valuable time, which may be better spent preparing instructional material or working individually with students (Bonham et al., 2001).

In a study of student attitudes towards online homework, Johnston (2002) found that students overwhelmingly (90%) preferred the online method compared to traditional forms of homework submission. Students liked the quick feedback, ease of use, and felt they had more control over their work. Likewise, instructors appreciated how the online system cut down on shuffling and managing papers (Johnston, 2002). Similar benefits and preferences for online submission modes are noted in Bridge and Appleyard (2008), Kodippili and Senaratne (2008), Mendicino, Razzaq, and Heffernan (2009), as well as Doorn, Janssen, and O'Brien (2010).

The online system does create a number of limitations and drawbacks, however. While students appreciate the ability to receive immediate feedback on homework, Bonham et al. (2001) observed that much of the feedback is vague and may not point directly to a student's misconceptions as effectively as an instructor. Bonham et al. (2001) also recognized a tendency for students to revert to a trial-and-error system of problem solving, particularly when selected response questions are used for homework. Johnston (2002) as well as Bridge and Appleyard (2008) found that students could become mistrustful of the online system if they had difficulties operating or navigating through the system.

Although the feedback is not instantaneous, the traditional method of pencil & paper submission appears to be better suited for constructed response homework questions. Very few programs exist that are capable of scoring a piece of prose homework (Mendicino et al., 2009). Livingston (2009) and Williamson et al. (2010) reported that technological advancements, such as automated scoring machines, are making it easier to grade constructed response essays. For various reasons, however, these systems remain impractical for the vast majority of teachers.

Homework Submission Modes – Performances

In a study conducted on students in an undergraduate economics course, Hernandez-Julian and Peters (2012) compared student performance on the same coursework that was submitted both online and by traditional pencil and paper. They concluded that there are few benefits to student performance by submitting homework online. However, students who

submitted homework online did so at an average rate of one assignment more per semester. Yet, the final exams showed little difference in grade, which shows a weak correlation between the homework submission mode and student achievement (Hernandez-Julian & Peters, 2012). In a similar study, Bonham et al. (2001) assessed the impact of learning through feedback provided on traditional homework versus homework submitted online for an undergraduate physics course. The researchers found that "the method of collecting and grading homework makes little difference to student performance" (p. 295). Although the scores of students who completed online homework were slightly higher than scores of those students who submitted by the traditional method, the margin of difference was too small to be significant or attributed solely to the submission mode. The authors concluded that technology alone does not improve student performance, but that instructional strategies are of greater importance for improving student learning (Bonham et al., 2001, p. 296).

Methodology

Participants and Context

This action research project was conducted on 32 students from two class sections of a world history course at a private high school during the 3rd Quarter of school year 2012-2013. Class Section "A" consisted of 10 freshmen, 1 sophomore, and 1 junior, which met for class on Mondays and Wednesdays for 90 minutes. Class Section "B" consisted of 13 sophomores, 4 juniors, and 3 seniors, which met for class on Tuesdays and Thursdays for 90 minutes. Both class sections met on Fridays for 40 minutes. The students included 17 females and 15 males. They represented a variety of ethnic and cultural backgrounds from the Asia/Pacific region as well as Europe and the mainland of the United States.

The Tools of Research

Previous studies that compared submission modes utilized questionnaires and interviews to obtain information about students' preferences (Bonham et al., 2001; Bridge & Appleyard, 2008; Doorn, 2010). Likewise, many of these researchers used student performance data to identify variances in achievement (Bonham et al., 2001; Kodippili & Senaratne, 2008; Hernandez-Julian & Peters, 2012). In this action research study, similar data collection methods were used. The methods were guided by quantitative and qualitative paradigms, using three tools to answer my research questions: questionnaires, student performance data, and informal focus group interviews.

Questionnaires. This action research study utilized two separate questionnaires to acquire qualitative and quantitative data from students. I created both questionnaires and aligned them to my research questions so that the information I received from students was valid. The first questionnaire was administered during the last five minutes of a class period during the first week of the study. The second questionnaire was administered during the last

five minutes of a class period during the last week of the study. Both questionnaires were administered anonymously to the whole class.

The first questionnaire was designed to ascertain factual data about students' ability to access the Internet, both at home and at school. Reliable Internet access is vital to the validity of this research. Without reliable Internet access, students may be unable to complete their homework, thus, skewing the results.

The second questionnaire consisted of eight questions, including seven questions about feelings that were quantified using a Likert scale. These questions asked students to state their individual preferences and perceptions of their own performance for each submission mode. One question pertained to problems with Internet connectivity during the study. The last question was an open-ended question that provided students an opportunity to explain, in their own words, why they preferred one submission mode to another.

Student Performance Data. Quantitative data was obtained through evaluating the homework students submitted. Two types of student performance data were collected: participation and achievement. Student participation data was obtained by identifying the number of students expected to submit homework compared to the number of students that actually submitted homework on time. Students with an excused absence were not expected to submit homework that class day and were removed from that day's calculation for student participation. Student achievement data was determined by averaging the scores from the homework assignments submitted on time from students in attendance each class day. Grades for late work, whether excused or unexcused, were not included in the calculation.

Students submitted a total of nine constructed response homework assignments over the course of the study. Students submitted the first three assignments via pencil & paper. Students submitted the next three assignments online. Students submitted the final three assignments using the method of their choice: pencil & paper or online. For each submission mode, students received the same directions: *Using complete sentences, submit a thoughtful constructed response to this question. A thoughtful, supported response is a minimum of two paragraphs. You are graded on content accuracy (is what you write true?), originality (use your own words), and grammar (no major errors).*

As indicated in the directions, each homework response was evaluated for three criteria: content accuracy, originality, and grammar. *Content accuracy* measured whether students provided correct information. *Originality* assessed whether students put ideas into their own words or simply used words, phrases, and/or sentences directly from the textbook. *Grammar* evaluated whether students followed the standard conventions of English writing. Each assignment was worth 10 points. However, the value of each individual component varied among assignments, particularly for assignments when students answered two questions instead of one.

For paper & pencil submissions, the due date was the next class period. For online submissions, the due date was 10:00 PM the night before the next class meeting. The students were unaware, but I gave them a 15 minutes window and accepted work until 10:15 PM without marking it late. The intention behind the evening due date was so that the teacher would have time to compile students' work on the spreadsheet and make it available for viewing before class the next morning.

Homework submitted after the due date was considered late. Late assignments received point deductions that followed the school's late homework policy. Since late homework received a point deduction unrelated to the criteria for which it was assigned, I did not include late assignments when calculating student achievement data.

Informal Focus Group Interview. At the end of the research period, I conducted two informal focus group interviews with groups of four students. Students were selected based on availability, willingness to participate, attendance in school, and with whom I had a positive rapport. I also selected students who appeared to be a "natural group of peers" (Schmuck 2006, p. 48) so that the atmosphere would be relaxed, welcoming, and each individual would feel comfortable participating. Lastly, I selected students who were present for the length of the study.

The first informal focus group interview took place with four students from Section "A". After class during the last week of the study, I called together four students and asked if they would be willing to meet with me for 15 minutes during lunchtime. The students agreed. I arranged the second informal focus group interview in the exact same way, except that I requested four students from Section "B" to participate.

The students met in my classroom during the first 15 minutes of lunchtime. We gathered desks in a circle. I provided a brief overview of the action research study and explained how the interview would help my research. Before we started, I reminded students of their anonymity so as to ensure a comfortable and relaxed environment. I proceeded to ask open-ended questions and jotted down notes while they talked.

In total, I interviewed five males and three females from the freshmen and sophomore classes. Although I did not have representation from the junior and senior classes, 24 of the 32 research subjects were freshmen or sophomores. The data provided insight into students' attitudes and preferences with homework, technology integration, and successes or challenges they perceived from the action research project. The data received from the informal focus group interviews also helped me to triangulate the information obtained from the questionnaires and student performance data.

Results

Data from the First Questionnaire

Students completed two questionnaires. The first questionnaire was administered to students during class time during the first week of the study. The sample size for this questionnaire was reduced from 32 to 25 students because seven students were absent on the day the questionnaire was administered. The first questionnaire included three factual questions that provided insight into students' ability to access the Internet and utilize common electronic devices. Out of 25 students, 23 reported having reliable Internet access at home. Only two students indicated having unreliable Internet access at home. Nearly all students, 23 out of 25, reported owning an electronic device such as a laptop, iPad, or smartphone.

The first questionnaire also included an opened ended question that gave students the opportunity to qualify their responses to the factual questions. Below is a sample of the variety of student responses.

- "The Internet at my school works, but sometimes it doesn't work due to too many people using it at the same time or it just crashes."
- "I might have problems accessing the Internet at school because I don't own the laptop or iPad."
- "I might have a problem at my house because sometimes it blackouts and our Wi-Fi jams. I really don't have problems at school."

Data from the Second Questionnaire

The second questionnaire was administered to students during class time during the last week of the study. The sample size for this questionnaire was 31. The second questionnaire included eight questions about feelings that were quantified using a three-part rating system from the Likert scale (*Agree, Neutral, Disagree*). Table 1 shows results from the eight rated questions taken from the second questionnaire.

Table 1. Results from the second questionnaire: rated questions

Question	Agree	Neutral	Disagree
I prefer to submit homework by paper & pencil.	9	17	5
I prefer to submit homework online.	10	17	4
I perform better in class when I submit homework by paper & pencil	12	17	2
I perform better in class when I submit homework online.	6	19	6
I am more motivated to submit homework by paper & pencil.	13	12	6
I am more motivated to submit homework online.	12	14	5

When submitting homework online, reliable internet access was a problem for me.	6	5	20

Note: n=31

The second questionnaire also included an open-ended question that allowed students to clarify their preference for a particular submission mode. Below are three samples of student responses to the open-ended part of the last question.

- "I prefer to submit homework online because I am able to type faster than to write. I can open the [textbook] pdf file in my computer and put the question side-by-side to the txt, and I am usually using the computer so doing homework is convenient online."
- "I prefer to submit my homework by paper and pencil because I feel more active in my learning and can more easily recognize areas in which were covered insufficiently or inappropriately."
- "Working with paper and pencil allows me to fully interact with what I am writing down. However, I also think submitting work online is easier because you don't need to use paper and deleting and re-writing work is easier."

Student Performance Data

Student performance data included information on student participation and achievement when submitting constructed response homework questions via pencil & paper, online, and by a method of the student's choice (either pencil & paper or online). Since the number of students expected to submit homework on time was also the sample size, the sample size varied throughout the course of the study. The highest sample size was 31 students, while the lowest sample size was 20 students. Table 2 provides data on student participation for each constructed response homework assignment. The average levels of student participation were 86% for the pencil & paper mode, 81% for the online mode, and 85% when students had a choice in the submission mode. When given a choice in the submission mode, more students chose to submit assignments via paper & pencil (57%) compared to the online mode (43%).

Table 2. Student performance data: student participation

	Pencil & Paper			**Online**			**Choice**		
Assignment	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**
Students Excused	11	11	11	12	1	1	1	1	1
On Time Submissions	14	19	21	18	26	21	26	28	25
Expected Submissions	21	21	21	20	31	31	31	31	31
Student Participation	67%	90%	100%	90%	84%	68%	84%	90%	80%

Note: n="Expected Submissions". Although there were 32 students in total, the sample size varied because "Students Excused" were not included in the calculation for student participation.

Student achievement was the average grade from the homework assignments submitted on time by students in attendance each class day. Grades for late homework were not included in the averages. Table 3 shows levels of student achievement for each constructed response homework assignment submitted by pencil & paper, online, and by the method of the students' choice. The average levels of student achievement were 86% for the pencil & paper mode, 87% for the online mode, and 89% when students had a choice in the submission mode.

Table 3. Student performance data: student achievement

	Pencil & Paper			**Online**			**Choice**		
Assignment	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**
Students Excused	11	11	11	12	1	1	1	1	1
On Time Submissions	14	19	21	18	26	21	26	28	25
Student Achievement	86%	84%	89%	88%	85%	89%	89%	92%	85%

Note: n="On Time Submissions". Although there were 32 students total, the sample size varied because "Students Excused" and late homework assignment scores were not included in the calculation for student achievement.

Informal Focus Group Interview Data

Out of the eight participants, six preferred the paper and pencil submission mode. When asked what they liked most about the traditional submission mode, the students offered a variety of responses. In general, the students were more conscious of their answers and thought-processes when they completed homework by pencil & paper. They liked to revise and edit their work before submitting it during class. One student even preferred the traditional mode because it better simulated the traditional testing situation.

About half of the students preferred pencil & paper because they had more time to complete the homework. (The online submissions were due by 10pm the night before the next class.) Students engaged in extracurricular activities that required a lot of time felt strongly about this point. More than one student recalled not arriving home until very late and rushing to complete homework so it was done before the 10 PM deadline. When given a choice, some students simply chose the traditional mode because they had until the next morning to complete the assignment. Nonetheless, other students said that they were more motivated to complete homework online *because* of the 10 PM deadline. For these students, the deadline prevented them from procrastinating until midnight or the next morning.

Another reason that the students preferred the traditional mode was because they recognized that it was easier for the teacher to provide feedback. The teacher wrote comments on each paper and returned them to the students the following class. With the online submissions, students did not receive comprehensive feedback in the same way. Feedback came in the form of a grade and possibly a brief note that was entered in the online grade book for each assignment.

Furthermore, students preferred the traditional method because either they experienced problems with the online tool or they were deeply concerned about complications arising related to it. When students submitted their work online, they received a pop-up window that indicated the homework had been submitted. However, many students indicated a distrust of the system or an uncertainty that the homework had actually been sent. These students preferred to submit homework by paper & pencil because they were certain it had been submitted when they turned it in themselves.

Concerning the online submission mode, students' feelings were mixed. On the one hand, students appreciated how easy it was to type rather than to handwrite answers. The online tool included a grammar and spellchecker, which brought comfort to students concerned about losing points for grammar or spelling. The course website was also online and students were expected to check it daily. One student commented that students must check the website anyway, so doing the homework online was easier than pencil and paper. The same students said that it was nice to submit and forget about the homework.

Still, the online submission mode posed many challenges to students. Aside from issues already mentioned—distrust of the system, lack of feedback, unreliable Internet access— the students also noted that parental restrictions to computer and Internet usage sometimes made online homework completion difficult. Additionally, one student commented that the online mode made it more difficult to focus on the task at hand. The student cited the variety of distractions both on the computer and online, which made the student less productive.

When submitting homework online, students felt less confident in their work. Confidence diminished, partly due to the lack of feedback, but also because students could not review and revise their work before a final submission. At least one student would complete the work in the evening and review and edit the homework in the morning before submitting the homework in class. With the online submission mode, once students submitted the homework, it was out of their hands and their homework could not be revisited until it was marked or graded and returned to them.

Once students discussed both submission modes, I asked students to reflect upon the last week of the study in which they had the choice of submitting homework either by pencil & paper or online. None of the students expressed a strong desire for one mode over another. Rather, they preferred the option of choosing a submission mode that fit into their particular schedule that day. In fact, they recommended to me that in the future, instead of requiring one mode

over another, options should be provided for students so that they can utilize the method that works best for each of them.

Discussion

Discussion of the Research Questions

Research Question #1. When students were required to submit homework online rather than with a pencil & paper, the results from the student performance data showed that participation *did not* improve. The results indicated an average 5% *decrease* in student participation when using the online method. Table 2 illustrates a continued decrease in student participation over the course of the three assignments submitted online. The average scores for each assignment submitted online were 90%, 84%, and 68%. On the other hand, student participation significantly improved over the course of the three assignments that students were required to submit by pencil & paper. The average scores for each assignment submitted by pencil & paper were 67%, 90%, and 100%.

These findings were contrary to my expectations. Most surprising was that student participation continued to drop even after initiating the online method. I would have expected the first online assignment to have the lowest marks since students would be familiarizing themselves with the submission mode, but instead participation steadily declined with the online submission mode. It is important to recognize that nearly 1/3 of the 32 students were absent during the first week of the study. As Table 2 shows, the sample size for pencil & paper submissions was only 21 students, but the sample size for the online submissions was 31.

The data also revealed individual student behaviors over the course of five weeks. When I analyzed individual participation rates, I found that several students' behavior did not change much. Students who regularly failed to complete work on time with the pencil & paper submission mode continued that behavior when submitting work online and when they had a choice. As a teacher, these are the students I am most concerned about because they have a learned behavior of incomplete homework submission. These are the students that I hoped to affect the most by trying a different submission mode.

Research Question #2. Student achievement increased when switching to the online method, but the amount of increase was negligible. The data in Table 3 shows consistency among average grades for assignments submitted by paper & pencil and online. These results suggest that the submission mode probably had little influence on how well each student performed for each assignment.

I would have expected student achievement to improve with the online submission mode. Several students remarked that they appreciated how easy it was to type and revise their answers before submitting their work. One student said, "I prefer to submit homework online as it grants me the capability of expressing more ideas. I type a lot faster than I write and gives me the chance to provide more content." Consequently, I expected more effort and higher achievement

with the online submissions. However, another student remarked, "Answering [the homework] online makes me feel too lazy to think that much."

Although student achievement increased by a slight 1% with the online submission mode, students' perception of their own achievement was generally higher with the paper & pencil submission mode. Students' own perception of how well they performed with each submission mode was revealed through rated questions on the second questionnaire. Twice as many students felt they performed better with the paper submission mode compared to the online submission mode. Still, nearly an equal number of students—over half for each submission mode—did not feel strongly one way or the other about how they performed with each submission mode.

Research Question #3. When given a choice to submit homework either by paper & pencil or online, the data indicates little difference in student participation. Likewise, when students had a choice in the submission mode, student achievement rose slightly to 89%. Yet again, this was only a 2-3% increase than when students were required to use a particular submission mode. Consequently, student participation and achievement were not significantly impacted when students had a choice in the submission mode. Based on conversations with students during the informal focus group interviews, I would have expected student participation to increase significantly when they had the choice of submission modes. Students said that they felt empowered when they could choose the submission mode that fit into their schedule and worked best for them.

Data from the second questionnaire (Table 1) indicates that students' perception and anticipation of their own academic performance was not likely a strong motivating cause for students to choose one submission mode over another or to complete the homework at all. It seems that students completed the assignment in order to fulfill their academic responsibilities and the submission mode made little impact on whether or not they would do the homework or on how well they would perform on the homework.

Research Question #4. When given a choice in the submission mode, more students chose to submit assignments via paper & pencil (57%) compared to the online mode (43%). However, data from the second questionnaire (Table 1) indicates that students did not overwhelmingly prefer a particular method of submitting homework. In fact, of the 31 participants, nearly an equal number expressed a strong preference for and against each submission mode. Most students (17) felt neutral towards each mode.

Some students experienced Internet problems and consequently opted for the traditional submission mode. As one student wrote, "I prefer to submit homework by paper & pencil because I for one had Internet problem one day and couldn't submit it on time." Although some problems arose with Internet reliability, the data from the questionnaires and interviews indicate that Internet reliability did not pose a serious problem overall. According to the first questionnaire, nearly all of the students indicated having reliable Internet access at home. In the

same questionnaire, the majority of students (15 out of 25) felt reliable Internet access was a problem at school. However, according to the second questionnaire that was administered at the end of the study, only 6 out of 31 students said that reliable Internet was a problem at school (see Table 1). Nonetheless, just one problem with the Internet could lead a student to prefer the paper submission mode.

Another reason students may prefer the pencil & paper submission mode could be related to feedback on the homework assignments. During the interviews, students frequently cited the teacher's helpful feedback and the peer review session as a reason they preferred the paper & pencil submission mode. For each of the paper submissions, the teacher placed a student's paper at random under the document camera, which then displayed the paper on the television. Through a class review session, students read and critiqued the response and the teacher placed proofreading marks and annotations on the paper as students discussed the work. Together as a class, we spent 15-20 minutes commenting on nearly all of the papers. The students then had comments on their paper to help them on the next assignment. It also made grading easier for the teacher. However, with the online submission, feedback was relegated to verbal comments aloud in class and a grade in the online grade book.

As a result, it is difficult to answer this research question definitively. Students recognized the advantages and disadvantages of each submission mode. According to one student, "To be honest, I don't mind either one. I like pencil & paper because I know the deadline is when I see you in the morning. It helps when it comes to writing. I also like the online because I know it's done & wouldn't lose it." Another students commented, "Working with the paper and pencil allows me to fully interact with what I am writing down. However, I also think submitting work online is easier because you don't need to use paper and deleting and re-writing work is easier."

Interestingly, however, the students did not express an overwhelming dislike for either submission method. Likewise, through information gained from the informal focus group interview, students said that the method of submission had little impact on their overall sense of achievement in the course. Most students indicated that the method of submission mattered little to them; they completed homework because it was part of their academic responsibility.

Although student participation and achievement did not change significantly when students had a choice in the submission mode, the students' comments on the questionnaires and interviews reveal that they did like having a choice. Instead of trying to pinpoint one submission mode or the other on students, I needed to leave it up to them to decide.

Research Question #5. When considering student motivation, the questionnaires revealed little indication that students were motivated to complete work based on the submission mode alone. Student's responses on the second questionnaire (Table 1) show that students felt the same towards both submission modes. The questionnaires and interviews also revealed that students were not motivated out of a strong belief in a better academic

performance by selecting one mode over the other. It appears that students were motivated by practical and immediate concerns.

An immediate concern for many students was the 10 PM midnight deadline I established for the online submissions. In response to an open ended question on the second questionnaire, one student commented, "Although I prefer [the pencil & paper method], I am more motivated to submit online because of the specified time submission." Another student said, "The time stamp motivates me to finish my homework earlier." Each time there was an online submission, a timestamp was recorded along with the entry. From information gathered during the informal focus group interview, many students admitted that they were motivated more by the deadline than by any other factor. Accordingly, these students were less motivated by the submission mode than by the fear of having late homework and suffering the consequences through lower academic scores.

Technological challenges also motivated students to prefer one submission mode to another. During the interviews, several students indicated general distrust of the online mode. They were never certain whether their submission had been received. On the second questionnaire, one student commented, "When I submit work by paper and pencil, I can be sure that I have it the next day. When I do it online, something could always go wrong." Although not commonly mentioned, a couple of students said they had problems accessing a computer or a reliable Internet connection.

Another factor that influenced students' motivation to select one submission mode over another is the mode's convenience and ease of use. Students emphasized that it was easier to organize their thoughts quickly while they type and that handwriting became too laborious and tedious. One student remarked, "I prefer to submit homework online only for one reason. That is it is easier on the hands." When using the online mode, students also commented on how easy it was to type, edit, look up additional content on the Internet, and access the class website all at the same time. On the other hand, several students said they felt more confident in their work and they were able to "think more" when they wrote by hand. One student wrote, "I feel more active in my learning and can more easily recognize areas in which were covered insufficiently or inappropriately."

Reflections

I answered my research questions, but I found the impact of the online submission mode too small to warrant major changes in classroom delivery of homework. In light of my results and the literature review, the action research project has given me many points to reflect upon as I try to become a more effective teacher.

First of all, I realized that I might have been too ambitious in my anticipated outcomes for this research. Peng (2009) warned against a one-size-fits-all approach to technology integration. When assigning online homework, Peng (2009) concluded, "the expectation that students learn

from using an online homework system may not apply to all students, especially students with different levels of cognitive need and computer efficacy" (p. 264). In other words, technology integration must accommodate the needs of individual learners. I tested a blanket solution for all students and hoped to increase student performances. Rather, providing a choice of submission mode may produce the most positive learning outcomes in the end.

Secondly, it is clear that best teaching practices coincide with utilizing appropriate technologies. Johnson (2012) wrote, "Educational technology does not increase student achievement…What the judicious use of technology in schools does do is support, extend, and amplify identified best practices in education that help students learn and grow" (p. 84). One of those best practices that Johnson identifies is timely and consistent feedback for students. Technology may assist the teacher in providing feedback, but technology cannot effectively replace the teacher. The method of online submission that I utilized was free and easy to use, but the nature of program made it difficult to provide timely and consistent feedback. Consequently, I was a more effective grader with the paper submission method. The document camera, on the other hand, helped me provide quality feedback, which appeared to have helped improve students' confidence in their own writing abilities.

Additionally, quick feedback is easier with multiple-choice questions that are objective and easier to grade. However, my decision to use constructed response questions required the use of an instructor to grade student responses, which slowed the feedback process overall. If students' comments are any indication to the importance of feedback, then it is important to develop a method of online submission that also enables quick feedback for the students.

Another point of reflection is that teachers must first instruct students on how to utilize the technology as it is implemented into the classroom. Students need to be familiar with the online homework system, or learn it quickly and easily, for it to be most advantageous (Peng, 2009). In my research, students had low levels of participation, which may be explained through students being unfamiliar or mistrustful of the submission mode. Johnston (2002) as well as Bridge and Appleyard (2008) identified similar drawbacks to an online system. Both studies found that students could become mistrustful of the online system if they had difficulties operating or navigating through the system. My research coincides with these findings. One student responded to a questionnaire by writing, "I prefer to submit homework by paper and pencil because of unreliable Internet access." Another student recalled questioning if the homework "went through" even after submitting it online. Nonetheless, the real advantage to an online system may lie in the simple fact that students have more ownership and control over their work. Heafner (2004) found that technology, when utilized in a student-centered environment, will indirectly heighten student motivation, self-efficacy, and student achievement.

As I evaluate my action research in light of Heafner's (2004) findings, I understand how I used constructed response questions in a teacher-centered mode of instruction with the purpose of preparing students for testing situations. As Heafner (2004) noted, "Too often teachers

sacrifice student interest for content coverage. In a high stakes testing environment, social studies teachers are entrenched in methods that rely heavily on lecture and discussion. Such teacher-centered classroom structure does not offer much opportunity for motivating students to take an interest in social studies content" (p. 49). I find myself guilty of sacrificing student interest for content coverage, especially when scanning the long list of standards for each social studies course. I can readily see the impact this has had on student performance in my own classroom. The challenge for me is to create student-centered instructional activities that integrate technology in meaningful ways.

As a result of creating and assigning the constructed response questions, I found that I was better able to align my tests to what I had been teaching in the classroom. Furthermore, I noticed that I developed a great depth of content knowledge that I applied towards correcting and anticipating concepts students struggled to master. Ultimately, however, I learned how important it is to give students choices. During the informal focus group interview, students were much less concerned with the submission mode rather than with the fact that they were given a choice during the latter part of the research. This is important to understand so that I can apply that knowledge to new projects and activities that I develop in the future.

Recommendations for Further Research

When analyzing data, I found the focus groups and free-response questionnaires particularly helpful. Instead of only two informal focus groups, I would conduct several over a period of time to obtain multiple perspectives. In order to identify more significant patterns and trends in students' behavior and performances, I would lengthen the study over the course of a semester. With more time to conduct the study, I would space out the constructed response homework assignments so that only one, or occasionally two, assignments are given each week. I found that both the students and myself had fatigue after a couple of weeks of regular constructed response homework questions. With less frequent writing assignments, the teacher would be able to provide more feedback that is consistent and better attain the learning goals for all students.

Although Google Forms is free and easy to use, I would recommend exploring alternative online homework submission tools. If I were to do the study again, I would consider student blogs for each homework question. The teacher's feedback could be in the form of a response to the blog post. Other ways to integrate technology would be with commenting features on Google Docs or tracking changes on Microsoft Word documents.

In an effort to create a more student-centered learning environment, I would consider switching from a large group peer review to small group or paired peer review activities. In this way, students would critique and provide their own feedback on several of their classmates' responses. Students would even score the responses using a rubric that I develop. In addition, I could have students create their own constructed response question prompts after completing

the required reading. Students would then swap questions and then provide answers to these questions. Each of these activities could be achieved using a blog, wiki, or even commenting features on Google Docs.

A further problem to address is how to calculate data for students that are absent from class. Using a detailed, analytic rubric and more precise collection of student performance data, one could quantify students' homework scores to evaluate for differences among the three graded criteria. The drawback, however, is the amount of time required to carry this out.

With regards to student participation, it would be helpful to create a rubric for measuring student participation in class during the peer reviews. I had high levels of in-class participation from among some of the students who frequently submitted late homework. Although I scored participation in the form of an assignment, student participation—i.e. verbal comments and suggestions—in class is also important and something that I should consider scoring as well.

Conclusion

The data revealed that the online submission mode did not improve student participation, and it did not significantly improve student achievement. Furthermore, when students were given a choice in the submission mode, both student participation and achievement did not fluctuate significantly. Consequently, the online submission mode is a not an instructional tool that I will utilize regularly. While the debate continues on how best to integrate technology into the classroom, research suggests doing so as long as integration coincides with best teaching practices. The key is to find the method most appropriate for each individual classroom and subject.

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Grade Logs for Student Learning and Accountability: Action Research in Public High School Physical Science Classes on Guam

Hedi Frieders

Abstract

Action research is a cyclical process used to evaluate a practice and review sources, outcomes, and alternatives to improve a situation. The purpose of this action research in education was to employ a student grade log and graph to influence students' personal responsibility and motivation in their own learning process. The main question that guided the study was: Will implementing a student grade log improve student learning and accountability? The study was conducted over a seven-week period in three physical science classrooms. The process began with a survey for students to respond about their awareness of their grades and missing work. The second step involved giving each student a grade log folder and graph. The final step evaluated the results using the same survey to collect students' responses to their awareness of their grades and missing work. The findings show that students benefited from and appreciated the personal educational awareness provided from the grade log.

Keywords: *student grade log, survey, open response exit ticket, overall grade, missing work, student learning, student accountability, student independence, make-up work binder, Guam*

Introduction

Setting and Background to the Study

Guam is "Where America's day begins" and is a U.S. Territory located in the North West Pacific Ocean. The 178,430 residents are mostly U.S. citizens ("CIA - The World Factbook," n.d.). There are five public high schools including the school studied. As of September 2010, the school population was 2,107, including 1,137 males and 970 females according to our school files. The majority of the students are Filipino and Chamorro.

The mission statement of the high school is to develop island students to become globally primed high achievers. In agreement, the learning expectations or ESLR's are that students will

be responsible citizens, problem solvers, effective communicators, and technologically literate. The stakeholders developed both the mission statement and ESLR's.

At the time of the research, the faculty of the school consisted of 131 teachers in 18 different subjects. Although I was teaching both Physical Science and Health, the research was only conducted in Physical Science classes. There are a total of 137 students throughout the five classes. Of the 137 students, the research conducted is with 76 students in three Physical Science classes. The high school utilizes block scheduling with three 100 minute classes each day. Therefore students attend each class every other day.

Statement of the Problem

If grades "provide information on how well students are learning" as well as "stimulate and encourage good work" then students should be able to understand and have access to their grade throughout the quarter (Davis, 1993). It has become a pattern and a distraction from learning and teaching that students are preoccupied with their grades. The first problem to be addressed was providing students more access to their grades without interrupting class time on a daily basis.

As a student and teacher, I am aware of the personal desire to know what grade you have in a class, whether out of curiosity or as a tool for motivation. However, I am unable to meet the demands of telling 137 students every week their grade without interrupting cherished learning time. In addition, students need to be aware that the question should be: "Is all my work complete?" or "Am I learning?" If they know the answer to these questions, they are on their way to knowing their grade in the class in order to move on to the learning tasks at hand.

Intrinsic motivation occurs when students embrace their work, taking a real interest in the learning tasks, while students who are very grade-oriented are described as having extrinsic motivation (Kirk, 2010). Grades are described as extrinsic motivation, but in some cases there seems to be a disconnect as students are concerned with their grade, but not enough to realize that being distracted during class about their grade impacts their learning, therefore their grade. As students are projecting the "What is my grade?" question, I am bombarded on a daily basis trying to deliver missing work and make up assignments to students. The problem is that students are questioning their grade status, but not taking the work that needs to be done for their grade. The second problem addressed was students having access to their personal records of complete and incomplete work.

Students often view course grades as a mysterious combination of teacher-given grades, teacher-given kindness, and some random ethereal components based on luck (Marchionda, 2010). Often students are connecting the teacher as the entity that controls their grade. It is important to me as a teacher that students understand that they control their grades while the teacher is just keeping a record. The challenge is providing a way for students to connect their learning and educational progress as a reflection of their grade.

Significance or Rationale of Study

The rationale of the study is to establish how students take responsibility in their learning with the use of individual grade logs. The study is worthwhile as it examines the attitudes of students towards their performance and understanding of the grading system. In addition, it is significant because findings will help improve the involvement and performance of students in science as they take more responsibility and more accountability for their personal learning goals and overall development.

Aim of Study

The aim of the study is to employ a student grade log to influence students' personal responsibility and motivation in their own learning process.

Objectives

Following from the main aim, there are 3 objectives of the study. They are to:

i) Improve student performance;
ii) Increase student's independence and accountability for their grade; and
iii) Increase student awareness of their grade and hence academic achievement.

Research Questions

Guided closely by the study objectives, the 4 research questions are listed below:

i) Will implementing a student grade log improve student learning?
ii) Will implementing a student grade log improve student accountability?
iii) Will implementing a grade log increase student performance in terms of overall grade?
iv) Will implementing a student grade log increase student independence with regards to keeping some control of their grade?

Literature Review

It has been documented that students' success will increase when they have more access and understanding of their grades. According to a study, "On average, the practice of having students track their own progress was associated with a 32 percentile point gain in their achievement" (Marzano, 2009, p. 86). It is my job as a teacher to do what I can to guide students towards setting and reaching their goals. One way to do this is by displaying that they have control over their own grades and learning outcomes.

If students feel that they have little impact on their performance, they often rationalize that when things go wrong, it is often everybody's fault except their own (Bartz, 2001). Therefore, supplying students with the use of grade logs and graphs to track their progress can give them a

personal connection with their work, their grade, and what they need to do to progress in a subject area. In one three-year study among college students, it was shown that explanations for why we succeed and fail directly affect our motivation because they imply that our academic performance is either controllable or uncontrollable (EBSCOhost: Perceived Academic Control and Failure in College students: A Three-Year St..., n.d.).

Since I began teaching, it has been my role to keep a grade book to track each student's performance while updating them of their progress in writing with feedback on their assignments. With this system, students receive a progress report and random "peeks" at their grade and their progress in terms of their actual grade. The students that have the most access are usually the students who are failing or missing a lot of school and assignments. These are the same students who are "at-risk" of becoming 5th or even 7th year seniors and hence are not always able to graduate from high school. Bartz (2001) suggests that it is important to create ways for students to assess and discuss their progress.

Multitudes of high schools across the United States have begun to implement large-scale programs that allow students to track their progress throughout their high school career. This has become a trend because it is a skill students need to have in order to be successful in college and also because it increases the likelihood of students graduating high school. Studies have shown that the students who succeed in college believe they can influence or control their educational outcomes because of their abilities to monitor their own progress and modify their actions when faced with potential failure (EBSCOhost: Perceived Academic Control and Failure in College students: A Three-Year St..., n.d.). The sooner students begin tracking their progress, whether on a large school-wide scale or an individual classroom scale, the more time these students will have to develop the skills they need to take initiative and develop their understanding of personal responsibility.

Students in my classes were given a preliminary survey to assess how much they understand, and identify what their grade and missing work are in the class. This was given right after progress reports went out to all students detailing their grade and overall progress in all their classes. Sixty percent of my students reported, "not knowing what their grade is in the class." The results made clear that a little less than half the students said "they knew why they had the grade they have" and sixty-nine percent of the students said "they did not know the work they are missing."

By providing students access to their grades on a consistent basis as well as the work that is complete or incomplete, students should understand where their grades are coming from and their own role in the classroom. When grading is transparent to students it allows them to clearly understand their progress and what they need to do to improve their performance. In turn this can empower them in taking action to further their own academic involvement (1_IPD_InsideCover_2011.doc - Powered by Google Docs, n.d.). This should improve their motivation and in turn increase their overall grade. Documentation of this improvement can

easily be provided through comparing their grade during the time when they have limited access versus when they gain access.

Showing students in your classroom that you are concerned and aware of their progress helps them take initiative to do the same. Shared knowledge of expectations for successful performance will assist in fostering a culture where students do not depend solely on the teacher's evaluation of their work, but students begin to independently evaluate their work against the given criteria (1_IPD_InsideCover_2011.doc - Powered by Google Docs, n.d.). Taking these considerations into account, it would be beneficial in my classroom to have a way to see how many and who the students are that have questions about their grades and missing work. To initiate this process, I utilize question cards on which students document their name, whether their concern is the recognition of their grade or missing assignments, and their specific question, if any, in order to address the documentation of the students and their concern, to efficiently provide them the information, in addition to eliminating the disruption of class time.

While the question cards helped to address the problem temporarily, the long-term solution was developing a grade log system and graph for students to track their own progress, hence removing the teacher from the equation. There are a number of assignment and grade progress sheets available on line; however, students in the class expressed a liking for a system that was working in another class at our school, so I therefore took the opportunity to get the support of my colleagues. Reformatting and adopting this teacher's process of grade log progress for my classroom provides a place where students can track and calculate their assignments, daily grades, and quarterly grades to address both the problems of having access to their grade and access to complete or incomplete assignments.

Methodology

Action research is a methodology that sits within the radical paradigm; hence, its main purpose is to change or transform social situations (Grant & Giddings, 2002). It is designed not just to explain or understand social reality, but also to change it (Smith, 1993, p. 77 in Grant & Gidding, 2002, 18). In this study, the research done is to attempt to address a persistent problem of students' lack of accountability in their own learning processes and hopefully to bring about much needed change. This is in line with Schmuck's (2009) supposition that action research is a cyclical process used to evaluate a process and review sources, outcomes, and alternatives to improve a situation. In the same vein, Brighton (2009) defines action research as a reflective and systematic inquiry process.

This research study was in response to a pre-existing problem in the classroom. The problem was that students were unaware of their grade or how they got their grade. This is in addition to disturbing valuable learning time during class meetings. As a responsive research project, it went through the six steps as outlined by Schmuck (2009, p. 34). The steps begin with

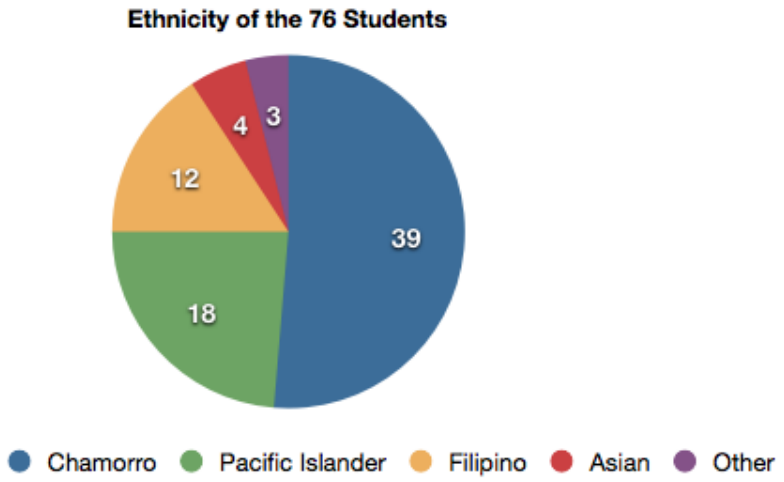
the collecting of data to diagnose the situation as was addressed within this research study by using the initial student survey. The collections of data naturally led to the analyzing of the data for themes and ideas in order to initiate the "action" part of action research. In this step, research was conducted to find best practices from others and advocated solutions with evidence to support the ideas and themes. This step is critical because it helps educators to research and identify solutions in order to ultimately develop their own best practices or enhance others. Kreisberg (2007) suggests that the ultimate goal of action research for educators is to identify best practices. Once proven practices or advocated solutions are identified, such as the grade log folder, the practice is then announced, in this case, to the students as a classroom procedure to help them understand their grade and take ownership of it.

After announcing the changes to be tried, it is important to list the hopes and concerns in order to be able to get a perspective on the situation as well as a perspective on the "action" to be taken. This step has allowed this research study to diagnose further concerns and implement multiple actions, such as the make-up work binder. Once the hopes and concerns are clear and identified, the advocated solution(s) are implemented to show an effect. Here the grade log folders were given to the students, and as a class we participated in tracking our progress within the class. The final step was to collect the data examining how the solution is addressing the diagnosed situation. Within this final step, students were given the post survey and asked open-ended reflection questions to find out their impression of the grade log folders. It should be reiterated that action research is not a clear linear methodological paradigm, but rather, as emphasized by Schmuck (2009), a cyclical process. In other words, the cycles continue bringing evidence to support Kreisberg's (2007) idea of action research leading to best practices. Best practices can be gained from action research because the process, as Smith (2007) states, collects systematic information and makes interpretations only with claims of truth leading to evidenced approval.

By actively participating in research within our classrooms, teachers are able to address problems with informed and systematic outcomes. Like Schmuck, McNiff & Whitehead (2006) said, action research is a form of enquiry that enables practitioners everywhere to investigate and evaluate their work by asking questions such as: What am I doing? What do I need to improve? How do I improve it? This process of reflection within the teaching practice shows how educators are trying to improve their own learning therefore influencing the learning of others.

Sample

My research was conducted with 76 students in three of my Physical Science classes. The students consist of 51 boys and 25 girls.



Implementation and Timeline

Students need more access and connection to their grade, complete, and incomplete work over the course of the semester rather than in isolated time frames such as progress reports and semester report cards. The resulting outcomes for this inquiry process are to increase student performance by at least five percent shown in their overall grade. Students should increase their independence with their grade by 95%. Lastly, students should increase their awareness and accountability by 95%.

Research Tools

Measurement tools included:

(a) Missing Work and Grade Request Form (Appendix 1)
(b) Pre and Post Student Survey (Appendix 2)
(c) Open Response Reflections (Appendix 4)
(d) Overall Class Average Grades (Appendix 6)

In order to achieve these my research goals, I began by posting a student request form or question card for students to submit before or after class in order to request to know their grade or missing work. These cards provided evidence of the need for more student access to their class information as well as alleviated the disruption of class time answering these questions. The next step involved providing each individual student a folder to keep all work that was handed back to them and to track their grades. This folder as well had a graph paper attached to it where students were instructed to create a line graph showing their quiz grades. Upon receiving the folders, I provided detailed instruction in the form of a PowerPoint to assist students in the process, calculation, and graphing of their work. As the process continued, I was able to direct any questions regarding the matter of grades or missing work to either the request form or their individual folder.

The study timeline proceeded as follows:

Week 1:

All students who were not absent respond to the pre-survey about their awareness and understanding of their grades and missing work; they also document their overall class average grades.

Week 2:

Post the grade and missing work request forms for students to complete and submit before or after class. Announce the use of grade logs to track student progress.

Week 3-7:

Provide and instruct students to use their grade log folder and graph to track their grades.

Week 6:

Students are given an open response exit ticket: "Do you like or dislike the grade log folders and why?"

Week 7:

All students who were not absent responded to the post-survey about their awareness and understanding of their grades and missing work; they also document their overall class average grades.

Data Collection and Analysis

Data collection for this study came from analyzing the grade request form, the student survey, student open response reflections, and recorded class pre and post grade averages. These data collection sources can be viewed in Appendices 1-6.

Each of the four classes grade averages were recorded before and after the implementation of the grade logs and grade request form. This was a way to quantitatively show whether the grade log was a viable way to increase student performance through knowing what their grades are at all times. Analyzing this data involved looking at the differences before and after the grade log was implemented.

The grade request form or question card was a short-term solution while I was searching for a way to alleviate students' preoccupation with their grades during class time. In addition to allowing me a place to direct students, the grade/missing work request form became a way to physically log the amount of people who were requesting their grade, their missing work, and how this changed over the course of time. Students were able to utilize the written request at any time in order to receive the information they were seeking, however it was understood they

would not get a response until the next class period. This system worked well for the students and me because it allowed me time to get their requests together. It only became evident to me later in the research that this was a source of concrete data collection. In retrospect, I was fortunate to have written proof of the students' requests over time. The grade and missing work request form was saved as evidence and recorded in terms of whether the student requested their grade, their missing work, or both over the course of the study.

The student survey is an imperative tool for this data collection because students were given the same survey before and after. Being able to compare the changes in response over time was key to understanding the students' outlooks and perceptions on their grade and their understanding of the class format. Students to this day are able to see that we are working towards change by the use of the terms "Not Yet" and "Yes" on the survey. If students answered "Not Yet" then we are going to address the issue of why and how to change this. Having student's see this as a moving process is helpful to the classroom and to student outlooks. The range of the six questions was important in order to see the different fine-tuned ideas that students possessed about their grade, their understanding of their grade, as well as their missing work. Each student's response was recorded for each question and compared to the post response in order to catalog the differences that may have occurred in their outlooks on these characteristics.

Finally, students were asked, "Whether they like or dislike the grade log and why?" This question became the data for the students' open response reflection. This format allowed students to relay any information they wanted about the process of the grade log and how they felt it affected them. In order to analyze the data, I broke it down into positive, negative, and no response categories. Although the details of their answers were not evident in the analysis, it was logged in the respects of specifically why or why not this is an important process in the classroom.

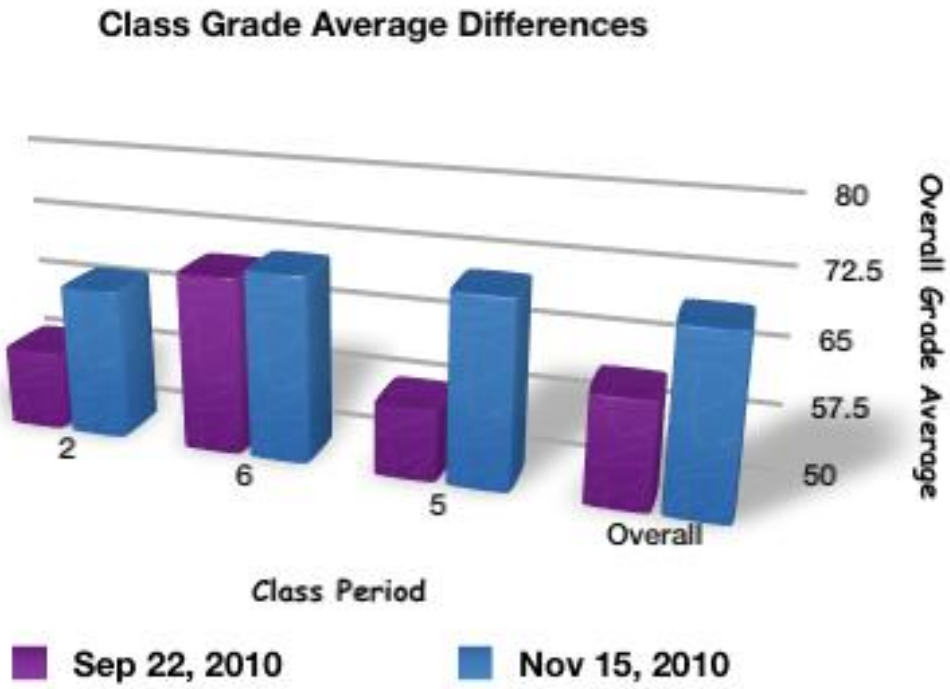
Throughout this study I was able to keep a daily reflection journal as was suggested by Dietz (1998) as a tool to guide and organize. This reflective journal gave me the ability to see over time different directions to take with the research. I chose not to include this resource for data analysis however it was included on a holistic level because over time it became evident that it was an important part of the data collection. This is in terms of organizing my own direction, responses, and individual student's responses that initiated me to implement things like the student open response reflection. Although I did not analyze my journal for data collection on a quantitative level, it was used as a mode of reflection on the overall process of grade logs. I found that my own reflections were important in order to vent and take a step back from the study to see the overall patterns that were occurring. Without this personal perspective, I would not have been able to wholly witness some of the responses that were occurring and therefore implement different procedures in the classroom.

Results and Discussions

As I began to analyze the data, it became clear where each component of the data fit with the measured goals. Overall, each goal was met in a strikingly positive correlation with the importance of students' awareness of their grades in the classroom to overall learning and accountability. The results have been broken down into each measurable goal in order to differentiate the data.

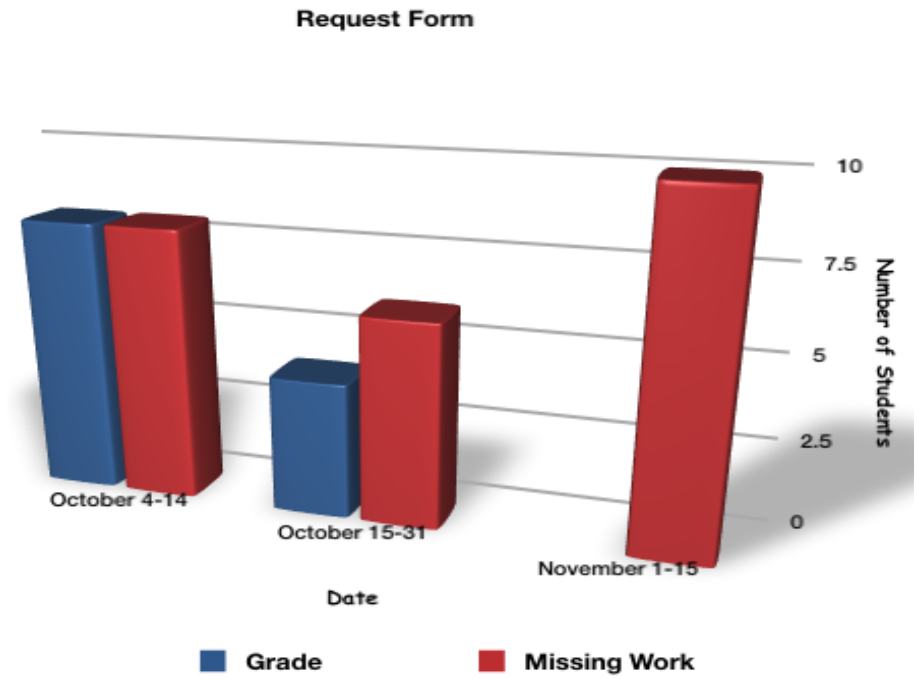
Measurable Goal 1:

The goal of increasing student performance by at least 5% of the overall grade average was shown in the data of overall class grade averages before and after. The results show an increase of 8% in overall class grade average. Initially, I was concerned that 5% was a high target; therefore, I was pleasantly surprised to find that I not only met this target, but exceeded it by 3% as shown in this graph:



Measurable Goal 2:

Increasing students' independence with their grade by 95%. The data used for this goal is the results for the grade and missing work request form:



As seen above between the time of October and November, 100% of students became independent with their grade. They no longer were looking to me to provide them with their grade in the class; however, the number of students looking for missing work increased, which leads me to believe that they were becoming more accountable for their grades and the work they needed to be doing in the class. The number of students requesting their grade reduced to zero; however, requests for missing work increased. Therefore, I implemented the make-up work binder and folder as shown in Appendix 5. This was a direct result of my own personal reflection journal as well as the results of the data as I was becoming overwhelmed with student requests for makeup work and began seeing the pattern that I was supplying them with the class work to complete. Over time, I saw the same students asking for the same work and realized that they needed a place to seek it out themselves, and thus eliminating me from the process and making them fully committed to their own process.

Measurable Goal 3:

Increasing student awareness and accountability by 95%. In order to appropriately analyze this goal, I had to break it down into two different components. One component being student awareness and the second being student accountability, both in regards to their grade in the class. The results for each of these can be shown using the student survey before and after the grade log.

In order to show that students' awareness of their grade was increased by 95%, I analyzed question two on the student survey: "I know what my grade is." The results show that students'

awareness of their grade increased by 40%, which is a 100% increase from the initial results as seen below:

Student Survey Results for Question 2:

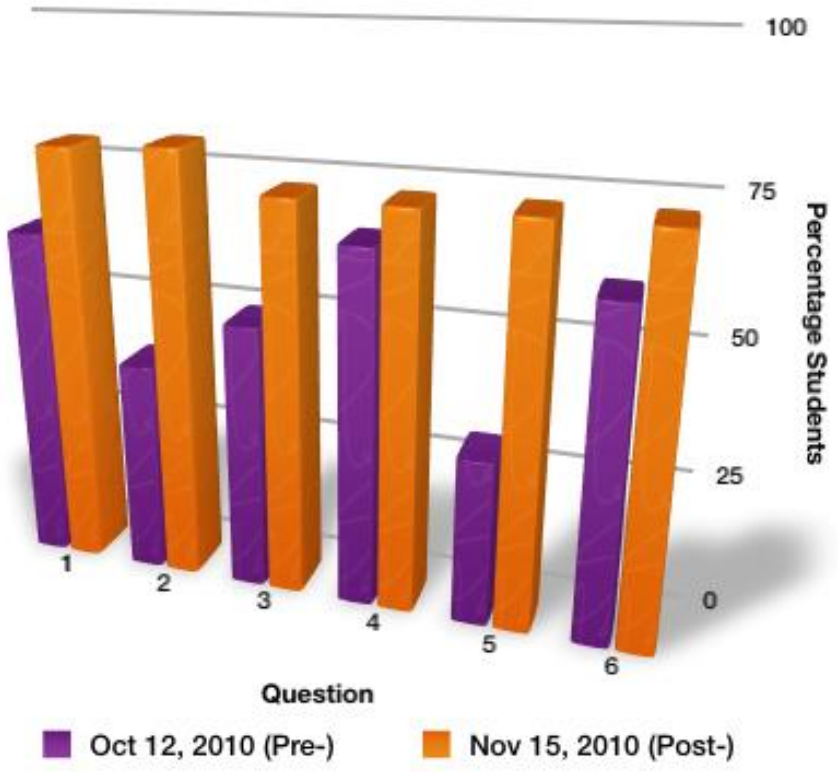
Number	Statement	Pre-Survey Results	Post-Survey Results	Difference
		Yes:	Yes:	Yes:
2	I know what my grade is.	40%	80%	+40%

Similarly, showing that students' accountability was increased by 95% can be seen using question 5: "I know what work I am missing." Student's accountability increased by 38%. Again, this was a 100% increase from the initial results as seen below:

Student Survey Results for Question 5:

Number	Statement	Pre-Survey Results	Post-Survey Results	Difference
		Yes:	Yes:	Yes:
5	I know what work I am missing.	31%	69%	+38%

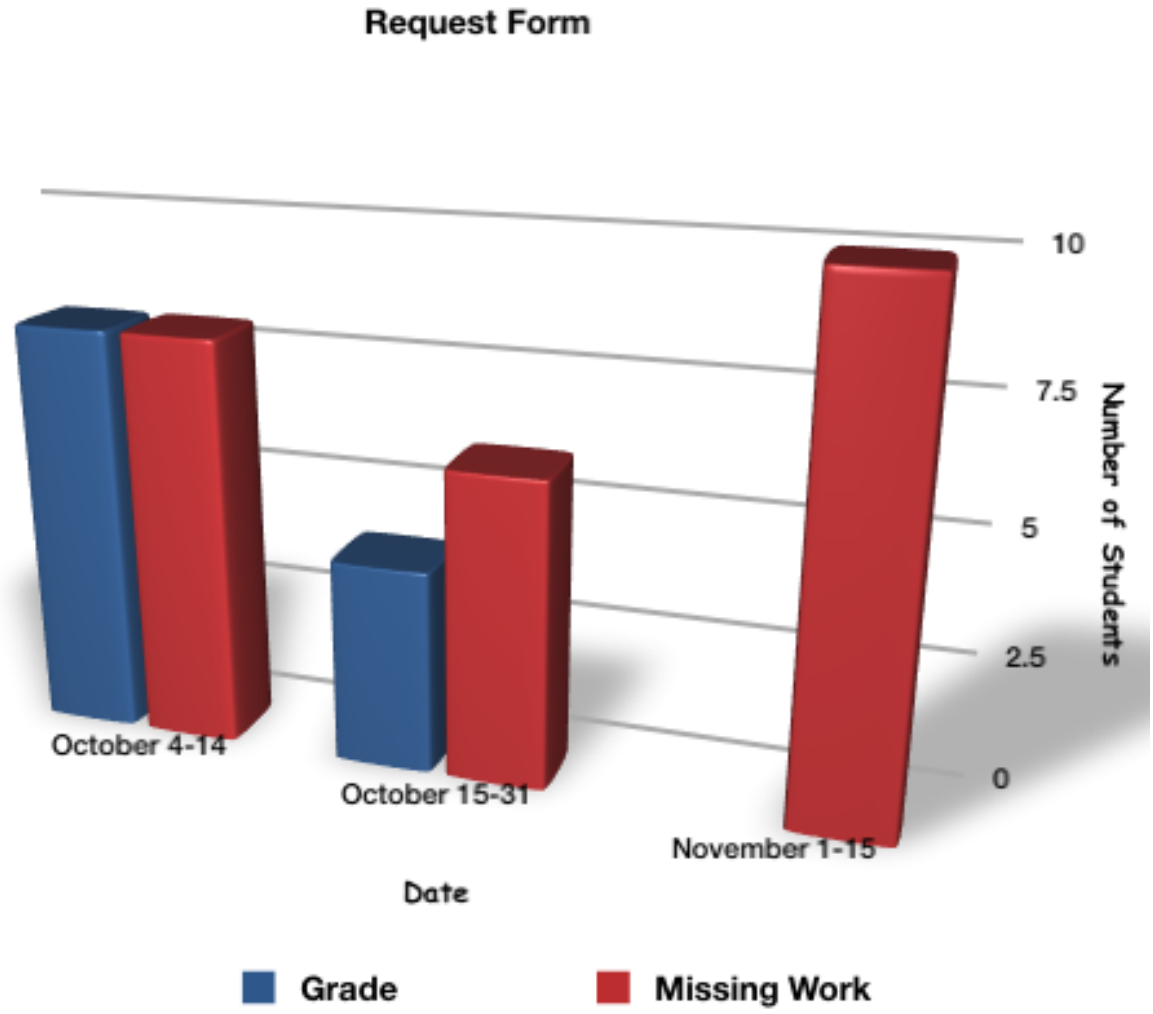
In order to view the results of all the survey questions please see Results 2.



The graph above shows the overall results for all questions on the student survey.

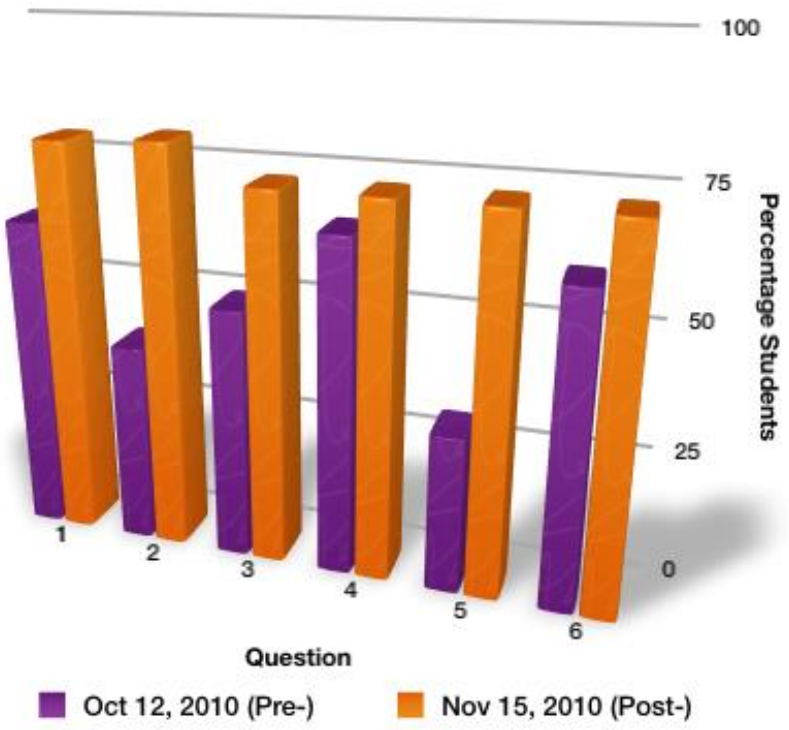
This study shows that, overall, keeping a grade log in the classroom benefits students in many ways, including increasing their performance, accountability, and awareness of their grades and missing work in the classroom. Students reflected that they appreciate the grade log in positive ways and like that it is a part of our classroom procedures.

Results 1: Grade and/or missing work request form results

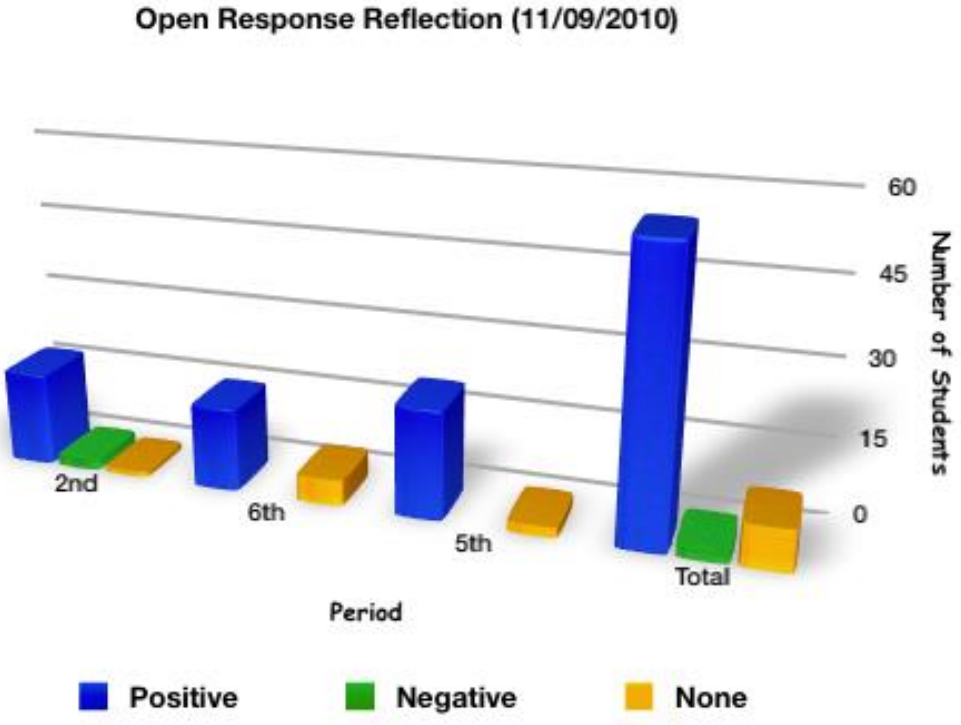


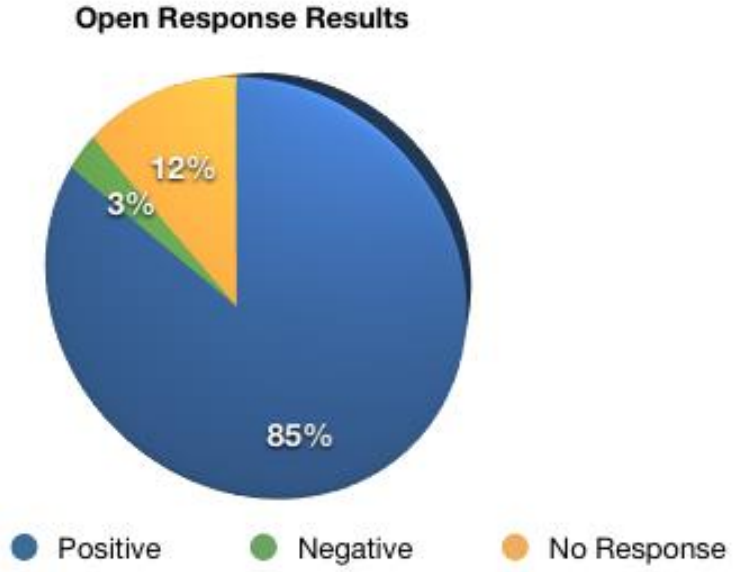
Results 2: Student survey and student survey results

Number	Statement	Pre-Survey Results Yes:	Post-Survey Results Yes:	Difference Yes:
1	I understand the grading system.	63%	79%	+16%
2	I know what my grade is.	40%	80%	+40%
3	I know why I have the grade I have.	50%	81%	+31%
4	I know if I am missing any work.	66%	87%	+21%
5	I know what work I am missing.	31%	69%	+38%
6	I know where to find missing work.	61%	73%	+12%



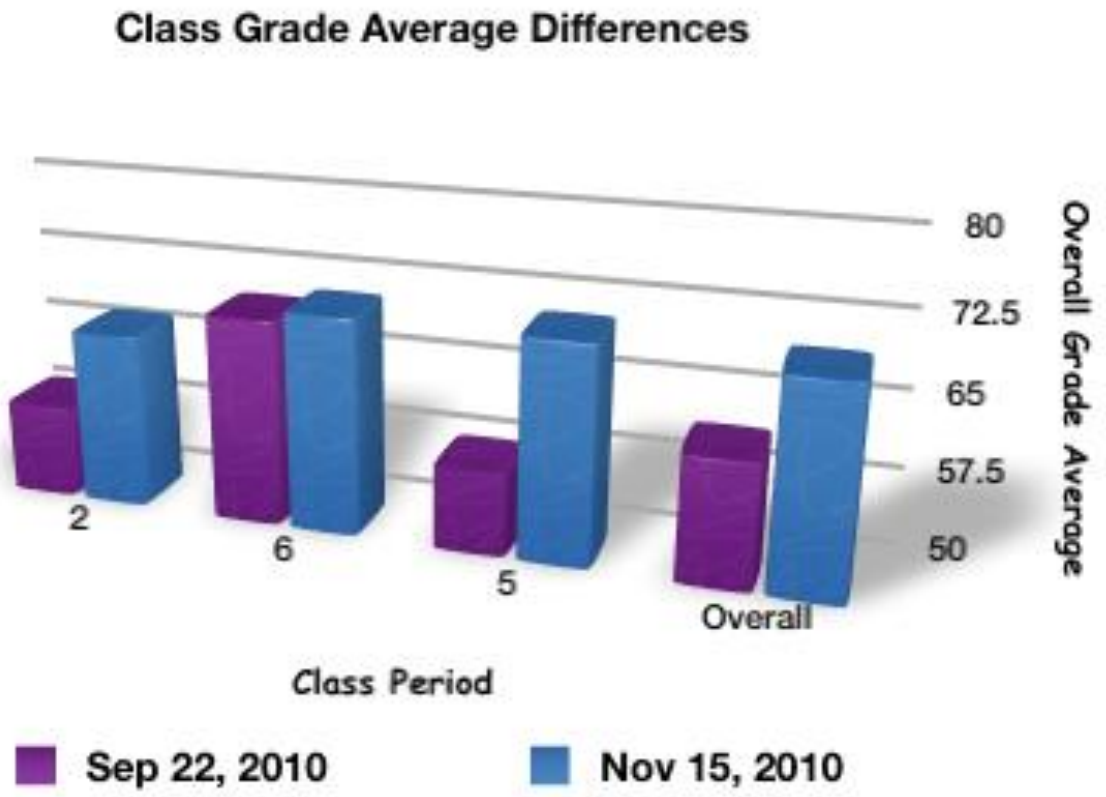
Results 3: Open response reflection results





Results 4: Overall class average grades results

	Sep 22, 2010	Nov 15, 2010
Period 2	59	67
Period 6	70	71
Period 5	58	71
Overall	62	70



Conclusion/Reflections

According to Ahrar (2010), action research is a form of inquiry to improve our practice by using informed eyes, collaboration, action, and analysis. This action research project has shown me how implementing one thing in the classroom can make large shifts overall. Using the grade log in the classroom was initially aimed at solving one problem; however, it has resolved a plethora of issues that I could never have foreseen. Overall, the process of action research demonstrates cause and effect in a clear and simplified way. Through this process, I have been able to see other problems that have arisen and am now more equipped to address them using the process of action research. One example of this is with the missing work binder, which was created for this study. The data showed that, in the end, students did not know how to get the

work that they are now aware is missing due to their grade log folder. Had it not been for this action research process and data collection, I may still be struggling with resolving these now simple problems.

Initially the grade log was a tedious and time-consuming task for me as a teacher. The first day that we worked on this procedure was lengthy and I was exhausted after each class. There were a lot of questions, confusion, and overall chaos in the classroom; however, the grade log became easier each time that we approached it. Now, it is mostly up to the students to take care of the process themselves. The process became more familiar to the students, and I was able to devise a better system to hand back papers, project the total grades that needed to be copied, as well as hand out calculators, and answer any random questions. I found that eliciting student help was crucial to making this run smoothly, and students responded well when they were needed in the process. Everyone in life wants to feel like they are useful, and this process allowed each of us a way to volunteer ourselves to the classroom.

Through this process, I have become aware of how important it is to make initial goals that are clear and measurable. I believe that I set my expectations high with goals such as 95% increases, although I was able to meet these, in the future I will be more aware of how realistic I am setting these goals. In addition, the goals need to be individual as I had to break up the goal of being accountable and aware because for these two things separate data had to be collected and analyzed showing that there was a need to have this one goal split into two clear goals.

I will continue to not only use action research formally in my classroom, but the grade log as well. There was an overwhelming response from the students to the positive effects of this procedure. The gains that were received and documented greatly outweigh any other decision. There were many unexpected benefits to utilizing the grade log folder in the class. Students relayed that they appreciate the organization and a place to keep all their papers. While for me as a teacher, I now have documentation of why they have the grades they have due to the work that is now in their folders.

Another unexpected benefit was the amount of work that was suddenly turned in on grade log days. Students appeared unaware they were missing the work until it became clear on their grade log. Their response is often “I did that though” at which I had to reply “I never received it”. Often I found students had completed work, yet not turned it in until they saw the blank spot on their folder. In the future I hope to implement the grade logs at the beginning of the school year in order to see if these gains are repeatable, in addition to researching whether tracking their progress from the beginning of class can curtail any “bad” habits that students tend to exhibit as the year progresses.

Ultimately, implementing grade log folders showed a 5% improvement on student learning and a 95% gain on student accountability. Students displayed a resulting independence and self-awareness in regards to their grade, including self-awareness as to the source of their grade. Furthermore, as action research is a cyclical process, the grade log will continue to evolve

as I incorporate more ideas and responses resulting in a finer tuned, more effective and efficient grade log and overall classroom procedure.

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Artifact Cover and Reflection Sheet 1

Name: Hedi Frieders Artifact number: 1

Title of artifact: Missing Work and Grade Request Form

Instructional concepts: Procedure for students to request missing work and grades for the class

ED617 Action Research in Secondary Settings

Type of artifact (e.g., lesson plan): Request Form or Question Card

Write a brief description of the artifact:

Created to allow students a way of requesting to know their missing work and/or grade in the class without disrupting class time. Students are able to fill out and will get a response the next class period. In addition this artifact gave me substantial evidence for the number of students requesting grades and/or missing work.

Explain demonstrated skills and behaviors: (Explain how the artifact demonstrates mastery of particular behaviors, skills, or strategies. Establish a definite connection between your work and the course.)

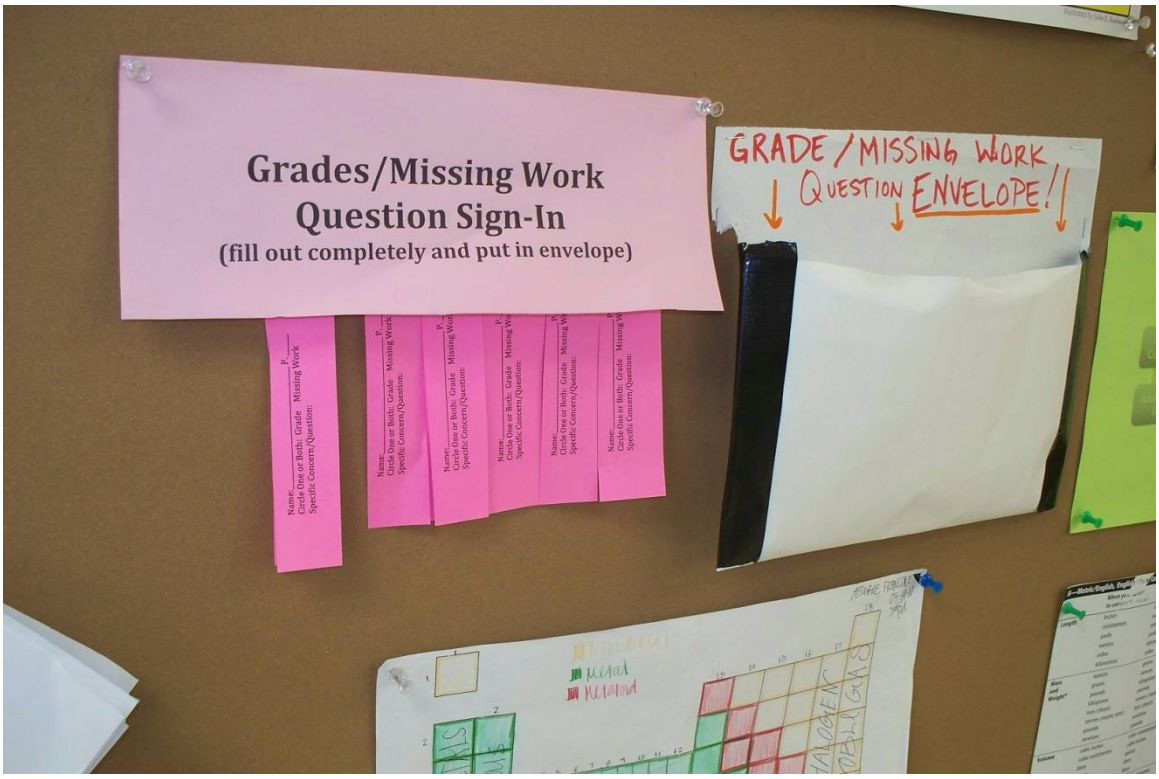
Due to a need to have less class disruptions from students requesting their grades I was able to create an immediate solution that would be able to be implemented at once while I was working and researching a long-term solution. As well I am demonstrating classroom management and thinking systematically about my practice and learning from experience.

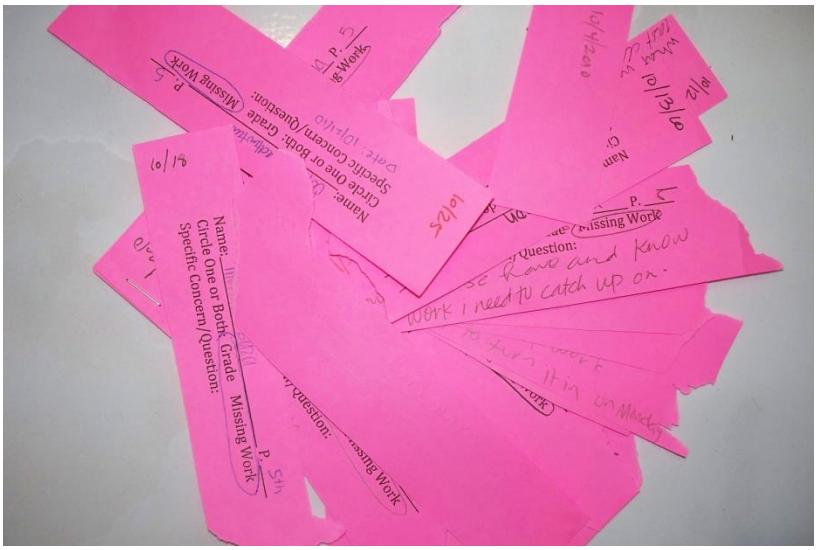
Reflection: (Explain what you have learned through the artifact. How have you become more effective as a teacher because of it? Discuss things that worked particularly well

and things you would change, do over, or improve. Also describe why you selected the artifact and what it demonstrated about you as a teacher.

As an immediate solution this artifact allowed me to free up class time and to give me time to research more long-term solutions. The request form worked well over all and I will continue to utilize it as a way to direct students in the moment to a place to submit their requests. I particularly like this process because I am able to address their request or concern after school without taking any class or preparation time during the day. I selected this artifact because it demonstrates ingenuity and my responsibility for managing and monitoring student learning.

Appendix 1: Missing Work and Grade Request Form





Artifact Cover and Reflection Sheet 2

Name: Hedi Frieders Artifact number: 2

Title of artifact: Student Survey

Instructional concepts: Survey to assess student awareness of their grades and missing work

ED617 Action Research in Secondary Settings

Type of artifact (e.g., lesson plan): Survey

Write a brief description of the artifact:

Created to survey students about their awareness of their grades and their missing work. Also used to collect data throughout the action research project in order to document changes in their awareness before and after the implementation of the grade log and quiz graph folder.

Explain demonstrated skills and behaviors: (Explain how the artifact demonstrates mastery of particular behaviors, skills, or strategies. Establish a definite connection between your work and the course.)

This artifact shows that I am able to utilize and create a means to assess my student's responses as well as incorporate action research and data collection into my classroom and my teaching practices.

Reflection: (Explain what you have learned through the artifact. How have you become more effective as a teacher because of it? Discuss things that worked particularly well

and things you would change, do over, or improve. Also describe why you selected the artifact and what it demonstrated about you as a teacher.)

This survey has shown me how empowered students become when asked to demonstrate their perceptions of classroom procedures. Furthermore, I was able to assess and address the problem that was not only mine, but shared by the students as well. We all benefited from the use of the survey and I was able to document it by showing the changes in their responses. I have begun to utilize more formal formative assessments about not only student learning, but also classroom procedures. This artifact was selected because it shows that I am able to incorporate action research and data collection into my teaching practices, in addition to demonstrating that I think systematically about my practice and learn from experience.

Appendix 2: Student Survey

[Grade Survey: Physical Science]

Circle "Not Yet" if you do not yet agree or "Yes" if you do agree with the statement.

1) I understand the grading system.	NOT YET	YES
2) I know what my grade is.	NOT YET	YES
3) I know why I have the grade I have.	NOT YET	YES
4) I know if I am missing any work.	NOT YET	YES
5) I know what work I am missing.	NOT YET	YES
6) I know where to find missing work.	NOT YET	YES

Artifact Cover and Reflection Sheet 3

Name: Hedi Frieders Artifact number: 3

Title of artifact: ____ Grade Log Folder and Graph____

Instructional concepts: ___ Utilized by students to track their grades_____

ED617 Action Research in Secondary Settings

Type of artifact (e.g., lesson plan): Student Folder

Write a brief description of the artifact:

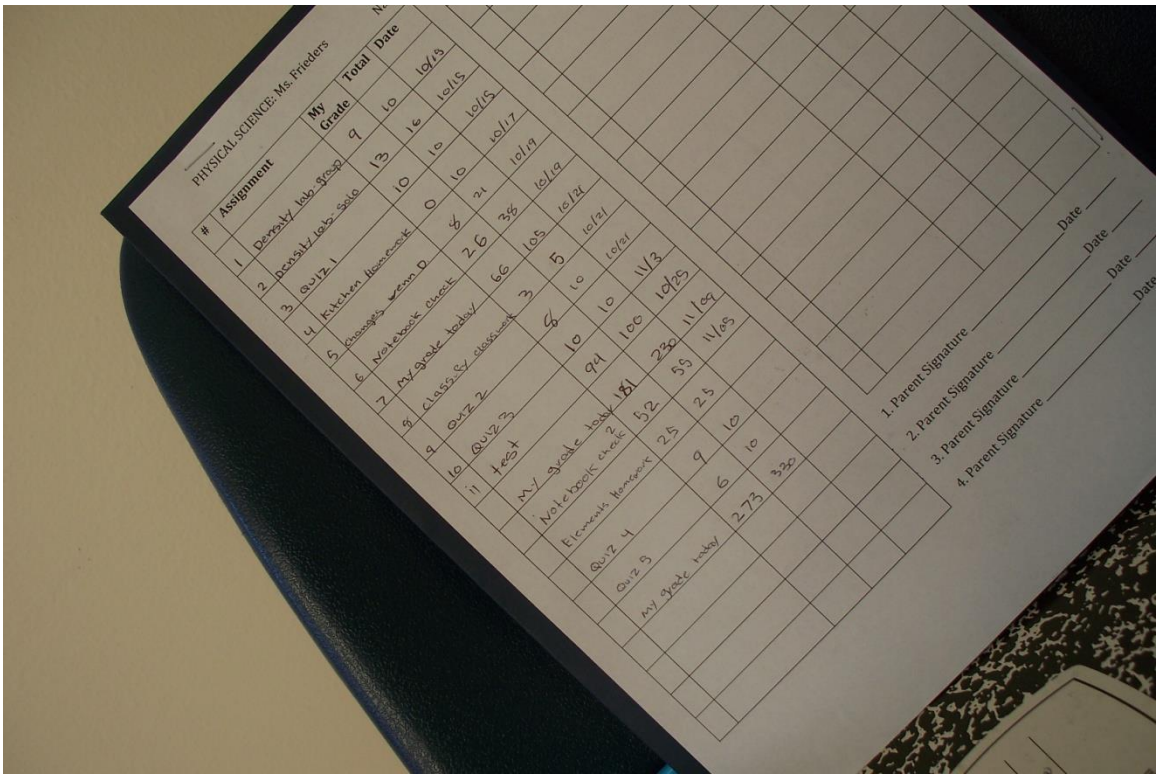
Created to allow students to document their assignment grades and calculate their overall grades. In addition students used graph paper to graph their quiz grades over time.

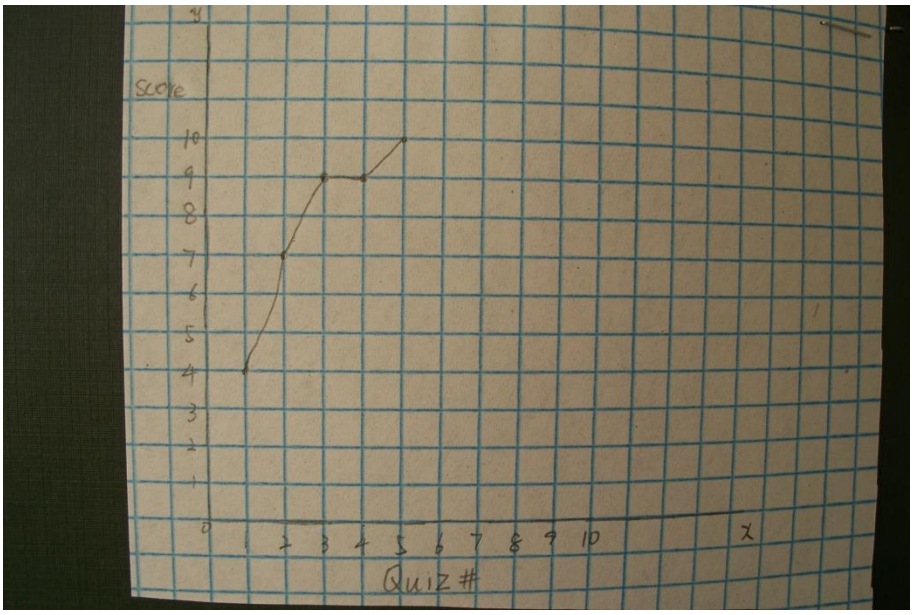
Explain demonstrated skills and behaviors: (Explain how the artifact demonstrates mastery of particular behaviors, skills, or strategies. Establish a definite connection between your work and the course.)

This artifact shows that I am able to implement an advocated solution in my classroom. Throughout the action research I found sources that projected that students having more awareness of their grades improves their overall performance. Therefore I have adopted this information into my classroom practice by establishing the individual grade log student folders.

Reflection:
The grade log folder not only empowered students by allowing them to be aware of their grades, but it allowed students to directly see what work they were missing. This has allowed my students and I more focused class time dedicated to the learning process. Initially the grade log was time consuming, but repeated practice resulted in a more expedient process. A huge benefit is that students suddenly produce work that they have completed but forgot to turn in, whereas in the past this oversight would have never arisen. More students are turning in work; albeit late, they turn it in. An unforeseen benefit is that these folders house their work and therefore document their involvement in the classroom learning process. I selected this artifact because it is something that my students greatly benefited form and I would definitely use it in the future. This grade log folder shows my commitment to the students and their learning.

Appendix 3: Grade Log Folder and Graph





Artifact Cover and Reflection Sheet 4

Name: Hedi Frieders Artifact number: 4

Title of artifact: ____ Open Response Reflections____

Instructional concepts: ___ Open Response Survey to assess student attitudes for the grade log procedure_____

ED617 Action Research in Secondary Settings

Type of artifact (e.g., lesson plan): Survey

Write a brief description of the artifact:

Created to survey students about their awareness of their grades and their missing work. Also used to document the benefit for the student to continue to implement the procedure of the grade log in the classroom.

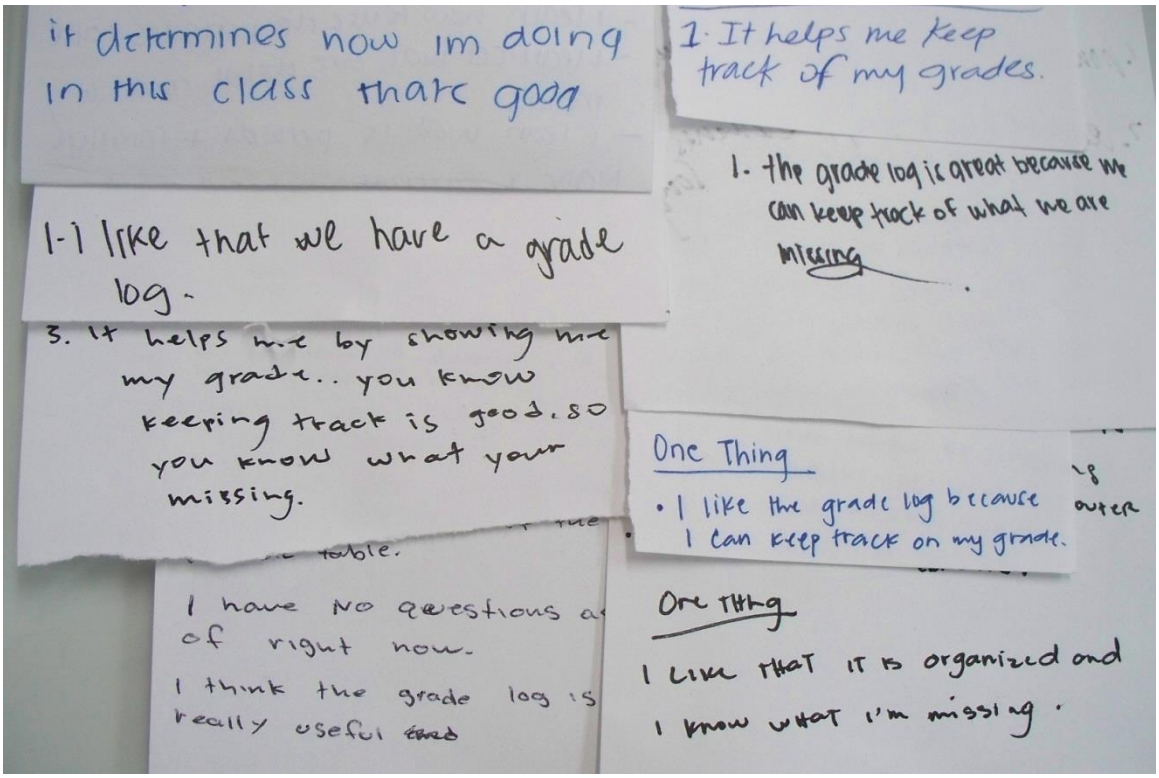
Explain demonstrated skills and behaviors: (Explain how the artifact demonstrates mastery of particular behaviors, skills, or strategies. Establish a definite connection between your work and the course.)

This artifact shows that I am able to utilize and create a means to assess my student's attitudes as well as incorporate action research and data collection into my classroom and my teaching practices.

Reflection: (Explain what you have learned through the artifact. How have you become more effective as a teacher because of it? Discuss things that worked particularly well and things you would change, do over, or improve. Also describe why you selected the artifact and what it demonstrated about you as a teacher.

This survey has shown me how empowered students become when asked to demonstrate their perceptions of classroom procedures. Furthermore, I was able to qualitatively show my students positive attitudes for the grade log and I would continue to utilize open response in the future as a way to generate student opinions in an open ended context. This artifact was selected because it shows that I am able to incorporate action research and data collection into my teaching practices, in addition to demonstrating that I think systematically about my practice and learn from experience.

Appendix 4: Student Open Response Reflection



Artifact Cover and Reflection Sheet 5

Name: Hedi Frieders	Artifact number: 5
Title of artifact: ____	Make-up Work Binder and Folder____
Instructional concepts: ___	Allow students a place to find make-up work independently____

ED617 Action Research in Secondary Settings

Type of artifact (e.g., lesson plan): Make-Up Work Procedure

Write a brief description of the artifact:

I organized and set place for students to get make-up work when they have been absent or to review any points they may have missed during the class period.

Explain demonstrated skills and behaviors:

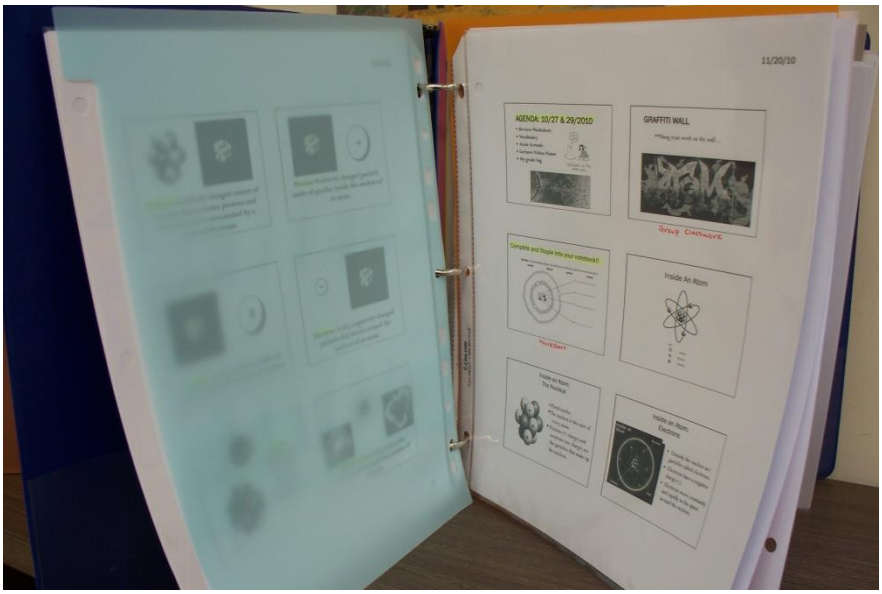
This artifact was created to in response to the final student survey (artifact 2) results which documented that students are now aware of what work they are missing, but as of yet knew where to get the work. Previously I had make-up work posted on a bulletin board, but it was difficult for me to upkeep and students were not utilizing it due to confusion. This make-up work

binder shows that I am able to address a procedure that is not benefiting the classroom and problem solve to create a more efficient procedure. This artifact as well came from a suggestion made by another student in the action research cohort.

Reflection:

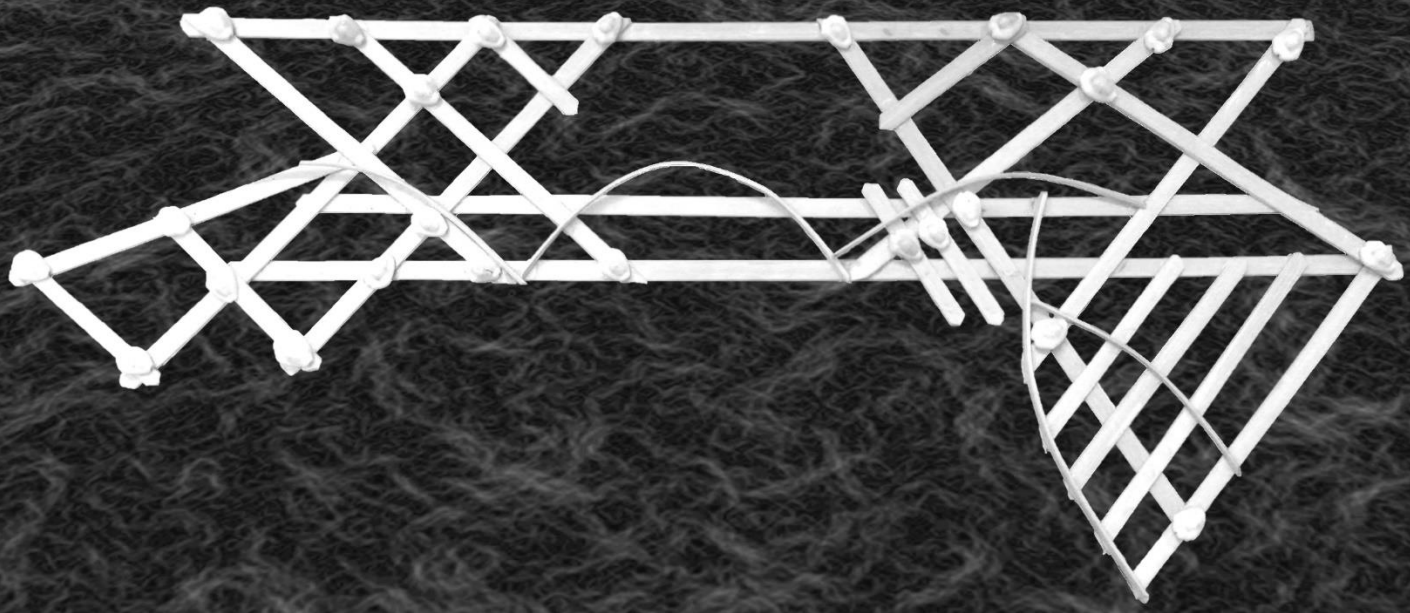
This artifact has taught me the benefits of continually assessing the usefulness of practices in the classroom and be looking for more effective and efficient ways to manage classroom procedures. As of now the makeup binder and folder is a step above my previous procedure; however, I am going to be constantly open to ways to improve and simplify the process for the students and myself. Action research has allowed me to address multiple issues in my classroom and shown me how to simplify and approach a problem and generate possible solutions. I will continue to use this binder until another format presents itself as superior. The one drawback is printing ink costs; however, the benefits far outweigh the monetary costs. This artifact demonstrates that I am willing to research and review my classroom routines as well as incorporate and brainstorm as a member of learning communities.

Appendix 5: Make-Up Work Binder

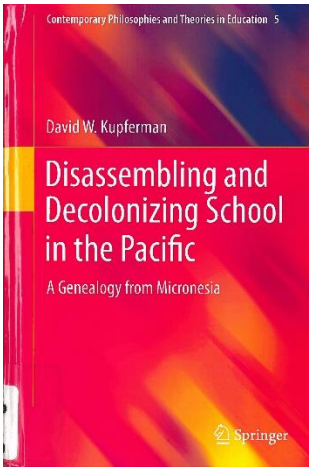


Hedi Frieders *has been teaching secondary health and science for five years. She earned her Master's in Arts of Teaching from the University of Guam and has dedicated her life to teaching and learning. Over the years, she has been inspired to get involved in environmental outreach initiating multiple island clean ups, creating a Public Service Announcement, and establishing the slogan: 'It takes a village to stop illegal dumping' with her students. She is involved in conferences, university teaching and guest lecturing on a variety of topics from action research to integrating media in the Pacific classroom. She is currently invested in researching themes related to culture and learning in the Pacific.*

BOOK REVIEW



Disassembling and Decolonizing School in the Pacific



Review by UNAISI NABOBO-BABA. D.W. Kupferman (2013). New York & London: Springer. XXII, 182pp. 15 illus. Hardcover: $103.95 EURO ISBN: 978-94-007-467. (EBook): ISBN 978-94-007-4673-2. $83.29EURO.

Disassembling and Decolonizing School in the Pacific: A Genealogy from Micronesia is one of the most insightful, challenging, and intellectually rigorous works on educational scholarship on Micronesia that I have come across. It is a welcome addition to voices indigenous, local, and foreign to the Pacific about the need to continue to interrogate schooling and its supposed benefits. In seven chapters, Kupferman rigorously examines the institution of the school in Micronesia via the lenses of post-structuralism and its tool, discursive analysis. He pontificates that its ontology remains largely unchallenged and its benevolence taken for granted. He argues that in decolonizing the school in the post-colonial context of the Pacific, one must rigorously examine the failure of the modernist project that treated school as a tool for the production of manpower for the labor market. He pontificates further that schooling is narrowly prescriptive and cannot embody the pathway to the postcolonial.

Utilizing an interdisciplinary approach with Focaultian notions of power, knowledge, and subjectivity, Kupferman critically analyzes schooling's governmentality and the way it is normalized in the Pacific region. In the development decade of the 1960s, the school insidiously planted its roots in Micronesia at the same time the US was trying hard to lay the grounds of self-determination in the region. This is a significant part of the languaging of The Compact of Free Association (COFA) as well. Schooling, however, does not "free" people; it "governs" the parent and "captures" the child in a flurry of activities that lead to what Kupferman has referred to as certification inflation.

In Chapter 1, Kupferman questions the purpose of schooling in the context of Micronesia. He asks why schooling is not questioned. He argues that the institution of the school needs to be questioned on its implications for culture, custom, and decolonization. Its deep impacts, he says, cannot be normalized and its effects unquestioned. The popular and often heard Fijian critique comes to mind: "*O vuli ga o ta sukulu"* (lit: You are educated not schooled). It refers to those that go to school but cannot apply their learned knowledge to practical life or living. The other one states: "*vuli vuli vuli tu na warai ni yaga"* (lit: school, school, school, school, no use), and refers to one who spent far too many years schooling without fruition (i.e. paid employment,

preferably a white collar job). Such native discourses on indigenous peoples' knowledge and discursive styles, however, do not often find themselves on the printed pages. It is part of the ontology of schooling and institutional knowledge that Kupferman talks about, as well as the fact that certain knowledge, critiques, and discourses also remain outside the formal curriculum or printed scholarship. This, of course, is the mainstay of Foucault's (1972a) work: *Archaeology of Knowledge.*

Chapter 2 speaks of representations of Micronesia as a colonial construct. He notes that the meaning of "Micronesia" needs to go through a process of "deforming and then reforming" (p. 31). In reforming schools, Kupferman asks: "Why can't we not imagine an education experience outside of the school that is just as, if not more, legitimate than schooling" (x). He argues for a space that allows for self-determination outside of the ontology of schooling. He says: Schooling is "a progressive and pernicious displacement and erasure of those organic customary habits and practices that make the various island communities of Micronesia so unique in the Pacific and the world" (xii). One has to agree with Kupferman on this however the church has also done a lot in terms of the displacement of customs he is speaking about. Besides the church, research and the writing of history as selective processes of documenting Pacific knowledge systems and customary practices have also played big roles in this selective process that has resulted in a type of historical amnesia Kupferman is alluding to. Such strategic silencing of indigenous knowledge (Nabobo-Baba, 2004) is part of the ontology of schooling the book talks about and to which Smith (1999) suggested decolonizing research methodologies, strategic alliances of resistance and self-determination by indigenous peoples and "writing back" by indigenous insiders to redress such loss.

Chapter 3 offers a genealogy of modern, western-modeled schooling in the Trust Territory of the Pacific Islands (TTPI, or the Micronesia referred to in the book), beginning in the 1960s. A few years prior, incidentally, the US withdrew the navy and placed control of the TTPI under civilian administrators, presumably a move towards decolonization and self-determination. During the 1960s, however, the US began "deploying schooling as a technology of colonization that persists and thrives to the present day," largely via "the presence of American money and with the arrival of the Peace Corps in 1966, with an equally dramatic increase in the presence of Americans" (p.66).

Chapters 4-6 constitute a construction of subjectivities and how they are assembled and governed through school, notably the student, the teacher, and the child/parent/family. In Chapter 4, he utilizes the story of the Palauan prince Lee Boo who, according to Kupferman, represents the best of a schooled Micronesian, and thus, embodies all that is unquestioned about the normalization of school's benevolent effect. Chapter 5 looks at the construction of the "modern teacher" via the development of modern institutions of teacher education, such as Peace Corps and another US program called World Teach, which Kupferman alleges largely brings unqualified young teachers to Micronesia. He explicates that the "ideal teacher" existed in

Micronesia for millennia without such importations and modernist constructions and is today mostly "selectively forgotten." Certification inflation via American modeled state certification programs, he pontificates, provides a kind of double jeopardy along with teacher education programs with which the Micronesian teacher today has to contend. The consequence is another form of governmentality and unquestioned "normalization" of the schooling industry. In Chapter 6, Kupferman argues that the child and parent are constructed via government-induced discourses of No Child Left Behind (NCLB) (Bennett, 2011, p. 249) and the formation of the Parent Information & Resource Centres (PIRCs). Here, he uses a Foucaultian analysis of governmentality to examine NCLB and PIRCs in ways that define family in largely nuclear frames and says the two movements "police the parent and govern the child." Kupferman reminds us of the seminal work by George Orwell, *Nineteen Eighty-Four,* and especially the "supervision of State apparatus on citizens in the idea of 'Big Brother is watching you'".

Chapter 7 suggests alternative discourses to schooling, and Kupferman argues against the treatment of school as a tool for neoliberal economic development. Kupferman cited Samoff (2003) who noted "…the notion of school is never questioned …it, like development, has become both context and referent…" (In Kupferman, 2013: 155). Here, he reminds us of similar voices by critical and dependency theorists who noted that modernization utilized school via notions of technical rationality as producers of persons with appropriate skills for the modern market. Kupferman suggests that for Majuro and Kosrae, there is "no room for alternatives and whatever alternatives do emerge are in fact products of this very ontology of schooling (p.156-157). The reader is not provided a clear option or alternative by Kupferman: he only muses and details his locus of enunciation and perspectives he brings to the book as a post structural, post-colonial project. We are reminded of earlier works by Ivan Illich (1970, 1973) and the de-schoolers of the 1970s who argued the same. Illich posited then why we must disestablish schools and noted: "the ethos, not just the institutions of society ought to be de-schooling" (1970: iv). He noted further: "In a schooled world, the road to happiness is paved with a consumer's index with an underlying tenet based on the "myth of packaged values" (1970: 59). Further, he noted:

> The results of the curriculum production process…is a bundle of planned meetings, a package of values, a commodity whose "planned appeal" makes it marketable to a large number to justify the cost of production. Consumer–pupils are taught to make their desires conform to marketable values…they are made to feel guilty if they do not behave according to the predictions of consumer research by getting the grades and certificates that place them in the job category they have been led to expect (pg. 59).

Since then, there have been numerous books, programs, and educational practices developed worldwide that go beyond the de-schoolers. In the Pacific Islands, there were the relevance movements of the 1970s and from 1999 until today, the contemporary Rethinking

Curriculum and schooling movement (IOE, 2011; Thaman, 2003; Sanga, et. al., 2005 & Sanga and Thaman, 2009). These are attempts by "Pacific insiders" to address some of Kupferman's concerns, although he had commented on these efforts as not realistic since they occur within the ontology of schooling.

Herein lies my main quibble with Kupferman, which rests on the lack of suggestion or practical solutions to the problem he has taken so much effort to interrogate. To illustrate, I offer a story from my native Vugalei:

> Growing up in a Fijian village in the late 1960s, I witnessed a tribal grandfather (one of many that I have) begin a sermon one Sunday: *"Na Vakasama, na vakasama, na vakasama!"(lit: Thinking, thinking, thinking).* He punched the air as if to emphasize his point. This nearly saw him tumble over the shaky, old, wooden podium from which sermons were delivered (a small remnant of the old British Empire). My grandmother, who infrequently attended the church, told me later, "Tell your grandfather to stop thinking and start rebuilding the wooden podium or he will fall flat in his face while he thinks, and preaches thinking…"

I find that the story resonates with Kupferman's work: excellence of critique and analysis, but wanting in terms of the practical or suggested solutions to "mend broken podiums." As organic intellectuals who live in the Pacific islands, some of us indigenous to place, we need to and must engage with both theory and the pragmatic; our own people will demand that of us. In a similar vein, Lister, in an Introduction to Ivan Illich (1973), had pointed out the relative lack of focus of de-schooling theorists when providing ideas on alternatives beyond their critique. Lister noted:

> …[We need] an alternative society in which production, politics and learning would not contradict each other. However once more our critiques were stronger than our alternatives, which seemed utopian to people raised in the structures of the dominant system and for whom alternatives were 'only theory'. Once again it was easier to criticize existing systems than to show ways beyond them… (p. 16).

Furthermore, Foucault (1972b: 209) tells us about "the indignity of speaking for others." To this, Peters (1996) then explicates:

> It is not the intellectual's form of discourse then that matters, nor the ability of the intellectual to articulate or totalize a worldview for the oppressed, but the discourse against power developed by the oppressed. It is a counter-discourse of the oppressed and not a discourse developed by the intellectuals about why they are oppressed (p. 57).

An alternative to examining what "insiders" see as reasons for their oppression is to interrogate the economic and political paradigms that govern schooling, because, capitalism especially within globalization, inevitably needs schooling to provide a well-educated workforce (Scott, 2002). As long as economic systems control education delivery or schooling, the critique then inevitably should begin with it. Baba (1992), on alternatives to community education that empowered Pacific peoples, had noted that the way forward may depend on our pushing for a "counter ideology of affirmation," which he noted "…[is] an integrated policy platform of affirmative actions in all fields: political, social, cultural, educational and strategic…this may bring about a new education order…" (p. 230-231).

My Fijian quibbles aside, Kupferman ought to be congratulated for waking up, yet again, the "metaphoric giant", to look hard at options, to think, imagine, and construct schooling differently beginning with the right questions. He is bold to critique school's taken-for-grantedness, its elitist bias, and its unquestioned ontological character – the relations of power it creates and exists in. He is right: we must continue to question the normalization process we accord schooling and to question our own efforts in purporting such a system. This is the first step in the right direction, but one we must also find pragmatic solutions for.

Lastly, this work will be of interest to people involved with education and development in the Pacific islands, specifically Micronesians, scholars, and educators dealing with colonial, neo-colonial, and other externally imposed systems of education. By Kupferman's own admission, his audiences are philosophers, educationists and our Pacific peoples whose habitats are not in the halls of academia – the most concrete and built up of our Pacific spaces (p. x-xi). It should make a very useful contribution as well to courses in Pacific studies, Micronesian and other area studies, development studies, critical theory, curriculum, foundations of education including philosophy, psychology, socio-cultural, politics, and other related areas.

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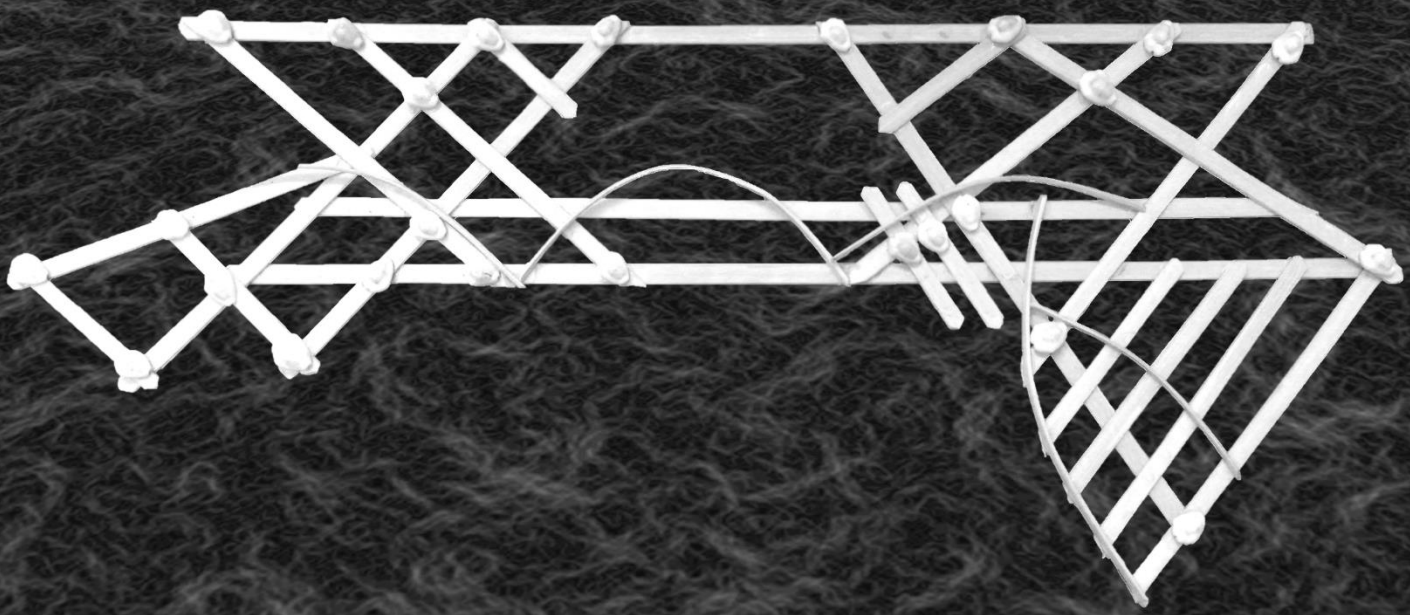
CREATIVE & LITERARY WORKS



If Anyone Were to Ask

[a poem written to celebrate one of the many Freshman Composition courses I've taught at the University of Guam]

P. K. Harmon

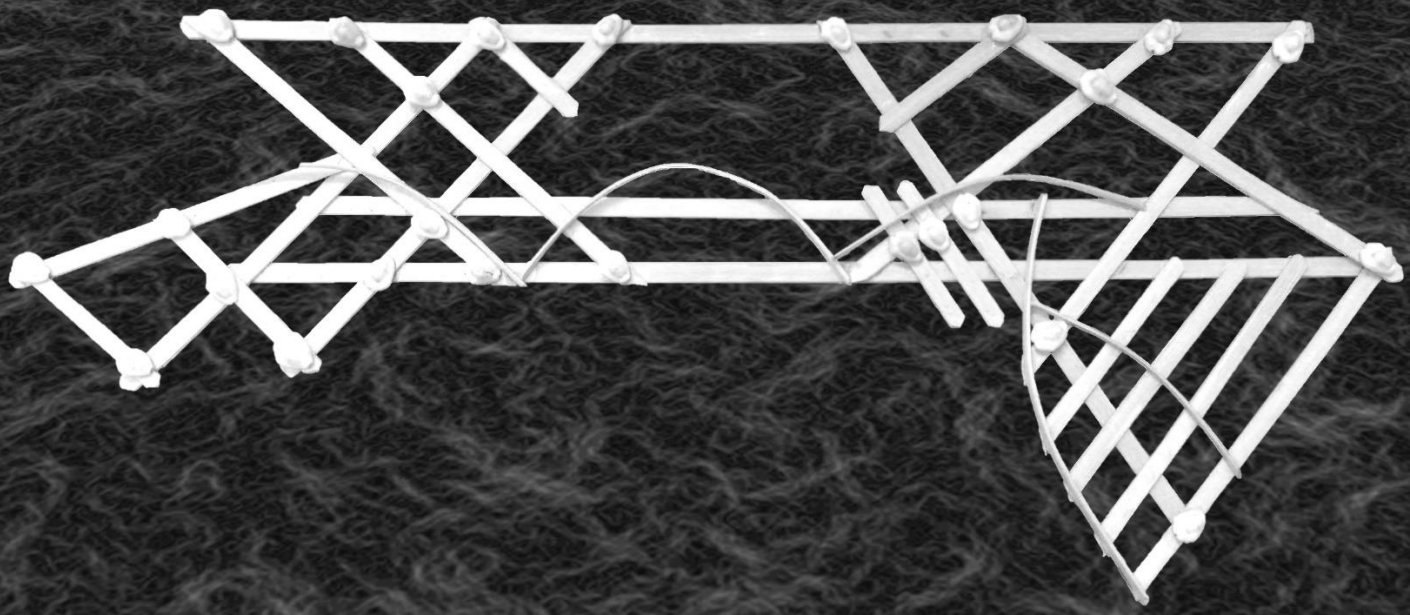
If Anyone Were to Ask

If anyone were to ask about students on this island
I would want to tell them about this class, this
Freshman Composition class, and I would want to
List the names, to go around the table, and the names
Would somehow represent the island: Dana as modern
As any east coast feminist and as quietly funny and cynical
But maybe less interested in reading than in video games
Which shows you just how American this part of America is;
Maria, quiet and thoughtful and probably secretly an artist
Of some kind but maybe isn't even aware of it herself and
Maybe one day will be an ok accountant who makes
Great art in a spare room of her house but who knows;
And here is Ash with her breathy voice and islander hair
And love of God whose modesty will influence many and
Offend none; Alyssa was probably the coolest girl in her
High school and is now learning how to translate that coolness
Into success at university and because she is a survivor, because
There was something dangerous in her past, she'll be most
Determined. You can see I've had to make this up but you're
Getting the point. I ultimately don't know these people but
I know them. This isn't metaphor. Outside the palm fronds
Glisten in the rain, a rainbow stretches over the classroom
Like a cliché. Here is Viony coming in late but she takes no
Shit, not from anyone. She surprised herself this semester
With how smart she might be but she hasn't let herself be so sure.
And this semester Derick has learned that politics can also
Contain poetry and if that is truly so then we all should vote
For him, twice. Now rounding the corner to the run of students
Facing me, the other side of our circle, the minds who spoke,
The conversationalists: Deniece, who asks questions that
Turn lights on, sits poised with pen and her intelligence could
Save us all someday; and A.J., smart and somehow bohemian

Too, could be a novelist someday but why would I wish
That life on her? Well, maybe she could embrace it in a way
I never could exactly because she has no proclivity for distraction
Or addiction. And now let's celebrate Tiara who steadily grew
This semester—she heard every word any of us said, and though
Reticent, she absorbed and absorbed and I maybe am making this up
But she looks at language now as she never has and is changed.
I need a Meghan in every class I teach—someone to keep me honest
Because not everything I say is completely deliberate. Meghan
Took the line, the caesura, the enjambment seriously and wrote
As real writers should, careful to improve, willing to revision
A world. Outside the world awaits you all. Dear reader, you
Have a class you remember too maybe, right? A classroom on
Some island. I want to stop here, here at the beat my heart skipped.
But time is nothing if not demanding. Norma sits as if from some other
Century, timeless and other worldly, and here the class hinges as on
The rim of some cosmic tea cup held in the delicate hand
Of the universe. Norma sips and stares, sips and looks down and away.
And let us not forget Patrick who gave us the line "She is the K in the *Knife*
That cuts" or something like that and anyway it was remarkable and he
Didn't intend it but there it was and it glowed there for a little while.
Then he lost his thumb drive or his computer crashed or something
And all his work disappeared. You've heard this story before, but
This time we were on *this* island. Allora came from another island to be
Here and she quietly wrote excellent papers all semester and discovered
A life away from home and became independent in front of us all.
And nearing the next corner quiet Carla soaking it in. I would need
To invent a story for her reticence, like Carla is an island chief's daughter,
Or Carla's parents are teachers, or Carla drives a fast car. You see Carla the
Mystery and she has absorbed this maybe, so much that, wouldn't it be grand?,
She'll surprise us all with a song. Natasha too. So quiet as to nearly
Vanish but for the notebook she filled. And Felicia. And Lyka. Dancer.
Actress. Absent. Maybe Felicia won't hate to read and write any more.
Maybe Lyka will give herself permission to write. Time is running out.
Rounding the last corner. Guafil, bespectacled and vaguely serious,
Humble maybe, and more skilled than he lets show. And Matthew,
Unsure what he is doing here, happy to just pass. Aren't we all him
Now and then? But time is up. The class has ended and I can't tell you
Anything more but they were all here in this room and it was *something*
And outside the air awaits and the sky opens up and our individual
Lives go on, will plod along, maybe skip along who knows, and I want to
Know if it's ever enough, if I cannot contain this moment, this room,
These students and this class, will it ever be enough? It'll have to be.
The names will have to be a kind of poem: Natasha, Patrick, Dana, Lyka,
Meghan, A. J., Matthew, Guafil,
Derick, Allora, Deniece, Tiara,
Ash, Carla, Felicia, Viony,
Alyssa, Maria, and Norma.

P. K. Harmon's *collection of poetry What Island was the 2011-12 winner of the Serving House First Book Prize in Poetry from Fairleigh Dickinson Program in Creative Writing. This year, his work has been part of an on-going feature in the Pandorian, an online art and design webpage from London, England. He can be contacted at pkharmon@uguam.uog.edu*

TALANOA [DIALOGUE]
MINISTERIAL DIRECTORS OF EDUCATION:
MICRONESIA PACIFIC & OTHER KEYNOTES



Opening Address: 20TH Pacific Heads of Education Systems (PHES) Meeting

Fa'onelua Convention Centre, 23rd October 2013, Nuku'alofa, Tonga: 9.00am

'Ana Maui Taufe'ulungaki

Are we there yet?

The Hon. Samiu Vaipulu, Acting Prime Minister and Ministers of the Crown
Your Excellencies, Mr. Wang Donghua, the Ambassador of People's Republic of China to Tongaā;
Dr. Kazuchika Hamuro, the Japanese Ambassador;
Mr. Brett Aldam, the Australian High Commissioner; and
Mr. Mark Talbot, the New Zealand High Commissioner
Mr. Filipe Jitoko, Acting Director, Strategies and Coordination, PIFS
Heads of Pacific Education Systems
Representatives of donor and development partners
Rev. Dr. Siotame Havea, Principal of Sia'atoutai Theological College and Members of the Clergy
Distinguished Guests
Ladies and Gentlemen

I would like first of all to acknowledge God's presence in our midst.

I would also like to thank the Pacific Islands Forum Secretariat for choosing Tonga to host the 20th Consultation Meeting of the Pacific Heads of Education Systems and for inviting me to participate in the opening ceremony. 'Emeli Moala Pouvalu, Tonga's Chief Executive Officer has already extended the Government's and Ministry's welcome to you all. But I would also like to add my own personal welcome and that of the children of Tonga to all delegates from the Pacific, and to donors and development partners, who are in Tonga for the first time, and a warm welcome back to those of you who have been here many times before, and are probably wishing you were in some more exotic part of the Pacific. It is my hope that you will enjoy the next few days and for first timers, that you will have time to see something of Tonga before your departure.

It is indeed heart-warming to see so many friends and familiar faces.

I would like to raise one or two issues that may be of some use to your discussions during the next two days, as you reflect on the status of Pacific education today, the journey it had taken

to arrive at this stage, the challenges it faced and addressed along the way, the success stories we are proud to tell and to share, and the key lessons we have learned.

I recall some years ago, I was asked by the University of the South Pacific, where I was a Fellow of the Institute of the Education at the time, to prepare a background paper on Pacific Education for the first Forum Education Ministers Meeting, which was hosted by New Zealand, and was held at Auckland. The title of that paper was **"Where to now?"** Today I am naming this presentation, **"Are we there yet?'**

That meeting started the ball rolling on the major reforms that have been on-going in the Pacific in the last decade or so. The PRIDE Project was the signature project of that reform process. The Pacific Education Development Framework 2009-2015 followed and many other allied programmes and activities, which are in this week's agenda.

Taking Tonga, as an example, I may be permitted to say that Pacific Education has come a long way since that first meeting.

Tonga has embarked on an ambitious educational reform programme in the last decade, which began with the development and adoption of its Sector Review of Education, the development of its first Strategic Policy Framework and the implementation of the Tonga Education Support Programme, funded by NZAP and administered by the World Bank, with AusAid joining in the later. It was a total system overhaul. TESP I is now completed and reviewed and we have now begun TESP II.

The reform programme has only been possible through donors and development partners' assistance, which has come through budget support, specific programme funding, technical assistance, training, and the provisions of teaching and learning resources and materials, and teaching and learning enabling environments.

Specifically Tonga has undertaken these programmes and activities:

- It has developed enabling pieces of legislations, policies to guide and direct reform programmes and activities, and regulations to facilitate implementation and compliance.
- It developed Strategic Development Plans, Corporate Plans and Annual Management Plans, the latest being the Tonga Education *Lakalaka* Policy Framework for 2012-2017. The focus is on achieving excellence, universal access, equity, relevance, and sustainability, in response to our national needs but at the same time meeting Tonga's regional and international commitments, such as to the Pacific Education Development Framework, EFA and MD Goals.
- Tonga's current reform activities focus on three priority areas: students' competencies, teachers' competencies, and teaching and learning standards.
- With regards to students' competencies, we are reforming the curriculum, starting with the development of a Curriculum Policy Framework, from the ECE level to post-secondary education. So far we have completed the curricula for classes 1 to 8 in the

four core subjects of Tongan, English, Maths and Science and in the 3 support areas of Tongan Society and Culture; Movement and Fitness; and Creative Technology. In these subjects we have developed syllabi, teachers' guides and resources books, and pupils' workbooks. We are now reviewing and writing the materials for Forms 3 to 7, ensuring that different pathways are available to cater for the different talents and aspirations of our students. We are in the middle of developing the policies for ECE and its curriculum, and we launched in the early part of the year the National TVET Policy Framework, as well as completed the Tonga and Regional Labour Market Review. Together these documents are assisting us to review and re-structure the higher education and post-basic education sector.

- Much of the new curriculum reform focuses on basic literacy and numeracy and mother-tongue education. Also included are the development and publication of mother-tongue reading books, and the implementation of the national language policy.
- We are expanding educational outcomes to ensure that clear pathways to TVET are included and supported, beginning from the primary level, with the introduction of Creative Technology. Formal education must have clear linkages to the world of work and the development of the labour skills needed for sustainable development and nation building.
- We are also developing new ICT policies and planning for how best to utilise the technology, capitalising on the new optic fibre connection, with its greater bandwidth - which is faster and affordable, to increase access, and equitability for the most vulnerable and disadvantaged. At the same time we are collaborating with the Ministry of Police and others to develop policies and mechanisms to afford safety and security for our students from cyber-crimes.
- We are also expanding support for inclusive education and students with special needs to ensure that all children benefit from development.
- The curriculum reform is outcomes based. So allied to the curricula reform, we are also reforming educational assessment, measurement, and evaluation, which include the establishment of minimal service standards, development of standardised tests, and re-thinking and establishment of internal and external assessments, indicators, and benchmarks. These include staff appraisals, which are linked to performance as well as professional development purposes.
- We are also reforming our national examinations systems and in 2012 we assumed responsibility for the Forms 6 and 7 examinations [Traditionally these were prepared by the South Pacific Board of Educational Assessment (SPBEA)].

You will probably realise by now that staff development is a key feature of our reform process. In relation, therefore, to teacher competencies, Tonga has put in place extensive staff

development programmes, which include key features such as Leadership and research. They also include reforms at pre-service and in-service training programmes. The Tonga Institute of Education offers teachers' certificate and diploma programmes in ECE, primary and secondary education and in the future tertiary teaching qualifications.

We are currently providing training for all untrained teachers, both school leavers and graduates with no teaching qualifications, to be completed by 2015. We have put a moratorium on new entrees to the teachers' college for two years partly because we have an oversupply of teachers and secondly to allow us to plan for the introduction of degree programmes by 2015. Thus at the same time, we are reforming the curriculum for teacher training, we are also upgrading the qualifications of the teacher trainers to at least masters' level. We want to make sure that every teacher has acquired the attributes of the *Faiako Ma'a Tonga*, or Teacher for Tonga.

Our professional staff development team and field officers make the rounds of schools throughout the year to provide support to schools and teachers and to teach new skills and knowledge.

In terms of teaching and learning standards, we are upgrading and maintaining facilities, as well as providing quality teaching and learning resources. With the assistance of donors, which include China and Japan, we are improving the teaching and learning environment by providing grants to schools, registering school assets, building and maintaining school facilities, providing clean water and sanitation, and renewing and replacing educational resources and equipment.

- We are collaborating with parents, ex-students, kava clubs, non-government and private education systems, communities, businesses and the private sector to improve awareness and develop real partnerships, to facilitate meaningful engagements in the education process.
- A great deal of work is also going into the health and safety of our students. In collaboration with the Ministry of Health and other non-government organisations, we have developed and are implementing a national food policy, have adopted the Give me Five nutrition programme from NZ, are continuing with the dental programme funded by Japan to promote healthy teeth, and have almost completed with the Ministry of Health the screening for undetected rheumatic fever and the impact of the disease on the hearts of children.
- Included also are programmes aimed at peace-building and elimination of violence in our communities.
- Cutting across these is the reform of educational administration and management, and the restructuring of education and some of those programmes and activities, such as Leadership Pacific, have been mentioned already.

- We are also reforming the management of educational information to ensure that data collected are accurate, timely, and provide key information for decision-making and policy direction.

These lists are by no means exhaustive. They are simply examples of work that Tonga's Ministry of Education and Training is currently undertaking as part and parcel of the on-going reforms in education. Similar reforms are also on-going in other parts of the Pacific.

Just this Monday, the Tonga Parliament passed the Education Act 2013, which will replace the 1974 Education Act. The provisions of the new Act include the administration, management and control of education, the new compulsory school age of 4 to 18 years of age, registration of teachers, provisions for ECE, Special Needs and Inclusive Education, Higher Education, Curriculum and Examinations, EMIS, ICT, TVET, Staff Development, and Health and Safety.

These provisions legitimise the reforms and programmes currently undertaken by the Ministry or are being planned for the future.

So for Tonga, we can say that we have been very busy since that first Forum Ministers Meeting in Auckland. But busy towards what purposes? The questions that the donors, development partners, parents, communities, the Tonga Government and the Ministry of Education are all asking are:

- Have we really moved forward?
- Do we have concrete evidence that we have made significant progress?
- Have we significantly improved in terms of students' achievements, especially in basic literacy and numeracy?

The honest answer is that despite all the investments and the various initiatives, programmes and interventions, and despite all the assistance and support we have received from Australia, New Zealand, Japan, China, the World Bank, and regional organisations and institutions such as the Institute of Education, the University of the South Pacific, SPBEA, SPC, and the Forum, we still cannot give an unequivocal 'yes'.

From where I am standing, where I am answerable to all these stakeholders, I cannot say to any of them with confidence that Tongan education has made significant progress, because the data we have indicate that we have not moved very far. The TEGRA instrument to measure early grade reading that we developed with the assistance of the World Bank show that something like 70% by Class 3 are still unable to master the reading skills expected at that level. The same figures show up in our own standardised tests for Classes 4 and 6 in literacy and numeracy. Most worrying of all is the fact that we appear to be regressing instead of improving.

Of course, we can happily tick the boxes in our various plans but I am not seeing the results where I would like to see the real differences, that is, in the performance and achievements of students in classrooms.

That is the missing link. We do not know enough of what is going on in our Tongan classrooms; about the interactions of the student and the teacher and the teaching and learning

processes that occur in the classroom. That is why Tonga is now collaborating with the World Bank on PEARL, which you will hear about later on in the week, to ensure that our young students come to the formal schooling process ready to learn; with Cognition, NZ for systems improvement, precisely to identify and address the missing elements in student/teacher classroom interactions.

These two programmes, I believe, will provide solid foundations on which to base concrete and evidence-based sustainable and practical interventions that can significantly improve students' outcomes.

The biggest challenge that Tonga is facing today in education is not limited funding or ill-trained human resources, but poor attitude and lack of professional commitment. If we can raise teachers' and staffs' morale and ethical behaviors to add to these two initiatives, I believe we could make real differences in the educational outcomes of students in Tonga.

I wish you the very best in your discussions this week and I hope to see some very creative and innovative strategies and solutions to take Pacific Education to the next level.

Malo 'aupito

Dr. Hon. 'Ana Maui Taufe'ulungaki *received her B.A. from Auckland University, her M.A. from the University of Leeds and her Ph.D. from the University of Birmingham. With an excellent profile in research and publications, she is today Tonga's Minister of Education.*

She worked in the Ministry of Education, Tonga for 30 years as teacher, school principal, curriculum developer, educational administrator and planner. In 1999 she joined the University of the South Pacific as Fellow, then Director of the Institute of Education, and for two years (2006-2007) as Pro Vice Chancellor, Research and Graduate Affairs. She has been an independent consultant, working in Tonga with the Ministry of Education, Women's Affairs and Culture as Senior Advisor for the Tonga Education Support Project for many years. In 2011, she was nominated by the Prime Minister, Lord Tu'ivakano to be appointed as the Minister for Education, Women Affairs & Culture in Tonga's Cabinet. The Dr. Hon. 'Ana Maui Taufe'ulungaki is the only woman in Tonga's Parliament.

Heiwa: Heiwa is the pushing of the canoe on the unfolded mat to demonstrate how a canoe will actually sail in the ocean from the departure island to the destination island. The navigator uses one or more stars or constellations and uses the faunan etak (primary reference island) and possibly a fauan yatil (secondary reference island) in tracking the course. Heiwa is also used to explain the feeling of the canoe's movement caused by the waves and swells hitting the canoe.

Image Design:
Lawrence J. Cunningham and Manny Sikau