

Professional Development Strand

Unit 1: Foundation Studies in Education

Module 1.1 Historical Developments



Student Support Material

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Cover picture: Pupils of the London Missionary Society School at Port Moresby in 1922, in a photograph from the Sydney Mail. The caption read, "The work of the London Missionary Society is beyond praise. To see 300 native children drilling and to hear them singing 'God Save the King' is an experience to be long remembered." (Gash and Whittaker (1975). Plate 251 p 120).



Primary and Secondary Teacher Education Project

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Unit outline

Unit	#	Modules
Unit 1 Foundation Studies in Education	1.1	History and Philosophy of Education
	1.2	Policies and Practices in Education
	1.3	Contemporary Issues in Education.

Icons



Read or research



Write or summarise



Activity or discussion

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Module 1.1 Historical Developments

Rationale

This module is one of three in a two-credit point unit. The actual break-up of topics and time allocation is flexible, and to be decided upon by the individual lecturer. There will be approximately 24 hours of lecture periods for the three modules which comprise this unit.

The remaining modules, which comprise this unit, are:

- 1.2 Policies and Practices in Education
- 1.3 Contemporary Issues in Education

Objectives

By the end of this module you will be able to:

- Discuss and report on traditional/informal education in Papua New Guinea
- Explore and report on mission education, past and present
- Explore and discuss colonial education before Independence
- Consider developments in education after Independence in Papua New Guinea
- Identify the highlights of the Matane Report of 1986 and its philosophical influence on the current curriculum and structural reforms

How to use this material

This module is written as a series of topics, identified in the table of contents, and by their large sub headings. Each topic includes some readings and activities to complete. Your lecturer will guide you through the materials during the lecture program.

Sometimes, you may work directly from the book during the lecture. Sometimes, your lecturer may ask you to complete an activity or reading for homework. Your lecturer may include additional information and topics.

Major topics include:

- Traditional education in Papua New Guinea
- History of formal education in Papua New Guinea
- The Matane Report

Assessment

Your lecturer will provide details of assessment requirements during the first week of lectures. These assessment tasks will provide the opportunity for you to show your understanding and apply your knowledge of the theory to practical situations.

References

Whilst all the readings required are contained in these resource materials, additional references used in the writing of this module are included.

- Bray. M. (1984) *Educational Planning in Decentralized System, P.N.G Experience*, Sydney, Sydney University Press.
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- Flaherty, T. (1988). *Educational Opportunities for High School Girls in Milne Bay Province. Female teachers make a difference*. Waigani, Port Moresby.
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- Gash, N. and Whittaker, J. (1975). *Pictorial History of New Guinea*. Robert Brown and Associates: Brisbane.
- Hill. J. and King. G (1991). *Girls and Young Women in Education: A*

European Perspective. Pergamon Press, United Kingdom.

Kari. S. (1995) *Historical Development of Education in P. N.G.* Master of Education Thesis, Australia, University of Adelaide.

Lahui. B. (1997). *The Instructional Behaviour of High School Principals: A New Ireland Case Study*; Master of education with Honours, Australia, University of New England.

Lousion. B.H. (1974) *Education Old and New in P.N.G.* N.C.D, UPNG Bookshop.

Matane, P. (1986). *A Philosophy of Education for Papua New Guinea: Ministerial Report*. Department of Education: Waigani.

Miller. J. (1988). *Holistic Learning. A Teacher Handbook in Integrated Studies*, Melbourne, J. Bright Ltd

Pat. V. (1998). *Gender Studies Handbook*, University of Goroka, UOG Printery.



The first Papuan students of the London Missionary Society college at Vatorata near Port Moresby, soon after its opening in 1896. The Rev. W. G. Lawes was appointed as principal and continued in that position until his retirement from the mission in 1906. Gash and Whittaker (1975) Plate 245 p 118.

Traditional Education in PNG – Informal

1.1 Activity 1

Talk to an older member of your community, a village elder or relatives about education in the past. Gather information using the subheadings found in the reading below. Be prepared to discuss your information / interview with the class.



Traditional education is a process of learning that takes place in societies based on cultural practices and values. Education in traditional societies is organized with set goals and values, determined as important by the particular society. Learning takes place through observation, imitation and daily interactions, without going to a formal school. Teachers are qualified as specialists in their own fields, although they hold no formal qualifications.

The essence of the educative process in the traditional society is passing on from one generation to the next, traditions of the culture including knowledge, skills, social values and religious beliefs.

1.1 Activity 2

Read the statement in bold above carefully. Do you think the purpose of education today is different from that of the traditional society? Why or why not? Discuss with your group.

Methods of learning

- Information was passed through story telling, mime, dance and song
- Stories were used to teach morals, establish rules of behaviour, explain the origins, beliefs and customs of the tribe, interpret natural events and to describe the spirit world
- Teachers were the parents, older relatives, extended family members or village elders

Without any method of keeping extensive records, cultural tradition in Papua New Guinea is generally simple enough to be almost entirely contained within the memory of an average adult member of the society. The exceptional cases were specialist categories of knowledge and

skills. These were guarded by the initiated or the would be inheritor, who nevertheless would still only have living memory as his only reference. In some societies totem poles, shields, masks and similar artefacts in the form of carvings, paintings or other appropriate imagery messages of historical or legendary incidents, served as links with the past. Generally, all societies had no recorded history.

Knowledge and attitudes

Boys studied their fathers, trying to imitate manly virtues and develop the skills used by adult males. At the same time, girls were required to stay close to their mothers to learn the women's role. Most of these roles were non-specialised activities. Specialist categories included witchcraft, rainmaking, and the control of crops, specific carving, pottery skills or peculiar powers of healing.

Knowledge was limited to specific environments such as understanding nature, the bush or sea. Every happening within the environment had its own translation and interpretation. What could not be interpreted immediately was generally regarded some sort of magic, its religious significance and relevance submitted to a specialist for practical solution.

Tribal law

Tribal societies tend to function in accordance with well-defined rules, frequently honoured by traditions. Rules described very clearly mutual duties and obligations.

Most of these rules maybe considered 'common sense' practices but when anything unpleasant happened to the individual who did not follow them, people considered the distress as a punishment well deserved. For instance, pregnant mothers were forbidden to eat certain food in many parts of Papua New Guinea. Another common rule or custom of this nature was that which forbids a mother to engage in sexual intercourse from pregnancy until after birth, for periods up to three years. In many societies, other laws were upheld by tribal leaders or lawmakers.

Play

Games generally included a great deal of mimicry or imitation. Some of these were imitation of adult activities, miming of day-to-day village life or pretending to do something. Singing and dancing was frequent, particularly songs or chants relevant to specific activities. Dancing in many societies was taken seriously.

Punishment

Forms of punishment given differed from society to society, however, there were many similarities across societies. In some societies:

- Children were allowed to make small mistakes from which they were able to learn
- In other places small errors were punished from the start
- Young boys were generally taught and trained to be self-defensive and aggressive in tribal fights. In areas where tribal fights were common aggressiveness became a strong male characteristic.

- Most societies had established punishments for breaking certain rules, some very severe
- Punishment of children was left to the parents and senior members of the family. Strong resentment followed when someone else was caught striking a child
- In other societies, the punished child stayed with other relatives until the parent's anger was abated (Manus)

Attitudes and values

A society's set of goals and values has a clear relationship with the behaviour of its members. Traditional societies in PNG emphasise identification within the group. This identification can be categorised by dances, language, culture, customs and other ways of doing things.

Attitudes towards human life

- Females were considered inferior in many societies
- Death resulted in the violation of a serious taboo
- Killing of an enemy was an act worthy of praise
- Twins, malformed were often considered evil's doing and were not permitted to live
- Death was administered as a punishment for incest, adultery within the clan, murder, serious theft or the violation of a serious taboo

Attitude towards property and work

- Property was communal with individuals holding inherited rights over or being assigned particular portions
- Accumulation of wealth was related to prestige and /or position in society
- Members of a clan shared in contribution to bride price, feast, labour, compensation, and so on. Such situations meant that nobody really went hungry. Co-operation was a characteristic of traditional culture.

Attitudes towards sexual life

- In most PNG societies, there was a strict separation of the sexes. Husband and wives had to meet secretly and not share a common roof
- In some areas such as the Mekeo, boys were encouraged to watch girls and find a hardworking companion for life
- In some areas, for example Manus, premarital intercourse was encouraged to determine the ability of the couple to co-exist and their ability to have offspring before a marital contract was entered into
- In certain tribes there was a very strict taboo on any physical contact between sexes outside of marriage
- Adultery within the clan usually meant trouble, perhaps death or severe punishment to the guilty. In the highlands region, a large amount of bride price was paid for the wife so it would be very rude if someone slept with another person's wife.
- Adultery with a woman from an enemy tribe may be considered a means of harming the enemy

 **1.1 Activity 3**

Discuss with your group if attitudes have changed in modern society and to what degree. What role might the education process play in shaping and changing attitudes?



Male initiations

A custom still retained in many parts of Papua New Guinea is the rite of initiation. This was not a universal practice and where it was practiced, the rites differed considerably. The ceremonies were preceded by, or included a type of schooling in the laws and traditions, the values and beliefs and the social structure of the tribe.

A primary reason for holding such a rite was to mark the transition into adulthood. This was a sign that the test of adulthood had been passed, especially in the case of men. There were tribal marks – such as a tattoo (Manus), a design cut in the body (Sepik), a hole drilled through the nose, (Simbu) or a shaped head (Arawe).

Female initiation was less common than male initiation possibly because women were considered to play a less important role in society than men. Generally, there are customs to be observed in relation to a girl's first menstruation but these did not have the same status as initiation rites.

Distinction between the Traditional and Modern Society in Papua New Guinea

To gain some thoughts and appreciation of the problems associated with modern education in PNG, it is vital to give serious thought to characteristics distinguishing the traditional society from the rapidly changing and developing society of today.

The list below is not exhaustive, however, directly or indirectly all have some relevance to the changes in education over the past years.

TRADITIONAL SOCIETY	MODERN SOCIETY
<ol style="list-style-type: none"> 1. Conservatism – resistance to change, desire to leave things as they are. 2. Unity of background and outlook 3. Isolated tribal groups, little acquaintance with other people or ways of life 4. Extended family 5. People know what to expect of others 6. Restricted environment – little outside influence 7. Narrow interests on issues limited to the environment 8. Tribal loyalties 9. Values based on self preservation and tribal loyalties. 	<ol style="list-style-type: none"> 1. Progressive – wanting change, seeking advancement 2. Large number of conflicting groups 3. Ever-widening social contact and familiarity with people from different cultural backgrounds. 4. Nuclear Family 5. Relations with others more brief or short term. 6. Freedom of movement, outside influence encouraged 7. Breadth of interest almost unrestricted 8. National Loyalties 9. Values based on Christian principles except when cynically disregarded
<p>RELIGION</p> <ol style="list-style-type: none"> 1. Worship of spirits and nature 2. Witch doctors 	<ol style="list-style-type: none"> 1. The worship of one God 2. Church and Health Services 3. Religion a private affair
<p>LIFE STYLE</p> <ol style="list-style-type: none"> 1. Patterns of life stable 2. Patterns of life determined by customs and traditions 3. Philosophy of bihainim pasin bilong tumbuna 	<ol style="list-style-type: none"> 1. Patterns of life changing – restlessness 2. Variation of life style 3. Philosophy of individualism and experimentation
<p>SEX ROLES</p> <ol style="list-style-type: none"> 1. Marked division of labour 2. Women submissive and engaged in heavy work 3. In most societies men rule 	<ol style="list-style-type: none"> 1. Division of labour narrowing 2. Women outspoken, seeking lighter work 3. Women demand equal rights with men
<p>EDUCATION</p> <ol style="list-style-type: none"> 1. Generally informal 2. Fixed or set curriculum 3. Process of learning mainly observation and imitation 4. Mainly concrete ideas 5. Very little recorded material 6. Illiteracy 7. Limited time concepts 8. Little intellectual challenge 9. Every man a teacher 10. Teachers practice what they teach 	<ol style="list-style-type: none"> 1. Formal education in demand 2. Learning for later application - immediate use not always obvious 3. Process of learning by instruction in theory 4. Development of abstract thought. 5. Formal records in written form. 6. Increased literacy 7. Time Conscious 8. Almost inexhaustible intellectual challenge 9. Teaching a profession-teacher training 10. Teachers cannot always put into practice what they teach

👉 1.1 Activity 4

Discuss these changes with your group. Choose one area described above and list examples / evidence of such changes

For example, teaching as a profession, (Increased qualifications necessary to become a teacher, Grade 12 minimum standard required, development of a teachers' union, etc.

👉 1.1 Activity 5

Optional: Choose an area of traditional education to research, eg methods of learning. Gather information on your topic from elders in the area. Compare your findings with more modern approaches to learning. Reflect on how processes have changed and why.



The influence of national educational ideas in European education of New Guineans is shown in the photograph of a teacher and his pupils at a Lutheran mission school somewhere in Kaiser-Wilhelmsland about 1916. A feature of German education up to World War I was an emphasis on gymnastics and drill (Turnen) for boys. Gash and Whittaker (1975) Plate 320 p 156.

History of Formal Education in Papua New Guinea

History and development



Education shapes the destiny of a country. The problems and achievements of current educational policy can only be appreciated in relation to the history of educational development in the country.

Tracing the historical development of our education system and reflecting on the findings is an important step in understanding the current directions of education in the country. The proceeding pages give a discussion of the type of education provided by the missions, administrators, planters and settlers. They had their own purposes or interests and the formal education they provided reflected their own views.

Mission education

In 1875, missionaries, George Brown and Benjamin Danks from the Methodist Missionary Society started a school at Kinawanua on the Duke of York Islands in German New Guinea. In 1879, Reverend George Brown published the first book in Duke of York dialect. Then in 1886, the first Lutheran school started in Finschafen in Morobe Province. However, reports reveal that the Lutheran Mission struggled to understand the people, culture and master the Finsch language. Unsatisfactory attempts were made to start schools and instructing and convincing youths to stay indoors was a difficult task. In German New Guinea, Lutherans adopted Kote and Yabim languages. The Methodists in New Britain finally decided to use Kuanua: In 1890, the LMS adopted Motu in the south Coast of British New Guinea. Between 1891 and 1895, the first book in Suau language in Samarai was published. In 1896, Fr. Limbrock of the Catholic Mission thought that the best solution to diversity of languages in the North Coast of Madang was to use German. In 1909, Catholic Schools in Madang were teaching in German language and in 1901, on Yule island a formal school was started by French Missionaries for the children and called it Christian Education. While reporting to the HQ, a missionary stated that the future of the station depended on good Christian education (Kari. S. 1995).

Missionaries were one of the three groups that managed Papua New Guinea in the colonial era. Their aim for Papua New Guinea was Evangelisation. The introduction of literacy and primary education was primarily to translate the Bible and spread their religion to convert the indigenous people to Christianity.

Other aims included:

- To bring civilisation through the teaching of western morals, beliefs, and values;
- To create self-reliant Christian communities and to protect the locals from settler exploitation
- To produce pastors, catechists, teachers and skilled artisans in mission work.

Some missions tried to give liberal education with little or no thought of employment except for selected students to become mission workers, pastors and the like (Lousion. B.H. 1974).

The education for the indigenous provided by the mission was aimed at improving the hygiene of the people. They encouraged pupils in their schools to build their own houses, cultivate their own land and to domesticate animals.

Furthermore, they believed that giving a high intellectual level of education would be of no value in serving the tribes. Their primary aim of introducing literacy and primary education was to emphasis the 3 R's (writing, reading and arithmetic) to translate the Bible and spread their religion.

Mission operated schools tried to prevent any offence to the local tribal community, leaders and the common people, but in many instances their understanding of the local customs was very limited. The schools were based on the German, French, English, American or Australian pattern and thus according to the missionary's educational background. The curriculum was different in each place, resulting in an uncoordinated system. The majority of the schools were primary with fifth grade being the highest attainment. There were post primary and vocational schools for the same purpose.

Larger missions such as the Catholics, Methodists and London Missionary Society (LMS) established area and central school systems in a positive effort to develop unity. Children from different tribes were brought together. However, according to Lousion. B. (1974) the missions had a divisive effect due principally to doctrinal differences. These differences between the missions weakened the position of the mission teachers in their endeavours to educate the indigenous.

Similarly, traditional forces of authority were undermined in their efforts to change the attitudes of natives. It is evident today that much of this division and cultural estrangement was and continues to be, a natural result of western influence by both the government and the mission. The government policy and aims of education was of little help to the economic and social development of Papua New Guineans. Village schools teaching the local vernacular literacy doctrines, simple calculations, health and hygiene were established to get their message across. At the head station schools, the colonial language was taught (Bray. M. 1985:56).

The missions played a very special part in the indigenous peoples' education but it cannot be considered apart from their work of evangelism and conversion.

1.1 Activity 6

In groups answer the following questions:

- 1. What was the purpose of mission education?*
 - 2. What were the difficulties met by the missions in the teaching of English after the First World War?*
 - 3. How would you assess the impact of mission education in this country?*
-
-

Colonial education



There were a number of colonial administrators; British, German and Australian, but each group had similar aims and purposes. Some of these were:

- To pacify and civilize the territories in order to impose law and order
- To instil loyalty to the colonial regime and as a result promote indigenous people who were passive listeners and observers
- To spread the colonial language
- To develop the territories in order to make them economically profitable by encouraging colonial settlement
- To develop a plantation economy by producing a discipline docile native workforce for the plantations
- One of the least important aims was to produce a small number of teachers, skilled artisans and clerks useful in the lower levels of commercial enterprises and the colonial civil service (Bray. M. 1985:70)

The Administrators' views and interests in both British Papua and German New Guinea were economically and politically motivated. Sir Murray, in 1913, mentioned the introduction of Technical Education in Papua, also in German New Guinea. The main purpose was to train natives to become skilled in crafts, electrical and mechanical skills to develop a source of cheap labour.

In 1916, Sir Murray's administration introduced agricultural education. It was based on Murray's believe that Papuans would gain knowledge and skills to develop the native plantations and to assist European planters in the territory. Their primary purpose was to utilize people's agricultural skills and labour (Kari. S. 1995).

Education policies in Papua were largely determined by the Governor. He believed in white supremacy and was opposed to providing the Papuans too much education to avoid trouble. He wanted them to remain as labourers, part of a semi- skilled and industrious population (Loussion. B. 1974:108).

The government's view on the education of the local population was to develop good agriculturists and good carpenters, rather than good scholars. The actual responsibility of educating Papua New Guineans was left to the missions. No financial assistance for education was available for both territories until 1918, when Tax Ordinance was first introduced. This ordinance showed the unwillingness of the Commonwealth of Australia to take financial responsibility. The condition for the grant in aid was: that English must be taught and pupils must pass examinations. (Ako. W. 1997).

The development of government education in Papua New Guinea was slow. The missionaries established schools and took a greater role in educating the natives. Then in 1929, an inquiry into the territory's education system was made by a committee which recommended that; the mission should undertake the education of natives, including training, supply and control of

teachers of the schools. The Administration should issue regulations on attendance, curriculum and hours of secular instruction.

It is very clear that both administrations were interested in administrating politically and defensively for British and German Governments respectively. They were interested in labour, business, and raw materials and to claim the land for their colonial master or empires.

An overall picture of the Australian Administration achievement in the field of education in Papua New Guinea can be clearly seen. Australia did very little in establishing primary schools in the territories. Therefore, the educational policies drafted by the colonial administration for the pre - World War 2 period in Papua New Guinea were far from progressive. If that was true, then what role did the settlers and planters assume?

Planters and settlers

This group of people consisted of commercial companies, plantation owners, and traders. They tended to believe that education for the natives was dangerous, a threat to white supremacy and usually opposed mission and administration educational efforts. They were also politically powerful especially in Australian New Guinea where they effectively blocked the administration's plans to subsidize education.

The planters and settlers were interested in labour and money, looking for a fertile land to settle in order to set up business activities. They recruited cheap labour from the elementary education system provided by the church and administration. This lot were the ruthless people who had no concern for the people's culture, secret places and so on (Kari. S. 1995).

The village schools, vocational centres and so on supplied cheap labour to the traders and settlers. The hostility of the white plantation owners, traders and other companies of the territory to any system of native education was most surprisingly negative.

Education under the colonial administrators

The concept of formal schooling and the provision of education for the indigenous people by the three interest groups before independence, met their needs rather than the interests of the people.

Papua

The Australian government's participation in formal education was minimal. The annual report of 1913, revealed only two schools in Papua, both of which served the European Community. The government showed no attention or interest in indigenous education. However, by 1923, it subsidized schools (Kari: 1995: 19). The missions based their curriculum on both secular and religious education. Their school curriculum reflected evangelism. Early missions developed their own educational programs and techniques to provide education for the indigenous people; however, when the colonial government came in the missions had already established themselves.

The Administrator of Papua, Sir William McGregor wanted mission schools to teach and use English as the compulsory language of instruction as recommended by the Royal Commission (1907). The motive behind this policy was to make Papua New Guinea an English speaking country. Mission schools enforced the policy with authority resulting in severe consequences on those that broke or defied the rule.

Sir Hubert Murray introduced a number of educational policies (Governor; 1904 - 1940). Compulsory attendance was introduced but failed due to a number reasons. There were not many schools, they were not located close to villages and the crucial factor was that the indigenous people failed to recognize the importance of formal education (Kari. S. 1995: 24).

The second policy was the development of technical education in Papua. This policy, according to historians was "ambitious and offered in a suspicious manner," when the government could not provide elementary education at that time. The motive again was to produce indigenous people for a cheap and docile labour force. However, this policy did not eventuate and flourish due to lack of finance and support from Australia (Barrington, 1976: 23).

The next policy was focused upon agricultural education. It gave this area of education a high priority over general education. It could now be seen that the colonial administration aimed to make Papuans plantation workers at the expense of proper education.

Furthermore, the Papuan administrators ignored the academic potential of indigenous people to become doctors, pilots, nurses, lawyers and other professional white-collar jobs.

German New Guinea

Missionaries established schools in the territory. These schools offered lessons in the local vernacular, Tok Pisin and elementary English. However, in 1913, the German Administrator, Dr. Albert Hahl issues a statement saying that German should be taught in schools in order for the natives to understand the German language (Smith. P.1987: 250)

Immediately after the policy statement by the administrator, all missions were instructed to promote the use of German as a common language and advance literacy in German. Like the Australian colonial administrators in Papua, the German Government provided subsidies to mission schools that taught the language. Despite the German's effort to eliminate Pidgin and English languages, they struggled to penetrate through native languages and Pidgin English. Therefore, their attempts failed (Smith. P 1987: 252).

In September 1914, Australian Forces occupied Rabaul. At this point the German Government - run schools had enrolled 90 students from all districts under the German protected area with four teaching staff.

In 1921, German New Guinea became a "Mandated Territory of Australia" under the League of Nations. The Australian authorities began to consider the indigenous people's education. During the military occupation, various missions continued to provide schooling as part of the work of evangelism (Smith. 1987: 259).

In 1922, a comprehensive Education Ordinance was announced, which gave the administration the power to establish government schools, provide subsidies to mission schools, prescribe the type of instruction to be used, set standards of education and make provisions for teacher training. To fund general and technical education, the Native Tax Ordinance of 1921 was implemented. (Nelson: 1986: 87).

In 1923, an elementary school began in Kokopo with 50 students. A technical school was also established in Rabaul at Malaguna. At the same location, a school of "domestic economy" was opened. This school promised to produce between 30 - 40 graduates annually with skills of plain cooking and laundry. After graduating, it was anticipated that Europeans would employ the students as their houseboys. This is a fine example of the education policy

reflecting colonial interest. (Groves 1953: 64). Then in 1922 six missionary societies shared the task of educating the indigenous children in different parts of New Guinea.

Pre-independence

Education in Papua New Guinea was controlled primarily from outside the country. Firstly, the managers and administrators were primarily expatriates, with few Papua New Guineans involved in the decision making process. Secondly, the missionaries, who had a great deal of influence, especially in the villages, controlled the school curriculum in the early development of schools. After the control of the territories was handed over to Australia in 1942, the New South Wales Department of Education curriculum was later introduced and adapted to Papua New Guinea Primary Territory Schools from 1946 (B. Lahui, 1997).

Significant growth of education and of the government involvement in education did not come about until after World War II when the department of Education was established in 1946. Although the 1950s and 1960s witnessed considerable growth in education, it was largely uncoordinated. Many primary schools, especially in the mission sector were small and only catered for the lower grades. This was because transfer between schools was frequently difficult; pupils often did not have the opportunity to complete their primary education.

Scholars and historians term the type of education provided after World War II (1946 - 60) as "Gradual Process" (Smith, P. 1985: 51). During the period 1945 to 1960, the policy of uniform development served the Australian interests, particularly its defence interest. Indigenous people were to be kept at the lower level of education and jobs.

The Foot Report (1962) was the turning point in the provision of education in the territory. It criticized the Australian Government for not producing skilled manpower to eventually rule the country. Following the report, secondary education was offered for the first time. The Administrative College was opened in 1966. Education was provided in a speedy process for both the Primary and Secondary sectors.

Funding for education from the Australian Government provided what educationalists called "Deliberate Education" (1961 - 70). In 1970, the Papua New Guinea Education Ordinance was established. It called for a uniform education system and incorporated government and mission education and specific powers were formally laid.

Early post Independence

The National Education system did not change significantly when Papua New Guinea gained independence in 1975. The major changes were the detachment of elementary education from the National Education system. The structure of the system still comprised four main levels: primary, lower secondary, upper secondary and tertiary. The system continued its focus on the development of human resources and as such became more selective.

There was more emphasis placed on passing exams to progress to higher levels of education, resulting in low levels of accessibility to the system. Little attention was given to relevant education for the majority who were pushed out of the system and had to return to the villages.

Influences

The indigenous people found the western style of education difficult to accept as a normal daily activity because it was centred on a strict 'white man' notion of time. As development took

place over the years ' time ' has been a major factor in modern Papua New Guinean life today. Secondly, the fact that English is the national language fulfilled Sir William McGregor's aim to make Papua New Guinea an English-speaking nation. Today most children are growing up in towns not knowing their local dialects only English. Thirdly, colonial administrators named many big projects after themselves. For instance, Sir Hubert Murray Stadium, highways, schools and parks are all named after the same man. In Papua New Guinea, there are schools, roads, churches, hospitals, parks, streets, colleges and so on, named after early missionaries, explorers, administrators and traders. Finally, the education system has been inherited from Australia.

Although the primary and secondary systems have been localized in terms of curriculum and staffing, the tertiary sector is highly influenced by the Australian system. This sector continues to measure itself with Australian standards. Influence in this area is expected to continue.

All the education policies reflected the colonizers' interests but their host governments did not support most of their policies. The missions, administration and planters each had their own purpose.

During the early post war period (1945 - 1972), education policies were geared towards rapid social, economic and political development due to United Nations pressure on Australia and the "Wind of Change" in granting self autonomy to states in Africa and the Caribbean at that time.

The Colonial "Foot Prints" and influences still exist today even after twenty-five years of independence. The churches, government and the private sector continue to partner in the development of Papua New Guinea, not only in education but also in other social services as well.



1.1 Activity 7

The type of education deemed necessary was influenced by the administration's goals for the periods before Independence. What type of education do you think is necessary in the present time? How is the present government addressing these needs? Discuss these questions with your group.

The stages of development in the education system: a summary.



Phase One: 1884 - 1918

The colonial and missionary interests in both Papua and New Guinea worked hand in hand. In German New Guinea the main interest was economic and the British interest in Papua was similar until it became a protectorate of Australia.

Between 1884 to 1918, there was a dominance of evangelism evident in British Papua programs. In New Guinea mission and business dominated.

Phase Two: 1920 - 1945

The two wars, one from 1914 - 1917 and the other from 1939 - 1945 devastated mission and government stations. Schools, bridges clinics and patrol post buildings were demolished. From 1920 to 1938 there was a reconstruction period for both New Guinea and Papua.

This period saw missions, administrations and business groups operating individually. The key point in this period was the colonial policy emphasis.

Phase Three: 1946 - 1960 - gradualism period

Three reasons that led to Australia changing its colonial policy were:

- The realization of the territory's strategic importance to Australia.
- The new concern and sad feelings seen and shared for the brave efforts of the world famous Fuzzy Wuzzy angels.
- Pressure from the United Nations through the Trusteeship Council.

Between 1946 - 1952, significant changes took place in education. Enrolments in schools increased from 1952 onwards. Then in 1952, the Education Ordinance was established. It spelt out the roles of administration and mission schools, establishment of District Education Boards, the building of new administration schools and the upgrading of the mission vernacular schools. Universal primary education and universal literacy in English was planned for by Roscoe, the then Director of Education by 1972. This did not eventuate.

Between 1945 and 1960, the policy of uniform development served Australian interests, especially, its defence. Indigenous people were kept at a lower level of education and jobs.

Phase Four: 1961 - 1970 - deliberate creation of education

The change of direction from gradual to deliberate forms of education was the result of these reasons:

- The Foot Report of 1961 condemned the lack of higher education in the country. L. W. Johnston, the Director of Education, suggested that there should be secondary education.
- Other colonies of Britain and France in Africa and the Caribbean were moving toward self-rule rapidly. The developments in other places influenced Papua New Guinea as well as Australia.
- The Foot Report called for fast achievement of universal primary education
- The establishment of the Administrative College in 1962 and the eventual expansion of this college to become the University of Papua New Guinea
- Expenditure in education from the Government of Australia increased

From 1962 - 1972, secondary education expanded in the country. Sogeri was the first Senior National High School established in 1963.

In 1970, the Education Ordinance was in place. The government and the missions agreed to develop education for the country together.

The rapid development of educational change was brought about by the pressure from a United Nations Report, focusing on the level of education currently available in the country. Sooner or later, the country was to have self-government and eventually independence. Educating the indigenous people was of great importance if they were to run the affairs of their homeland.

Phase Five: 1971 - 1980 - education development

In 1970, the Papua New Guinea Education Ordinance was established. This Ordinance called for a single territory education system, which united the majority of the Mission and Government schools. In addition, the Teaching Service Ordinance was established.

In the same year (1970), the first graduates passed out of University of Papua New Guinea. According to Smith (1985), the first graduates would be used as a tool to begin localization of some positions held by the colonial work force before the formal system could begin to produce the manpower required. The Teaching Service Ordinance was established in 1971.

In 1972, primary enrolments increased to 400,000 pupils as projected by Roscoe in 1958 when he was the director of education. He called for the achievement of universal primary education by 1972. The pupil numbers included both mission and government figures.

Also, in the same year (1972), high school enrolments expanded and enrolments increased from 3 - 24 000 students. In December 1973, Papua New Guinea became self-governing. On September 16, 1975, Papua New Guinea became an independent country.

The following years leading to those historical Events (1973 and 1975):

- A unified education system
- The teaching service was established
- The Teaching Service Commission was established
- Standard salary scales for teachers were established

- A real partnership in educational planning and decision making was established

The Education Ministers from the past to the present

Mr. Mathias Toliman, 1970 - Sir Ebia Olewale, 1975 - Dr. Reuben Taureka, 1976 - Mr. Kobale Kale, 1977 - Waitea Magnolias, 1977 - Mr. Oscar Tamur, 1979 - Mr. Mr. John Noel, 1980 - Sir John Kaputin, 1980 - Mr. Sam Tulo, 1982 - Sir Barry Holloway, 1984 - Mr. Pais Wingti, 1985 - Mr. Sam Tulo, 1985, 1986 - 1995?, 1996 - 1997 - Dr. John Waiko, 1998 - Mr. Muki Taranupi, 1999 - 2000 - Dr. John Waiko.

The Directors or Secretaries of Education

W.C. Groves (1946 - 1957), Roscue (1958 - 1961), Mr. Less W. Johnston (1962 - 1970), Dr. Ken McKinnon (1971 - 1975), Sir Alken Tololo (1976 - 1980), Mr. Paul Songo (1981 - 1982), Mr. Geno Roakeina (1983 - 1990), Mr. Jerry Tetega (1991 - 1995) and Mr. Peter Baki (1996 - 2000).

In 1977, the Organic Law on Provincial Governments was passed. In accordance with the decentralization procedures of the Government, the Education Department's functions were decentralized to provinces. Such functions included the establishment of School Boards, District Education Boards, and the Provincial Education Boards. The planning, budgeting and decision making were left to those authorities. For example, collection and expenditure of project or board fees.

Phase Six: 1981 - 1995

In 1983, the Education Act was revised and clearly spelt out the Rules of Conduct, various fees, bodies, the roles of the National Department of Education and the curriculum unit.

In, 1984, Pias Wingti became the Minister for Education in the Chan Government and he predicted that universal primary education would be achieved by 1992. This did not eventuate as currently evident.

In 1985, Secondary Schools Community Extension Project (SSCEP), the baby of Michael Crossley and Sheldon Weeks winded up. The reasons for the closure of SSCEP projects and the causes were not known. Capital, time, and effort were spent on the project by the government and school communities but the motives of its innovation and its wind up remains a mystery.

Beginning 1988, all schooling in North Solomons Province was interrupted due to the Bougainville Crisis and many children stayed away from schools. In 1991, the Education Sector Review was established.

Various reforms have taken place to make education relevant. Pre to post independence include; Skulanka, 1974, Community Education, 1976, Secondary Schools Community Extension Project, 1979 and the Top Up policy, 1992.

However, of all these reforms, the current reform is focussed on the whole education system of the country, especially from elementary to grade 12. A lot of planning is involved with time, capital and manpower unlike the previous reforms, which only involved selected schools.

The education policies during these periods reflected the colonizers' interests rather than those of the indigenous peoples. Defence and economic activity motivated the colonizers' interests for Papua New Guinea. As such, the education for the indigenous people was a low priority. Education made available to the people of Papua New Guinea from 1945 - 1975 served the colonial policy.

1.1 Activity 8

Represent the stages of education in a diagrammatic form, using a time line. Include significant information in as much detail as possible.

Education after Independence



The Unified Education System began as a result of the Weeden Committee's Report of 1969. This committee composed of well known education experts investigated education in PNG. They spent most of the year consulting people, reading reports and written submissions and forming their conclusions.

Nearly all of their recommendations were accepted by the Administration. These remain the basis of our education system today. Some of these recommendations were:

- To create a unified education system in the country, bringing government and church schools under one administration
- The establishing of the Teaching Service. All teachers became members and were entitled to the same salaries even if they taught in different agency schools.
- The establishment of the Teaching Service Commission. It was given the role to determine and enforce working conditions for all members of the Teaching Service.
- The establishment of a National Education Board. It was given the power to advise, make policy/decisions concerning functions for the planning, development and running of the education system.
- Provincial Education Boards were established for planning and administration of education in the provinces
- Governing Councils, Boards of Governors and Boards of Managements were created in each school
- The Director/Secretary was made the Chief Executive and executing agent for the National Education System

The acceptance of the Weeden Report brought to an end several decades of uncoordinated education services in the colonial days. Education was now prepared to make a substantial contribution to nation building and development.

Education after independence became a shared responsibility of the three levels of government; the national, provincial and local level. There was a shift towards more local control or decentralisation of the education system. In 1977, the Organic Law on Provincial Governments formally established the provincial system and districts became provinces. Provinces were given full responsibility for planning, financing, staffing and maintaining all community schools, provincial high schools and vocational centres.

Decentralization

Decentralization occurred in education before independence when the unified system was established in 1970. The powers and functions were defined at each level for more local control or decentralisation of education.

In 1977, the Organic Law on Provincial Governments formally established the provincial government system. Since then education remains the most decentralised service in our country today. This means provinces have full responsibility for planning, financing, staffing and maintaining all primary/community schools, vocational centres and provincial / secondary high schools.

Issues of Decentralisation

Decentralisation allows education authorities and provincial governments to make many decisions on their own. These decisions do not need approval at the national level. However, problems have also been presented by decentralization. The creation of a dual national – provincial government system with divided responsibilities has made the management of education a more complex task.

1.1 Activity 9

*Discuss the dual national / provincial government system of education.
What are the advantages / disadvantages with such a system?*

The Structure of the education system after Independence

There were three levels in the education system namely, primary, secondary and tertiary. Primary schools were called community schools and covered the first six years of education. Community school children were roughly aged from seven years to twelve years of age. Secondary schools were of two types. These were the four-year Provincial High Schools from Grades 7 to 10 and the two-year National High Schools from Grades 11 to 12. The tertiary level offered a variety of options from technical and teacher training to university degrees, diplomas and certificates.

The system also provided opportunities for school leavers to enrol in high school correspondence courses. These were done through the College of Distance Education (CODE) and in vocational courses through Provincial Vocational Centres.



Thomas Kasiko, a pupil-teacher of the Anglican mission, and his class at Wanigela on Collingwood Bay, c.1908. Kasiko received a wage of fourpence a week in addition to food, according to the Rev. A. K. Chignell, the missionary at Wanigela. He usually taught a class of about thirty-five big boys and girls. 'His class had read and re-read all the printed matter that is available, and now he has got them translating from Ubir into Wedauan and back into Ubir, with a running commentary of his own in the English he so persistently affects and so intelligently uses.' Chignell commented on mission education generally: '... The establishment of schools is no easy matter. We have taken it for granted, apparently, that what is supposed to be good for English children must also of course be suitable for children in Papua, and so, we have been trying to give everywhere along this coast, a sort of European primary education, consisting of the "three Rs" with the addition of a fourth "R" – Religion.' Gash and Whittaker (1975) Plate 345 p 169.

The Matane Report: A Philosophy of Education

From Philosophy and Curriculum in Education, University of Goroka 1998, and Matane Report, 1986)



The Matane Report of 1986 developed a Philosophy of Education for Papua New Guinea. It outlined the aims of education for the country with a strong emphasis on relevant and practical based education. Based on this and other reports, the department of education came up with the Education Reform Structure aimed at making the education system more relevant to the needs of the people and the country.

Every society has certain underlying principles, goals, or aims in education, which provide direction and meaning to live for and to achieve. Central to philosophical thoughts is a system of beliefs regarding the importance of life related to societal living. In so far as school curriculum is concerned, a philosophy guides us to determine what is important and worthwhile and what is not so important.

A philosophy of education

The philosophy of education for Papua New Guinea acknowledges the National Goals and Directive Principles in the National Constitution, and is based on integral human development.

- **Integral**, in the sense that all aspects of the person are important
- **Human**, in the sense that social relationships are basic, and
- **Development**, in the sense that every individual has the potential to grow in knowledge, wisdom, understanding, skill and goodness

This philosophy is for every person to be dynamically involved in the process of freeing himself or herself from every form of **domination** and oppression so that each individual will have the opportunity to develop as an integrated person in relationship with others. This means that education must aim for integrating and maximising:

- **Socialisation**
- **Participation**
- **Liberation**
- **Equality**

This philosophy is based on an awareness of human potential and the willingness to develop this potential so that each individual can solve his or her problems, contribute to the common good of society and maintain, promote and improve learning and living.

This philosophy presumes the goodness and dignity of every person and so calls for the promotion of self and mutual respect, a sense of self-worth and self-discipline, and a sense of responsibility for oneself and for others.

The ultimate goal of this philosophy is for every person to receive an education which results in integral human development.

The Philosophy of Education for Papua New Guinea emerged from the Five National Goals and Directive Principles contained in the National Constitution.

- Integral Human Development
- Equality and Participation
- National Sovereignty and Self-reliance
- Natural resources and Environment
- Papua New Guinea Ways

National Goals and directive principles

1. *Integral human development*

We declare our first goal to be for every person to be dynamically involved in the process of freeing himself or herself from every form of domination or oppression so that each man or woman will have the opportunity to develop as a whole person in relationship with others.

2. *Equality and participation*

We declare our second goal to be for all citizens to have an equal opportunity to participate in and benefit from the development of our country.

3. *National sovereignty and self reliance*

We declare our third goal to be for Papua New Guinea to be politically and economically independent and our economy basically self-reliant.

4. *Natural resources and environment*

We declare our fourth goal to be for Papua New Guinea's natural resources and environment to be conserved and used for the collective benefit of us all, and to be replenished for the benefit of future generations.

5. *Papua New Guinea ways*

We declare our fifth goal to be to achieve development primarily through the use of Papua New Guinean forms of social, political and economic organizations.

The Matane Report constitutes an attempt to formulate explicitly a position in relation to the philosophy of education the country would like to uphold. It begins by noting the need for a philosophy of education because two educational traditions exist in Papua New Guinea:

- One stems from the traditions of the different people and groups that lived here before colonization (traditional education)
- The other is the result of western influence brought about by the colonizers (modern education)

There is also the fact that Papua New Guinea is now part of the modern world and the country needs to determine how it will play a role in the global world, while upholding the best of its traditional values.

What do these goals mean?

The following extracts from the Matane report explain the role of education in meeting the goals of integral human development.

For a child to achieve the goal of **socialisation** the child must first be provided with an opportunity to become dynamically involved with others. Accordingly, another goal of education must be to maximise **participation**. Another goal of education is **liberation** from every form of domination and oppression and, as a consequence of liberation, the other important goal of education is **equality**.

Much of what is good in traditional Papua New Guinea society operates within a framework of spiritual, social, physical/ economic and political needs, which are integrated together, and are the basis of life itself. For example, in traditional society, even the simplest task of building a house requires that an individual takes into account all human needs, and calls for questions like:

"What do I need to build the House?"

"What do the leaders, elders and other people in the village think?"

"Will the ancestral spirits approve?"

"What course of action should I now take?"

In other words, thought must be given respectively to the physical/economic, social, spiritual and political needs for existence, and this guides action. This is what is meant by integral human development. What is happening nowadays is that human development is being fragmented with more attention being paid to political and physical/economic needs and less to spiritual and social needs. Development has happened so quickly that it has not given our people time to adjust to change, with the result that often wrong decisions are made and there is a danger of the total disintegration of society.

Fragmentation is also occurring in education because the **agents** of education - home, school, church, community and others are not effectively integrated. The community tends to view education in political and economic terms. Many teachers lack the social skills and motivation needed to work effectively with the community. In many cases, the church works alone in its attempt to provide for the spiritual development of the child. Many of the local, provincial and national political leaders are not effective role models for integral human development. The

agents providing education do not recognise sufficiently the power and responsibilities encompassed in their roles as educators and the schools are becoming more and more isolated from the communities, and are too busy with administrative issues to develop these vital links with those other influences on the child's life.

Within the school itself, the curriculum **content** is fragmented and teachers teach subjects rather than educate the whole person. The curriculum lacks a value orientation and children are not trained to see more clearly the impact of accepting imported ideas. There is a lack of emphasis on problem-solving and decision making skills. Students must be taught to appreciate the relationship between the body of knowledge they acquire, the practical use to which this knowledge can be put, and the relevant underlying values.

The fragmentation within the individual, society and the school can be corrected. What is now needed is to establish a conceptual framework which addresses all the basic dimensions of human needs and thus leads towards integral human development. Systems and procedures must then be established so that educators, in partnership with the community at large, can work more effectively towards developing citizens who are proud of their traditions and who can take their place in the modern world and help to develop Papua New Guinea as a nation.

 **1.1 Activity 10**

Matane believes that human development is fragmented within a number of areas in society. Discuss with your group these identified areas and discuss if any improvement has been noted in the integration of areas in recent times.

How can education help achieve these goals?



Socialisation

Each citizen must recognise the appropriate social relationships required for interaction with the family, village, wantoks, other economic groups, people from other provinces and nations. Socialization requires involvement with family, school, church, community and the world beyond.

The goal of socialisation can be achieved by an education system that places an emphasis on the teaching of social skills, morals and ethics, uses the vernacular as its initial language of instruction, bases more of its teaching activities on the environment, particularly agriculture, and trains teachers who have the necessary social skills and character to develop positive social contacts with the community, and so can facilitate integration.

Participation

Participation is considered important because it is only through effective participation that an individual can play a role in development and in overcoming fear and identifying oppression. Participation can lead to social mobility and help to develop the frontiers of knowledge as well as helping to conserve and transmit knowledge and cultural values to future generations. Participation is the key to social interaction.

Children need to feel they have something useful to offer to the community. Many children are shy and afraid of authority. They must be motivated to develop their skills to the fullest extent and given opportunities to think for themselves. The teacher is the key motivator. Effective participation is prevented when teachers regard their role as being dispensers of knowledge and figures of authority.

The goal of participation can be achieved by an education system which places greater emphasis on the training of teachers in problem-solving skills, and schooling which encourages more group participation towards the acquisition of skills which are of benefit to the common good.

Liberation

Papua New Guinea is an independent nation but many of its people are still oppressed by influences which they feel to be beyond their control. Spiritual, social, physical/economic and political needs can all be oppressed and the goal of liberation should be for every person to minimise oppression both within himself and within society. The school has a duty to liberate people from ignorance. In addition, the school has a role of liberating children from irresponsible attitudes and feelings of self-worthlessness by providing an environment where the child can be encouraged to free him or herself from oppression and domination.

An education system must, in addition to liberating people from ignorance, provide skills and encourage attitudes which can lead to a sense of worth and dignity. This can be achieved through a less authoritarian approach to teaching which encourages group participation and presents students with problem solving situations, and develops in them the morals and ethics of social responsibility.

Equality

Equality means that every citizen has the opportunity to take part in the spiritual, social, physical/economic and political life of the country. This implies taking positive steps to identify disadvantaged groups and to attempt to redress the inequalities by adopting the principle of giving first priority to the disadvantaged. Equality does not mean that all persons must be treated in the same way because individuals differ in their needs and capacities.

Students who do not go on to high school from community school may not have the opportunity for further formal education. The educational reward system should recognise the important practical and social skills that the school has provided an opportunity for the student to develop. This student should now be encouraged to pass on these skills to those members of the community who have not had the benefit of formal education.

The achievement of all students in school should be rewarded by recognising the potential to serve the community as well as the potential to continue formal education. The education

system should serve the needs of the disadvantaged before supplementing its services to more advantaged groups

 **1.1 Activity 11**

Discuss with your group how effectively these areas have been addressed by the education reform. Have some areas been more successfully addressed than others?

Agents of education



The home as an agent of education

The parents are the child's first educators. Together with the community they play a key role in the socialisation of the child. Parents should realise the importance of meeting the basic needs of their children in order to help them learn better. Many parents who view education in terms of economic benefits of modern sector employment, feel cut off from the formal education process because of their own educational backgrounds and because of the language barriers. Parents expect a great deal from teachers and feel disappointed and frustrated when their children cause social problems in the community or do not perform as well as they would have wished. Barriers between school and community must be removed, but this is more likely to happen as the result of initiatives taken by the school.

The school as an agent of socialisation

The school plays key roles in transmitting knowledge, skills and attitudes and in motivating students towards achieving their maximum potential. However, schools are expected to do too much, the present curriculum is too wide, teachers are inadequately prepared for their role, and effective child centred education is difficult, given the size of classes.

Curriculum integration is desirable but will only become a reality if planners, curriculum writers and implementers work together.

Many teachers lack skills in motivating students and tend to use strict authoritarian approaches to teaching, which results in student dependency on the teacher for decision making. Such dependency acts against the development of self-reliance. Out of school, people educated in this way tend to rely on authority figures to solve problems for them. Education provided in schools should challenge students with problem solving situations in order to encourage participation, leadership and individual responsibility. Inspectors should give greater support to teachers who make effective use of problem solving techniques, and encourage the more authoritarian teachers to emphasise student participation and problem solving activities in their teaching. Teachers should be trained to make children aware of their capabilities and potential.

The church as an agent of education

Although the spiritual and moral training of their children is primarily the responsibility of parents, the church, the school and the community also have parts to play. The main task of the church is to help parents, teachers and the community in carrying out their responsibility. There is a need for skilful teachers, properly trained, not just to teach Bible knowledge, but to stimulate interest in students' spiritual and moral issues.

The community as an agent of change

The home and the community are the child's first agents of socialisation. It is here that children first learn about their culture and traditions and should learn respect, co-operation and justice. Traditional values and skills have a place in modern Papua New Guinea and the best agent for the transmission of these is the community itself. The teaching of locally relevant practical subjects such as agriculture and expressive arts can be a shared responsibility of the school and the community.

1.1 Activity 12

Matane describes other important agents of education which influence the child ie the police, the communications media and the politicians.

What type of influences do these agents have on children in the current social climate? How could these agents of education be used in an effective way to assist in the goal of integral human development?

Summary

This module has reviewed the development of education in Papua New Guinea from the informal traditional system of education, through to the post independence period. Many influences have shaped the path of education policy in Papua New Guinea, reflecting the interests and attitudes of the administrators at any given time.

It is useful to understand the background and development of an education system, to place changes in the context of social development and to reflect on the reasons for and agents of change.



Mission education, 1928. A class at St Paul's College for catechist students at Taliligap near Rabaul. Gash and Whittaker (1975) Plate 289 p 139.

Key terms and glossary

Use this page to list any terms or definitions related to this module that you would like to make note of for future reference.