

JUNIOR PRIMARY EDUCATION ON GUADALCANAL'S

WEATHER COAST: A CASE STUDY

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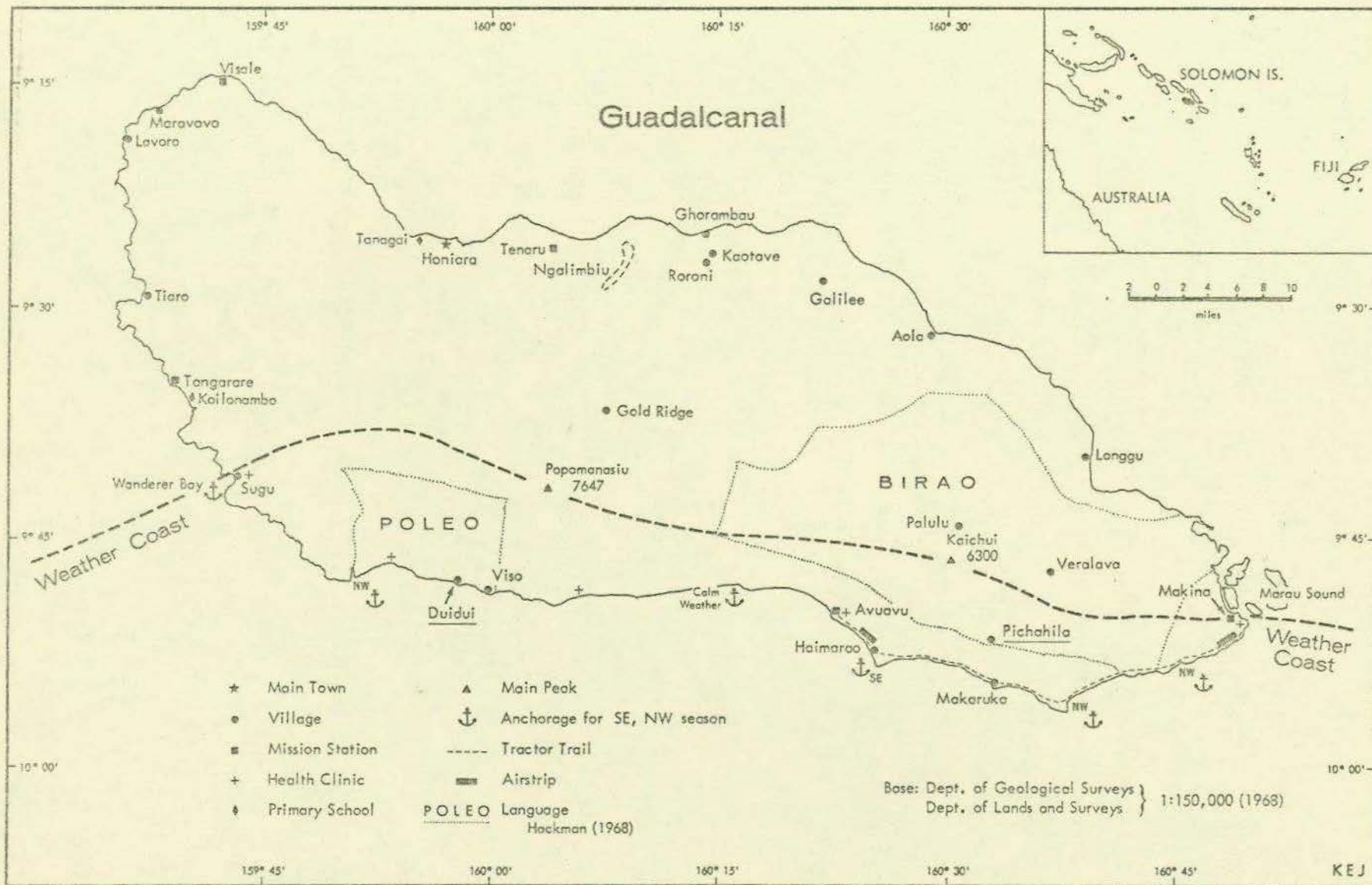
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INTRODUCTION

Numerous recommendations have been offered on the direction that policies on education in the Solomons should take. It is the purpose of this report to shed some light on these recommendations by focusing closely on the functioning of two Weather Coast schools. Through observation of the classes and examination of teacher and parent opinions on education-related matters it will be possible to determine whether current school policy as it is carried out in the schools studies, is appropriate for and consistent with goals of Weather Coast people.

Figure 1



- ★ Main Town
- Village
- Mission Station
- + Health Clinic
- ◆ Primary School
- ▲ Main Peak
- ⚓ Anchorage for SE, NW season
- Tractor Trail
- ▬ Airstrip
- POLEO Language Hackman (1968)

Base: Dept. of Geological Surveys } 1:150,000 (1968)
 Dept. of Lands and Surveys }

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PART I

CHAPTER I. BRITISH SOLOMON ISLAND EDUCATIONAL STRUCTURE

Statement of Educational Objectives

The long-range goal of the Department of Education is to provide universal education through Standard 7. The funds and manpower available to education are inadequate to realize this goal in the foreseeable future. Current efforts are directed towards providing Junior Primary education to all children and Senior Primary education to 50% of these graduates. Secondary education will be increased to 25% of Senior Primary output.¹

The rationale for the government objectives is based on the growth of commercial, church and government activities in the Solomons. The goal of government and the churches is to have positions of increasing responsibility and skill filled by educated Solomon Islanders. The role of the schools, then, is to provide young people who have the character, ability, and qualifications to assume these positions.²

Types of Schools

The earliest schools in the Solomons were mission schools. The demand for education increased with the growth of the government whose need for educated Solomon Islanders required that education be broadened beyond preparation for service to the church. The increased demand for a broader education has led to

¹BSIP, "Education Policy" White Paper, 1967, p. 5.

²BSIP, "Education Policy" White Paper, 1967.

today's situation in which many mission schools receive government subsidies. Schools controlled by the local government councils and private organizations have also come into existence.

The formal school system is patterned after the British system. Junior Primary schools consist of Standards 1, 2, 3, 4. Senior Primary Schools include Standards 5, 6, 7, and Secondary school is a five-year sequence. After completing Forms 1 and 2, secondary students can choose to continue with academic courses or enter training or technical schools.

Schools falling outside formal system are the catechist, religious, and village schools. The catechist schools have the singular purpose of providing two to three years of comprehensive religious and English training that is necessary to lead village congregations. The religious schools taught by catechists, closely parallel the European weekly church school for children. Some villages have attempted to establish schools without the help of government or churches. They usually consist of a villager who has learned to read and write, teaching others who live nearby. Despite lack of training and equipment, they usually result in the students being able to read the Bible and prayer books. Some eventually turn into government or mission subsidized schools.

A recent development in the educational system is the rural training centers. Their purpose is to give primary school graduates skills which are valuable in rural village life such as outboard motor mechanics, woodwork, and improved agricultural practices.

Department of Education Policies Toward Each Type of School

In the fall of 1972, the government moved to unifying all church, council and government schools. As the overseer of schools under a system of joint rule, the government will be better able to standardize the quality of education. Government control will eliminate the problem of children having to travel great distances to a school of their own faith instead of attending a nearby school controlled by another church.

A system of scheduling schools operates to provide assistance in the form of grants to schools who meet the qualifications established by the government. Scheduled schools are eligible for the following grants:

1. Teacher subsidies will be paid to all trained teachers based upon level of training.
2. Books and materials grants at the rate of A\$2.50 per pupil are paid to all classes that have trained teachers.
3. A board grant is paid at the rate of A\$25 per boarder per year for senior primary pupils. There is no allotment for junior primary pupils who board.
4. Newly established senior primary classes receive an initial grant of A\$100 per class.³

To be eligible for government subsidies, a school must conform to the regulations established by the Department of

³Department of Education, Annual Report 1970 and discussions with David Priestly, Training College.

Education concerning age guidelines for each standard hours of class time, syllable, size of premises, facilities, etc.⁴

Schools which do not qualify for scheduling are classified as registered or exempted. A registered school conforms to some of the ordinance provisions. It may be considered for government assistance in up-grading it to meet the qualifications of scheduling subject to the funds available and the nature of the up-grading task.

Exempted schools are those which have been established by villages and fall far below the standards the Education Department considers acceptable. They receive no aid or recognition and some administrators consider them a threat to quality education.

To ensure assistance to a greater number of schools, the system of scheduling was initiated in 1967 to replace the previous designation scheme. The designation of schools required relatively greater capital expenditures on facilities by the schools in order to qualify for government assistance. With less capital requirements, it was hoped that more schools would qualify for assistance. The lack of funds, however, has forced the Department of Education to temporarily freeze scheduling.⁵

The system of grading teachers is based upon teacher training. A teacher's grade determines the levels he is qualified to teach and the amount of government subsidies that he receives. The qualifications for the different grades are:

⁴BSIP, "Education Policy" White Paper, 1967, p. 7

⁵From personal communication with David Priestly, Director of Curriculum Development, British Solomons Training College.

Grade IV - untrained primary school teachers

Grade IVT(trained) - minimum completion of Standard 7, six month teacher's training course; qualified to teach Standards 1 or 2.

Grade III - completion of Form 2 of secondary school, three year teacher's training course; qualified to teach Standards 1-7.

Grade II - training same as Grade III, but must satisfy more stringent standards, usually entails additional course work, qualified for Standards 5-7.

Grade I - oversees university education; qualified to teach secondary school.

Training College

The British Solomons Teacher Training College provides training courses for Grades II, III, IVT and short in-service courses for Grade III teachers.

The training course for Grade III candidates is being expanded from two to three years beginning in 1973. The purpose of lengthening the course is to allow more time to concentrate upon enrichment and remedial work to improve the educational backgrounds of the candidates.

A major responsibility of the training college is the development and production of curriculum materials. The college staff not only trains the teachers, but prepares the syllabi and notes used in the primary schools.

Syllabus for Junior Primary Schools

The curriculum for Junior Primary Schools consists of the following subjects:

1. English - oral practice; reading; handwriting; written expression
2. Mathematics
3. Social Studies
4. Science - nature study
5. Health Science
6. Arts and Crafts
7. Physical Education
8. Christian Education

The total daily teaching time recommended in the Department of Education Timetable (Appendix I) is four hours for Standards 1 and 2. The relative emphasis of the subjects taught is revealed by the amount of time spent in each area. For Standard 1, thirty-five percent (35%) of the weekly teaching time is spent teaching English and twenty-five percent (25%) of the time is used for math. The remaining time is divided among the other subjects in the curriculum, with no more than five percent (5%) of the weekly teaching time spent on any one subject. By Standard 2, the teaching of English takes up fifty percent (50%) of the weekly class time and twenty-five percent (25%) of the time is used on mathematics. In Standards 3 and 4 the Education Department recommends increasing the daily teaching time to four hours and forty-five minutes. The additional forty-five minutes per day is devoted to Social Studies and Science.⁶

⁶Calculations derived from time allotments for subjects listed in the Department of Education Timetable for junior primary classes. The figure for English includes Tate Oral English, Pre-reading or reading, Handwriting and Written English.

English

The Tate Oral English Course is the core of the English program. It is in wide use in the Pacific Islands where English is taught as a second language. Reading, handwriting and written expression are based upon its format and vocabulary.

The daily Oral English lessons use techniques of situational teaching. The situations are usually school related activities. Carrying out the action or displaying an object or picture while saying the words is a basic premise of Tate. For example, the teacher walks to the door while saying, "I am going to the door." The children respond in unison, "You are going to the door." The same exercise will be repeated a number of times with the teacher asking, "Where am I going?" and the children repeating, "You are going to the door." Individuals are called upon to repeat the teacher's actions and words. Group drill as illustrated in the preceding example, is the primary teaching method in the Tate Course. Review and drill are a large part of each lesson. No provision is made for the student's learning speed; the class progresses as a unit.

Morning radio broadcasts supplement Oral English. The lessons which follow the Tate series, are broadcasted for ten minutes daily in Standards 1 and 2 and four times a week for twenty minutes in Standards 3 and 4.

Reading readiness is begun in Standard 1 using the South Pacific Commission Pre-reading course. Pre-reading skills are taught twenty minutes per day. Teaching aids include pictures and vocabulary flash cards from the readers. Word recognition

is taught by the whole word method. The words are learned through repeated visual and auditory exposure.

Cursive handwriting is introduced in Standard 2. Daily preparation for handwriting includes rhythmic arm movements in the air. The teacher tells a story using repetition to emphasize rhythmic words such as "hopping," "sailing," etc. With each rhythmic word, the teacher demonstrates the air pattern. The children imitate the rhythmic air patterns before practicing them on the blackboard or on paper. Letters are not introduced until the second term of Standard 2. By Standard 4, the children are copying elaborate rhythmic designs and whole stories.

Along with handwriting, practice in written English begins in Standard 2. The written exercises are confined to Tate Oral English and the reading course. Written English is therefore intended to reinforce the total English program. Fill-in-the-blank, sentence completion and question answering are the basic techniques used to develop skill in composition. A simple picture or series of pictures is drawn on the board by the teacher to accompany the written exercises. Model answers are provided in the syllabus for the teachers to use in determining the correctness of the students English. The answers are drilled orally prior to having the students write the lesson. The success of the program relies upon the teacher's willingness to draw simple pictures on the board. This is one weakness of the program since many teachers are reluctant to make the drawings. The justification for the very tightly controlled composition is simply that the teachers are not considered capable of determining correct English usage.

Mathematics

There are three math programs now being used. The Temlab program based on modern mathematics will gradually replace the Primary Mathematics Series and the provisional syllabus. The Training College is training its students in the use of Temlab and each graduate will teach it in his own school. A simpler program, Primary Mathematics Series, which is modeled after Temlab, is used in the scheduled schools that do not have teachers trained with Temlab. For those schools which have neither of the programs, there is the provisional syllabus. It is an outline of the concepts that should be mastered at each level. No lesson guidelines are given in the provisional syllabus.

The Temlab Course was developed in New Guinea and have been adapted for use in the Solomons. The lessons are a progression of activities providing concrete experiences with materials to develop fundamental concepts of number, weight, time, and space. Free play with the learning materials and pupil interaction and discovery are basic to the program. This is a radical change from the former mathematics syllabus in which learning took place by oral note drill, with little effort made to ensure understanding of the concepts behind the drill work. Temlab does not require a high degree of English comprehension since most of the learning takes place in small groups of children. A teacher capable of managing a variety of activities at once and willing to rely on pupil leadership in groups is essential to the success of the program.

The Temlab kit includes a file of large and small group activity cards and materials useful to the discovery of mathematical concepts. The expense of the kit is one of the few complaints against it. Items from the local environment, such as shells, socks and sticks make suitable substitutes for the materials in the kit, so Temlab can be used without purchasing the learning aids.

The Primary Mathematics Series (PMS) was produced by the training college. The teachers manual which present daily lessons and tests is supplemented by a Children's Workbook of activity sheets. Daily lessons are divided into introductory whole class activities and small group activities. Although modeled after Temlab, oral drill is much more prevalent in PMS.

Social Studies

In 1972 a new Social Studies Curriculum was published for Standards 4 and 6. The new curriculum guides are much more fully developed than the Scheme of Work outlines which they are replacing. The comprehensive bi-weekly lessons for Standard 4 contain a short statement of the aim of the lesson, a list of teaching aids, teacher preparation (usually information or a picture to be put on the blackboard), the lesson format, sample illustrations for a blackboard summary and supplementary activities. The supplementary activities suggest games, arts and crafts, reading and poetry that will enrich the social studies unit.

Unfortunately, Standard 1-3 must still rely on the Scheme of Work which is a list of lesson titles for Social Studies.

The teacher is responsible for preparing a lesson on the subject indicated. The scheme of work for Standard I includes discussions of local current event and classroom behavior, and units on weather, calendar, village life, food, clothing, recreation, transportation and beginning map work. In Standard 2, the Social Studies base is broadened to include community, government and money. Standard 3 covers local land formations and the Solomon Islands, and in Standard 4, Social Studies encompasses units on the world.

Science-Nature Study

A new curriculum is being developed with the help of UNESCO. It will use a non-traditional approach which relies on elaborate science kits. Meanwhile, there are two texts widely used for teaching science at the Junior Primary Level. Plant Study by Joan Searly uses local plants for study. It is based upon examination and experimentation to discover the workings of a plant specimen. The book encourages student record-keeping and offers suggestions for classroom nature displays. The other text, Nature Study Book by Sheila Jamison is a descriptive biology handbook without experiments or activities.

Health Science

The curriculum for Health Science will soon be replaced also. The new curriculum is modeled after a program used in Wellington, New Zealand. It is a spiraling curriculum in which the five core topics will be extended and treated in greater depth with each successive standard. The core topics for

Junior Primary School are:

1. Growth, Nutrition
2. Health Living
3. Family and Social Living
4. Safety
5. Preventing ill-health

The lesson guides on each topic will be broken down into

1. Health Knowledge
2. Health Habits and Practices
3. Suggested Activities

There are several Health Science books currently being used in the schools. They are, for the most part, descriptions or stories of recommended hygiene practices without lesson guidelines.

Arts and Crafts

The recently developed Arts and Crafts Teacher's Notes for Standards 1-7 capitalize on local materials and skills. No artistic ability is demanded of the teacher. The teacher notes are a non-sequenced collection of project ideas with clear explanations on how to implement them. Since purchased art supplies are beyond the budget of most schools, there are instructions on how to make art supplies from easily obtained natural materials. The notes recommend a flexible approach, encouraging the teachers and the students to improvise and experiment with new ideas. Feedback from in-the-field use of the Arts and Crafts notes has been highly favorable.

Physical Education

The Physical Education notes consist of a lesson outline with descriptions of games and activities. The program structure and the games are the same as those for most traditional European Physical Education programs.

Christian Education

In order to avoid getting involved in church doctrinal issues, the Department of Education has relinquished the responsibility of designing a religion syllabus to the Christian Education Committee which represents all the denominations. The syllabus is a list of lesson themes with Bible references. A need for moral education, sex education, race relations and comparative religions education has been expressed by some members of the Department. These needs have not yet been reflected in the syllabus planned by the committee.

CHAPTER II. METHODS OF DATA COLLECTION

During the project, two types of information on education were sought--an accurate picture of Junior Primary schooling on the Weather Coast and how education is viewed by a small sample of the Weather Coast population. In order to obtain as complete and objective a picture of education as possible, it was necessary to gather statistics and tour reports from the files of the BSIP Department of Education and the District Administration of the Central Solomons.

On site information was gathered by: (a) maintaining daily observation logs of village child rearing practices and school classes, (b) discussions and interviews with parents of school children "big men" and teachers, and (c) taking a census of the Weather Coast Population. For comparative purposes, a checklist of child rearing practices was prepared for the use of other Weather Coast project (Appendix II).

In the log of child rearing practices, notes were kept on specific parent-child and child-child interactions. From this a general picture of children's activities and expected behavior emerged. The checklist for the other sites was a less intensive way of obtaining the same type of information.

The nature of the information to be gathered posed some problems. Unobtrusive observation of children is difficult since they rarely stay in one area for long and their activities were sometimes hard for an outsider to interpret.

Detailed notes were also kept on the observations of classroom practices, use of curriculum materials and informal discussions with the teachers. Observations are limited to a period of about six weeks in October and November, 1972, at which time the schools closed for the Christmas holidays.

The purpose of the parent questionnaire (Appendix III) was to draw out information and opinions on education and child rearing that could not otherwise be gained from other methods. Added to the problems caused by having to rely on an interpreter, was the fact that many of the parents had never thought about some of the questions raised. This was not because they considered education

unimportant, on the contrary, it had occurred to only a few to question the format and objectives of the schools. A total of seventeen interviews were held with all the parents in three hamlets who had children in school, the village leader and the big men from two nearby villages.

Interviews (Appendix IV) were held with the teachers of Babanakira and Vatukapicha schools, the former headmaster of Babanakira, the headmaster of the Sugu and Makaruka schools and the teacher of the Marasa weekly Church school. Information and opinions were much more easily obtained from the teachers than from the parents. This is undoubtedly due to the fact that an interpreter was not needed to interview the teachers.

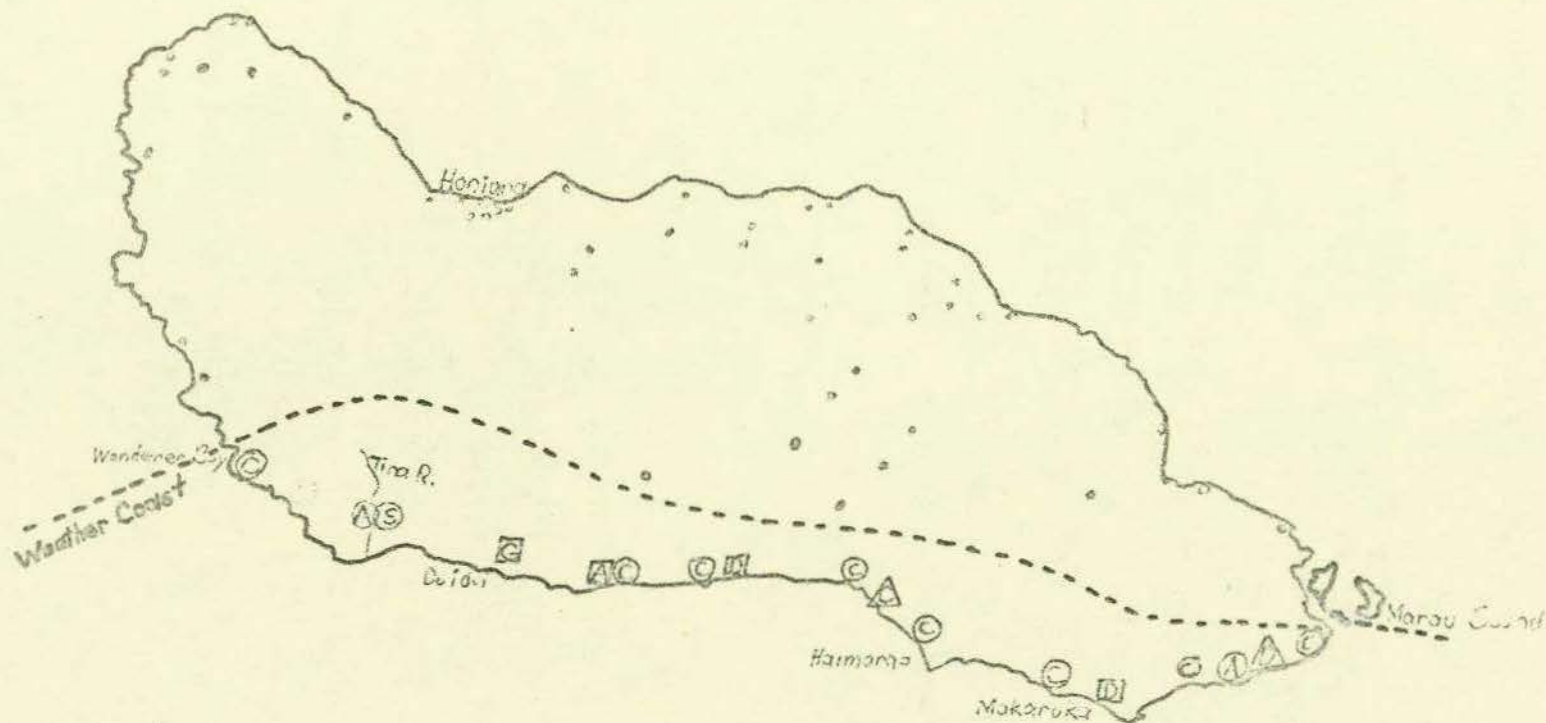
CHAPTER III. WEATHER COAST SCHOOLS

Overview

The 1972 Weather Coast Census shows 8425 people belonging to the Weather Coast. Fifty percent (50%) of the total population is below the age of sixteen. There are 1280 children or fifteen percent (15%) of the total population between the ages six to ten which is the normal age range for junior primary school. Eight hundred forty-two children (10%) of the total population fall into the eleven to fifteen age range which is the general senior primary range.

There are seventeen schools on the Weather Coast, including two senior primary schools, which serve a total of 1042 students (see map). These are not all Weather Coast children; some of the schools draw students from other parts of the Solomons. The

Primary Schools Guadalcanal Weather Coast



Controlling Authority

C - Roman Catholic

A - Anglican (Diocese of Melanesia)

S - South Sea Evangelical Church

D - Seventh Day Adventist

G - Guadalcanal Council

○ Scheduled Junior Primary School

□ Registered Junior Primary School

△ Scheduled Senior Primary School

• Non-Weather Coast Primary School

greatest proportion of schools are controlled by the Roman Catholic Mission with six junior primary schools and one of the senior primary schools. All but four junior primary schools are scheduled.

The age range for each standard was calculated for the junior primary schools still in session at the time of the census. These four schools are Sugu, Vatukapicha, Babanakira and Viso. The age range for Standard 1 was five-sixteen with the median age of eight. The Standard two age range was the same, five-sixteen but with a median age of nine. The median age in Standard 3 was ten with a range from six to seventeen years old. For Standard 4, the median was twelve years with an age range of nine to seventeen.

Babanakira Junior Primary School

Babanakira Junior Primary School is situated on a large section of flat land along the Tina River. The grounds are neat and well groomed, the wide dirt paths are lined with pruned flowering hedges. The school has nineteen structures ranging from an elaborate tin roofed, bright green store to cyclone-battered lean-tos used as cookhouses by the female boarding students. Three small dormitories with raised betelnut floors and leaf walls serve the female boarders. Behind each dorm is a sheltered cooking area. Across the large grounds from the girl's dorms are three large dormitories for boys. Each has a dirt floor, betelnut walls and raised betelnut sleeping platforms. All the boys share a large covered eating and cooking area. Centered between the boys and girls living areas are three classrooms.

Each has three-quarter betel nut walls (leaving an opening between the wall and the roof) and dirt floors. Every class is furnished with narrow, rickety planks running the width of the room to serve as benches and writing surfaces for the pupils. There is a small table and blackboard for the teacher. The most imposing structure is the large, new chapel constructed of betel nut walls and a concrete floor. The chapel doubles as a classroom for Standard I. Both the teachers' houses are sturdy leaf structures with raised floors. The teachers' houses and the store are the only buildings which did not suffer extensive damage from the June 1972 cyclone.

Babanakira is one of two Weather Coast junior primary schools controlled by the Anglican church. It is scheduled by the Department of Education and therefore receives government subsidies.

During the 1972 school year, Standards 1, 3, and 4 were taught. Standard 2 is scheduled to be added at the beginning of the 1973 school year. These standards were taught by four teachers during 1972, two men and two women. Because of the large enrollment of pupils in Standard I, two classes of first year pupils were formed. A discrepancy exists between the information gathered in teacher interviews and the figures listed by the Department of Education regarding the grade categories of the teachers. All four teachers stated they were Grade IVT, however, based on the March 1972 staffing and enrollment returns of the Department of Education, Babanakira is listed as having a Grade III teacher and three Grade IVT teachers.

The March 1972 attendance returns showed 97 children enrolled at Babanakira. The two Standard I classes had 53 students, forty

percent (40%) of whom were girls. The percentage of girls drops drastically in Standards 3 and 4. Of the twenty pupils in Standard 3, only fifteen percent (15%) were girls. By Standard 4, of the twenty-four pupils, only eight percent (8%) were girls.

Twenty-five percent (25%) of the students lived at home no more than a half hour away and walked to school daily. The remaining seventy-five percent (75%) boarded. Not all of the boarding students lived long distances from the school, however. School policy requires that Standard 3 and 4 students board.

In 1957, Babanakira opened as a junior primary boarding school offering Standards 1 and 2. It was intended to provide schooling for boys primarily from Wanderer Bay District. By the following year, Standard 3 was added. A dispute over the boundaries of the school land and payment for land use prompted the headmaster, John Kenge, to quit and the school was closed in 1958. It was not until 1963 that the school was reopened. Standards 1, 2, and 3 were offered drawing boys from throughout Guadalcanal, Malaita, Santa Ysabel and the Gilbert Islands. Girls were first admitted to Babanakira in 1970.

A substantial change appears to have taken place at Babanakira since the mid 1960's. Dr. Murray Chapman observed in 1966 that both teachers at Babanakira were Grade III teachers from the government training college. By comparison, the teachers during the 1972 school year, were Grade IVT. Previously, Babanakira drew students from Guadalcanal and the surrounding islands. Today, all but a few belong to the Weather Coast of Guadalcanal.

School Committee

All of the Weather Coast schools rely upon the volunteer help of village communities. Each school has a committee whose responsibility is to organize the efforts of the community. The Babanakira school committee consists of two local Anglican priests, the four Babanakira teachers, and the former headmaster of Babanakira who serves as the Committee president. The committee meets at least bi-annually to discuss the up-keep of facilities and gardens and to plan the agendas for the general school meetings. The general meetings are usually held during Education Week and the school feast for graduating students. Anyone may attend the meetings; fathers of school children are especially urged to come. The school committee has the power to plan building and maintenance prospects, set school rules, and in extreme cases, recommend the dismissal of a teacher. For the most part, the committee does not get involved in the actual classroom procedures. The general meeting of November 11, 1972 included discussions of the funds missing from the school store, the problem of non-payment of school fees, renovations of school buildings and staffing for 1973. The recurring problem of poor support of the monthly school workdays for parents with school children and people who live within easy walking distance of the school was also discussed.

In addition to one school workday per month, parents and local residents contributed a week of labor to the school during the annual Education Week held in June this year. The women were assigned to gardening while the men were responsible for repairing or building school facilities.

Babanakira Timetable

The Department of Education Timetable was used as a guide for class time allotment. The Standard 3 and 4 classes, however, met for three and a half hours a day instead of the recommended four hours and forty-five minutes. The radio was not used regularly in the classes as the timetable suggests and some subjects were often omitted.

Classes were held from 8 a.m. - 12 noon with a break from 10-10:30 a.m. Day students returned to their villages when classes were dismissed. Boarding students were assigned tasks in the food gardens or on the school grounds from 1:30 - 4:00 p.m.

Curriculum Materials

All of the curriculum materials with the exception of a few Anglican books, were furnished by the Department of Education. The school used the Tate Oral English Course and the South Pacific Commission Readers. The mathematics program was still based on rote-drill and the Pacific Mathematics series. Although no math was being taught to the Standard 1 class during October and November, apparently the Primary Mathematics series was taught by the teacher who was away much of the observation period.

The teachers had the Social Studies scheme of work but said it was too general to be helpful. The BSIP Broadcasting guide of stories was used by the Standard 1 teacher. Students in Standard 3 and 4 had copies of My Home the Solomons.

For Science, Nature Study Book and A First Hygiene Book, both by Sheila Jamison, were in use.

The school did not have the Arts and Crafts Notes and did not include arts and crafts in the curriculum.

For Christian Education, Babanakira used materials prepared by the Anglican Church.

Teaching Procedure

The use of the local language was forbidden on the school grounds despite the fact that the Department of Education policy recommends its use in Standards 1 and 2. Most of the lessons were conducted in English, although pidgin was sometimes used in Standards 1 and 3. The Standard 1 teacher neither spoke nor understood the local language. Since most of the Standard 1 pupils did not know pidgin or English, communication was very limited. Many of the Standard 1 children were expected to be held back for another year. The teacher said this was because they were too young to sit still and listen for three and a half hours.

The teaching style was always very formal. The pupils stood to address the teachers as "sir" or "madam" and used "Mr." and "Mrs." in front of the teacher's name. The students responded immediately to all teacher commands. One teacher even blew a whistle at the end of each lesson. The only questions ever asked by the students were to clarify teacher instructions.

To maintain continuity, observations of classroom procedure are organized by standard with sample lessons from each subject area observed.

Standard 1

Opening Activities

Roll call was the first business of the day, to which the children responded "Present Madam." Roll call was followed by oral prayers lead by the teacher. A soccer game which had been broadcast during class the day before was the topic of an animated discussion in pidgin. As the teacher talked, she asked the children questions in pidgin: "If you went to Honiara, which team would you want to play on?" She stressed that the children work hard in order to qualify for secondary school so they would be eligible to play on the teams. She described other games asking the children if they were familiar with each game and whether they played it at home. The response was invariably "Yes," although only a few children seemed able to follow the conversation. With the exception of a game called "Giant in a Tree" (a variation of tag), all the games mentioned were from the Physical Education Syllabus.

Oral English

The Oral English lesson was broadcast on the radio. Since no table was handy, a small girl balanced the radio on her head. The reception was so weak that the lesson (practicing the sound of long "o") had to be continued without the radio. The teacher carried out an action and said, "I am walking to the blackboard," with the children responding, "You are walking to the blackboard," etc. After the group practice, individuals were called upon to play the teacher's role. There were a few volunteers but most of the children were extremely reluctant to go to the front of the class and speak.

Pre-reading

For reading readiness, the teacher held up word flash cards and instructed the children to repeat the word after her. Then without saying the words, she asked the children to identify them. Individual children were called upon to come up and choose the word from the pile of flash cards that the teacher asked for. When enough children had word cards to form a sentence, they lined up to say their words in the sentence order. Invariably the cards were held up from right to left, so that the seated children saw the sentence backwards. Many of the children had trouble recognizing the word in the pile that the teacher instructed them to find. When they did pick the proper word, it was by process of elimination. No phonic or linguistic decoding skills were taught.

The final ten minutes before the morning break were spent singing. The children sang with enthusiasm (the first shown all morning) clapping and pounding to the rhythm. English and religious songs seemed to be most of their repertoire.

After the break, more songs were sung before they settled down to handwriting practice. Using large arm movements, the children practice making a series of "v" patterns in the air. The patterns were then copied into the exercise books.

Health Science

The teacher gave a demonstration in pidgin on the proper method of washing clothes. The children gathered around the teacher who, with a bucket of water, soap and a scrub brush,

washed a piece of cloth and hung it up with clothes pins. She emphasized the importance of washing often and used the children wearing dirty clothes as bad examples.

Religious Assembly

For the final half hour of class time, the Standard 1 class was joined by the other classes for announcements and hymns. At noon, the day students were dismissed, and the boarding students remained for prayers.

No mathematics was being taught to Standard 1 because the teacher who usually taught it was away. Arts and Crafts were not taught during the observation period. Social studies consisted of a custom story occasionally told by the teacher.

Standard 3

Opening Activities

The class greeted the teacher as she entered by jumping up and saying "Good morning, Madam." After prayers and roll call, the teacher asked a few questions regarding grooming: "Who washed this morning?", "Who combed his hair this morning?", etc. Three songs, selected by the children were sung, followed by the story of Adam and Even, which the teacher told in pidgin. Miscellaneous facts were drilled for about fifteen minutes.

Spelling

The students practiced spelling from a list of words on the board. After practicing in unison, they covered their eyes and

raised their hands to volunteer to spell a word.

Oral English

Oral English followed the same format used in Standard 1. A group of eight students were chosen to do a different action closely following one another. As each carried out his action, he repeated three times: "I am kicking the wall" or "I am dancing." The students performing the actions seemed embarrassed and uncomfortable about being in front of the class.

Mathematics

The multiplication tables were drilled rapidly. When the students did not know an answer, they guessed wildly. They did not seem to be able to actually multiply to find an answer. After ten minutes of drill, the class focused on adding horizontally. The teacher put a sample problem on the board and the students worked similar problems from their math books. The teacher strolled around the room helping them and reminding them, "Your work must be neat and tidy." As the students finished, they brought their exercise books up to the teacher.

Before the mid-morning break, they recited a half dozen English rhymes, interspersed with teacher commands of "Sit down," "Stand up," with the students complying and shouting in reply, "I'm sitting down," "I'm standing up."

Science

The nature study lesson was a discussion of taro in pidgin. The teacher showed a taro plant which had just been pulled from the ground and asked the students for description of it. She discussed how it grew and the students named the methods of cooking it. On the blackboard, the teacher carefully drew a picture of a taro plant taken from an illustration in the Jamison Nature Study Book. The students copied the picture into their exercise book labeling the parts of the plant as the teacher had done.

Written English

The assignment for Written English was to correct the poor grammar of sentences written on the blackboard. A few samples were practiced orally first: "Every day he go to the river." A student responded "Every day he goes to the river. g-o-e-s-, goes." The exercise books were collected when everyone was finished and the class was dismissed.

Standard 4

Opening Activities and Religious Education

After prayers and roll call, the teacher read a chapter in the Bible. He drilled the students on common Bible knowledge. Prompting the students to give the proper response is apparently a common teaching technique. The teacher asked, "Who is the Holy Trinity? The Father son and Holy Sp---." The students responded to the question with "Spirit." This practice of prompting the students by giving them the first part of the answer was

also noted in the other classes. The teachers all use band director type arm movements to signal unison responses from the class.

Mathematics

As usual, the lesson began with the oral recitation of the multiplication tables. After a few minutes practicing the "I'm standing up," "I'm sitting down," routine, they were drilled on oral math problems. The quickness of response seemed to be the most crucial factor. The teacher threw out a problem, "How many fives in thirty?" and the class immediately shouted back "six!" The same type of problems were given in the written quiz. The students exchanged exercise books to correct their answers. The reward for doing well on the quiz was a series of rhythmic claps from the whole class. The fewer problems missed the greater number of claps received. After some blackboard examples of writing the numerals for written numbers and multiplying of dollars by ten, the students were assigned written exercises from Book II of Pacific Mathematics.

Oral English

The lesson format was very similar to Oral English exercises described in the other classes. In addition, the students recited a four-line dialog until it had been committed to memory. The class was divided in half for the dialog exchange. The teacher put a list of words for the day on the board. For each word, the students pretended to carry out the appropriate action "I'm

cleaning my teeth," "I'm combing my hair, etc." (Tooth brushes are a rarity on the Weather Coast.)

Written English

The students recited several English rhymes, before they began the written assignment. The assignment consisted of a list of words for which sentences were to be written. The sentences all had same structure as "I am hungry." Upon finishing the set of sentences, they were instructed to change their sentences into reported speech, "I said I was hungry."

The other subjects of social studies, science, arts and crafts and physical education were not taught during October-November observation period.

Vatukapicha Junior Primary School

Vatukapicha is on a beautiful hill-top site, overlooking much of the Tina River Valley. The school grounds and facilities are on a much smaller scale than those of Babanakira. The grounds included a rock garden of geometric shapes used by the math classes. The facilities consisted of three main structures: two boys dormitories and a large tin-roofed school house with a concrete floor. The school house is divided into two rooms, one serving as sleeping quarters for the teachers, the other was the classroom.

Vatukapicha is the only scheduled South Seas Evangelical Church school on the Weather Coast. Two standards are offered per year. Standards 2 and 4 were taught during the 1972 school

year; in 1973, Standards 1 and 3 are intended. With only one classroom and two teachers, this is the only way in which a full junior primary course can be offered.

The headmaster is a local man with a teacher grade of IVT. The other teacher is a Grade III Training College graduate. According to the Grade III teacher, the position of headmaster was held by the less-trained teacher because he had been at the school longer and because he was from the area.

By the end of the 1972 school year, there were only 17 students in Standard 2 and 22 students in Standard IV. This is four fewer than the March 1972, Department of Education figures show. The teacher were concerned that this was below the class size recommended by the Department of Education, which is 25 to 30 students per class. If enrollment is not increased in 1973, the teachers were afraid they would lose government funds.

There was only one girl in the Standard 2 class, but there were 4 in Standard 4. The Standard 4 girls are too old to be eligible for senior primary school.

Although a few of the boys board at Vatukapicha, most of the students are from villages within a two-hour walk of the school. Plans are being made to move the school down to Chocho on the coast, two hours from the present site. Chocho is considered a more central location for the villages that the school serves.

The rating of the school was changed from registered to scheduled in 1969, at which time the Grade III teacher was assigned. Before converting to Junior Primary, Vatukapicha was a catechist school. There was some interest, at least, among the

teachers, in turning the Vatukapicha site into a S.S.E.C. senior primary school if the junior primary classes were moved to Chocho.

Although in past years, Vatukapicha has had a strong school committee supported by the people of Poisugu, the committee has since disintegrated. Because of the anticipated move to Chocho, the people refuse to work for the school. They feel that many of their children will lose the opportunity to be educated because Chocho is too great a distance for young children to walk.

Vatukapicha Timetable

Since there was not enough classroom space for both Standards to meet simultaneously, the Standard 2 class met from 8 a.m. - 12 noon and the Standard 4 class was held from 1:30 - 4:00 p.m. A Department of Education timetable was posted in the classroom. It was more closely adhered to than it had been at Babanakira. The teachers sometimes changed the order in which the subjects were taught but maintained the recommended time allotment for each subject.

Curriculum Materials

Possibly due to the presence of a Grade III teacher, Vatukapicha seemed to have a better supply of more recent curriculum materials than did Babanakira. Among the English program materials, was a new set of the South Pacific Commission Supplementary Readers. The teacher was pleased with the readers and said the children liked them.

The school was alloted a Temlab mathematics set which had apparently been lost in transit. They were unsuccessful in obtaining another set from the Department of Education. To compensate, the teacher had collected his own mathematics learning aids and taught math based on Temlab concepts.

Besides the Temlab Course, the only other curriculum materials that the school lacked were the Arts and Crafts Notes.

Teaching Procedures

Prominently posted in the classroom were the seven school rules:

1. I must not speak language.
2. I must not speak pidgin.
3. I must not pick my nose.
4. I must not steal chalk.
5. I must go in groups of five boys.
6. I must ask my teacher if I want to go anywhere.
7. I must not take any fruits without asking.

The classroom walls were covered with pictures drawn by the teacher and by the children; student's weekly progress charts; shelves holding art, science and mathematics materials; and miscellaneous fact sheets on the Solomons.

A competitive spirit for high achievement was stressed. The students were divided into four teams. Records were kept of the weekly performance of the teams and the winning team was awarded the classroom plaque at the end of each week. The Oral drill and a formal teaching style resembled that observed at Babanakira.

The drill, however, was supplemented with learning materials to teach the concepts behind the facts that were being memorized.

Standard 2

Opening Activities

Standard 2 and 4 students gathered for prayers and hymns. The teacher delegated gardening chores to the Standard 4 students and they were dismissed until their class meeting time at 1:30 p.m. Oral English class began with Tate Oral English Exercises. Special attention was given to the "p" and "f" sounds which the children were having trouble with. The "f" sound is not found in Guadalcanal languages, according to Hackman in the Guide to Spelling and Pronunciation of Place Names in the British Solomon Islands Protectorate and thus is often confused with the "p" when learning English. The teacher was quick and energetic having the children clap out their responses rhythmically. From a list of words on the board, the students wrote their own sentences. Unlike Babanakira, some variety in the responses was allowed.

Reading

The teacher distributed the S.P.C. Supplementary Readers for twenty minutes of silent reading.

Written English

The class was grouped according to ability for written English. For the more advanced group, the teacher wrote a short story from the teaching manual on the blackboard. He substituted names of

boys in the class for the story names and drew simple illustration for each sentence. After reciting the story several times, the students were instructed to turn their backs to it and recite it from memory. Once memorized, they entered the key words into their personal dictionaries and wrote the story in their exercise books. Those who finished early were told to write a story on any topic they pleased. The other group, meanwhile, wrote short sentences using the vocabulary words on the board.

Mathematics

A wooden clock face was used for a quick review of telling time. For the written mathematics exercises, the class was divided into two groups according to ability. The more advanced group worked on a set of problems combining addition and subtraction. The other group was assigned two-digit subtraction problems. The children did their figuring aloud, using pebbles as counters. As the students completed their math, the teacher checked it and allowed them to go to the blackboard to draw.

Science

The students were given fifteen minutes to go outside and find one interesting object. They returned with a wide variety of leaves and flowers and even a few grasshoppers and butterflies. The teacher held up each sample, asking the children for the common English name, the language name and its use. One plant, which in previous times was believed to possess magic powers, was of great interest to the children, and it led into an interesting

discussion. Before the church came, the hibiscus bush was planted around villages to protect the people from outsiders who came with intentions of harming them. The powers of the bush would cause the evil pursuer to drop dead. If the hibiscus bush is found growing in uninhabited area today, it signifies that there was a village settlement near there at one time. After some discussion of local history, the children made careful drawings of their object in their exercise books.

Christian Education

The teacher reviewed a Bible story, which had been read to the class a few days earlier. The class was divided into four competing teams to answer the teacher's questions about the story. The teams scores were added to the weekly progress charts.

Standard 4

The Standard 4 class is supposed to be taught by the headmaster, however, as a member of the local council, he was away much of the time. The Grade III teacher usually taught both classes. Since the Standard 4 students had already taken the senior primary qualifying examination, classes held during the observation period were primarily for the purposes of review.

Oral English and Reading

After Oral English drill, the class was divided into four reading groups. Each group was assigned a story from new S.P.C. reader. The groups found places outside and read orally in unison,

for about fifteen minutes. None of the groups were able to finish their stories by the time they were called back to the classroom. The teacher asked each group one simple factual question.

Handwriting

The class sang "Row, Row, Row Your Boat" as the teacher slowly made a series of rounded humps on the blackboard. The class imitated the teacher by making the pattern in the air. Several other patterns were practiced in the same manner using local songs. The words to the songs and the rhythmic patterns were copied into the student's exercise books. The teacher had some booklets of English nursery rhymes and songs that he used for writing exercises.

Mathematics

The students recited the multiplication tables as the teacher beat the pace with a stick. Their written math assignment was to supply the missing numeral in problems such as $52 - 1__ = 40$ and $91 + __9 = 150$. As they completed the problem set, the teacher checked their work and the students were allowed to browse through their readers.

Sugu Junior Primary School

Observations of Sugu school, Wanderer Bay about ten miles west of the Tina River Valley are limited to a one-day visit in the Standard 1 and 3 classes.

In general, classroom practices were less formal than those noted at Babanakira and Vetukapicha. Oral drill was not relied

upon as heavily. The teachers were referred to as "teacher" instead of "sir." The use of local language was permitted in the classroom and the teachers often repeated a point in language to ensure complete understanding.

Standard I

Oral English

The teacher used a box, a table, a cupboard, and bottles and books to teach the concepts of on, into, out of and under. This was a very difficult lesson for the children. The teacher became impatient with the children when the confused words such as "box" and "cupboard." It was apparent that their confusion had not been cleared up by the end of the period. They finished with a quick game of "Simon Says" which is also popular at Vatukapicha and Babanakira.

Temlab

The lesson was based on the numbers 1-10 and the concept of a set of numbers. The class was divided into two teams. One child put some sea shells inside a fiber loop, chose a member of the opposing team and said "Come and count my set." The designated child counted the shells aloud. If he was correct, his team scored a point and he made a new set for the other team. Later in the morning, the class returned to the same exercise. This time the class formed four groups and took their learning materials outside for informal practice.

Standard 3

Oral English

The class practiced size relationships "large and small" and "more and less" using money and tin cans. The students had trouble with the exercise using coins, indicating they had had little experience with the money system.

Spelling

Each spelling word was spelled orally by the class. The teacher asked for the meaning of each and the students responded with a sentence using the word. The teacher explained the meaning of the more difficult words in the local language.

Teacher Opinions

Most of the information in this section is derived from a questionnaire administered orally to the teachers. Some of the comments, however, are the results of informal discussions.

Teacher opinions on education discussed below are those of all Babanakira and Vatukapicha teachers, Babanakira's former headmaster, and the headmasters of the Roman Catholic schools in Sugu and Makaruka. The name of the school is noted if it is significant for the opinion expressed.

All the teachers agreed that English was one of the most important subjects for their students to learn. The majority of the reasons given were related to the need to communicate with the British and to earn an income. With the exception of two teachers, they all believed that mathematics was nearly as important as English.

Of the two who disagreed, one from Babanakira, did not teach it to her class; the other, from Vatukapicha, stressed the importance of social studies and art over mathematics. When class time was limited, the subjects most often eliminated were physical education, health and social studies.

It was the opinion of most of the teachers that more time should be allotted to teach Solomon Island history and culture. There was discussion at all the schools about how the subject should be taught. The current curriculum materials were considered inadequate. With their own knowledge of Solomon Island history limited, the teachers felt a good curriculum guide was necessary to do the subject justice. They were interested in including specific local customs and history too; but since most of the teachers were not from the area in which they were teaching, they did not attempt to include it. By having the students tell customs stories, Vatukapicha was able to bring some local culture into the classroom. Using local adults to help teach local history and customs was an idea suggested by the staff at both Vatukapicha and Sugu. Neither school had tried this, although they expressed concern that the children were sacrificing their own culture by attending a European style school. Before they could be trusted as leaders of their people, the Vatukapicha teachers thought that children needed knowledge of their own history and culture. Babanakira's former headmaster stated that local history would soon be lost in the push for development, if the school did not assume some responsibility in teaching it.

On the question of the optimum level of educational attainment for children who were expected to return to a village life all the teachers were of the opinion that a full senior primary education should be the minimum goal. A junior primary education, they insisted, was not enough if the students were to become leaders. One even suggested that a Form 2 education was necessary before a person would be capable of intelligently leading his people in development and in dealing with the government. Like teachers everywhere, they believed that all children should be able to enjoy the benefits of education.

The age that children should start school is an issue that divided the teachers. The only person who thought children should enter school as young as age five or six was a former headmaster who had not taught for ten years. The opinion of all the practicing teachers was that children were not ready for school until at least age seven. By waiting until age ten, a Standard 1 teacher suggested that children would gain a great deal more from school. The others stated seven and eight as the age children should begin school. While there was disagreement on the best age to enter school, all considered the regulations governing age of entry to school not in the best interests of the people they were trying to educate. According to them, many children who do poorly when they start school at six or seven years old, fail because of immaturity and lack of interest. These children, the teachers think, should be allowed another chance when they have matured and have developed a genuine interest in school. Since they do feel that the age regulations are unjust, many older children

are accepted in school and registered with fictitious ages.

The Department of Education recommends that the local languages be used for the teaching of all subjects except English and mathematics. However, the language policy as practiced varies with the church controlling the school. The Catholic schools in Sugu and Makaruka use the local languages. Babanakira and Vatukapicha, on the other hand, forbid the use of language because of their church policies. Even assuming the churches permitted the use of language in the classrooms, the policy could not be carried out at present. Of the six teachers assigned to Babanakira and Vatukapicha, only two can speak the local language. Although most of them think that these languages should be permitted in the lower standards, they themselves cannot speak the local languages; therefore, the Department of Education policy is ignored.

Most of the teachers thought the Department of Education Timetable allowed sufficient time for each subject. One said he would like to see more time allotted for reading in all the standards. The timetable was used as a guide only; as the class situation demanded the teachers deviated from it.

Most of the suggestions made for improving the curriculum materials consisted of minor vocabulary adaptations to the Weather Coast environment. The Tate Oral English Course was a frequent target for suggested improvements. The teachers pointed out that some of the vocabulary and teaching situations were unrealistic for the Weather Coast. Often they adapted the lessons by substituting vocabulary items familiar to the students. Several also suggested that the lessons of the Tate Series needed to be

simplified for the children.

Another common complaint concerned the brevity of the Social Studies Syllabus. In their opinion, more information needed to be provided in order to teach it successfully.

There was no concensus among the teachers on the place of agriculture in the curriculum. At all the schools, the boarding students were required to work in the food gardens. The headmaster of the Sugu school thought that a larger proportion of the gardening responsibilities should be assumed by the village so that more time could be devoted to academics. Babanakira was ambivalent towards gardening and limited it to traditional methods of growing the local staples. Both of Vatukapicha's teachers, however, considered the learning of improved agricultural methods and crops one of the most important things a school could offer. Knowledge of modern agriculture, they believed would be highly valued in those students who would return to their village as future leaders.

Summary Comparison of the Schools

In 1966, Dr. Chapman observed that the staff and facilities of Babanakira were far superior to those of Vatukapicha. If that were the case, then education at Vatukapicha has improved substantially. A greater interest in learning was evident in the students at Vatukapicha by the nature of their responses to the teacher and their level of concentration on the lessons. Almost every inch of wall space was used for learning aids and displays of children's work. By comparison, the classrooms of Babanakira were devoid of

learning materials. A wider range of subjects was taught at Vatukapicha and concepts were emphasized in addition to rote work. The Babanakira teachers used oral and written drill almost to the exclusion of other teaching techniques.

Based only upon cursory observation, the quality of education at the Sugu school resembled that of Vatukapicha. The students showed an active interest in learning and more time was spent ensuring the understanding of concepts than on oral drill.

It is difficult to pinpoint the reasons for the wide disparity between the schools. The most influential factor, however, seemed to be teacher training. All the teachers were capable and dedicated but the Vatukapicha and Sugu schools both had the benefit of the training of a Grade III teacher. The higher level of training not only increased the teaching effectiveness of the ones trained to Grade III, but seemed to have a marked influence on their Grade IVT colleagues.

PART II

CHAPTER IV. CHILD-REARING PRACTICES AND CHILDREN'S ACTIVITIES

Although the main focus of this paper is formal education, a brief overview of child-rearing practices and children's activities is necessary to put education on the Weather Coast into its proper perspective. Child-rearing practices of the Tina River Valley are supplemented with information gathered at the other prospect sites.

Observations made on all the Project sites indicate that children up to about age three were the object of lavish attention

and affection from both adults and older children. Rarely are they severely reprimanded. Deliberately disobeying a parent, though, may sometimes be punished with the universal custom of a switch across the rear end.

Babies and toddlers under three are never left alone. If they are not tied to their mother's hip as she works about the village, they are in the protective care of an older sibling or adult. Until about the age of two the child sleeps at the side of his mother.

By age three, they begin assuming small tasks. At a mother's request, they may get a burning coal from a neighbor or accompany their father to the spring with a small bottle to fill with drinking water.

Village children of both sexes from toddlers through the early teens often play together. Older children willingly adapt their activities to include young ones. Playing around the village and in the gardens is the major pastime until girls reach about seven and boys about ten. An eight-year-old girl works alongside her mother in the garden, feeds the pigs, cooks, makes sleeping mats, takes dishes and clothes to the river to be washed, and cares for her younger siblings. Since a boy of this age has few responsibilities, swimming and other active forms of recreation with his companions are his major pastimes. Once he is about ten or eleven he is considered capable of assuming the male gardening tasks, chopping firewood, and butchering a small pig.

In terms of education, the consequence of a girl taking on a larger proportion of the family workload than her brothers is of

course that the parents are less willing to lose a girl to schooling. If a girl is permitted to attend school she is much more likely to drop out early and return home to work.

CHAPTER V. INTERVIEWS OF PARENTS AND VILLAGE 'BIG MEN'

The mother and father of each school child from three hamlets were interviewed separately when possible to prevent the father from being the sole spokesman for the family. 'Big men' of three major villages were also interviewed since their opinions carried weight with the people.

Seventeen interviews were held taking about an hour each. As pointed out in the data collection section, there were questions to which some people had not given previous thought. In such cases they were not pressed to respond.

Most of the children of those interviewed were attending Babanakira. Two families also had older children at Tangarare and Tenaru senior primary schools. Vatukapicha was represented by one man's children.

Of the 'big men' included, one was childless and another had a son not yet in school. The third had ten children, nine of whom had been to school. He had a boy enrolled at Selwyn College, the Anglican secondary school, and one who had graduated from an overseas university.

It was apparent that parents had little idea of what was being taught in the schools. English and gardening were the subjects most often mentioned by the ones who were able to respond. Despite the fact that they usually did not know what was taught, six wanted local culture and agriculture to be an important part of the school curriculum. The only person who was negative about adding local history

and customs, reasoned that the teachers did not have the background to teach them properly. If the teachers were local people, she said, then it should definitely be taught. The need to include agriculture and local culture in the schools was the unanimous opinion of the 'big men.' Schools are a European invention so Solomons' culture was not receiving its due attention, one leader said. Another suggested that perhaps the schools should initiate the task of writing down customs and history before the few old people who remember them died.

Nearly half the people thought English should be the main language used for teacher-child communication. Although a few parents thought most of the teaching should be in the local language, the rest did not have any opinion. Two of the 'big men' were strongly convinced that the quality of education would be improved if the local language were used. The other was afraid that allowing it might be detrimental to the children's mastery of English.

The reasons for sending children to school varied from a desire to help the village and the request of the child to a hope for better moneymaking opportunities. The latter reason was that of over half the parents. The 'big men' differed on the relation of education and income possibilities. Moneymaking, according to one, is a knack that does not necessarily come with schooling. The schooled and unschooled both have equal opportunities to make money asserted another. The third indicated that there was actually a negative relationship between education and moneymaking, because school makes children lazy and sometimes they consider farming beneath them.

Prestige was a factor in some decisions to send children to school. Although most did not believe that the amount of respect or trust given to a person hinged on his education, a few did say that a person who had been to school was usually more trustworthy for several reasons: he was more knowledgeable about the world; he knew the Commandments and therefore would not break them; he had indicated he was honest by paying his school fees.

According to the parents, a child's attitude towards school depended at least in part upon what standard he was in. Many of the younger children in Standard 1 feared going to school because they could not understand what the teacher said. The Standard 3 and 4 students had a more positive attitude towards school.

The fear of losing their children to the lure of modern town life was a common one among parents. Half of those interviewed thought school was an important factor causing children to become discontented with village life. The few who were willing to have their boys leave for employment purposes, said this on the grounds that the boys would eventually return to the village to live.

It was difficult to discover parents' opinions on what age children should start school. Measuring a person's age in precise years is not an indigenous concept and is rarely used except in interactions with European culture. Since most parents did not know the age of their offspring without consulting church records, they indicated by name those they thought were not ready for school. In general seven year olds, they believed, were too young. Two who were eager for their children to learn a skill thought the age of entry should be set very

young. The 'big men' advocated that it should not be restricted to six and seven year olds. Their reasoning was that Melanesian children matured at a slower rate than Europeans and did not have an education-oriented society to prepare them for school. They wanted the age regulations for school entry abolished. It was important to them that Melanesian children have the option of entering school at a later age when their chances of succeeding in a European-style school would be improved.

The school-community relationships were limited primarily to the school soliciting labor from the villages. Almost all the parents had worked for the school during Education Week and many attended the year-end feast. It was much more difficult to muster a large turn-out for the monthly school work day much to the chagrin of the School Committee. Some of the men attended the Committee meetings, but few participated in the discussions. Only by allowing greater village influence in school procedures and curriculum, according to a 'big man,' could the villagers become interested enough in the schools to donate their time by working for it regularly.

PART III

CHAPTER VI. RECOMMENDATIONS

It has been my objective to supply Weather Coast specific evidence to aid in policy making for primary schools. The research supports the conclusions below, which in some cases have been advocated by others concerned with education in the Solomons.

Basically, all the recommendations are an effort to make education more relevant to the needs and hopes of villagers, who constitute practically everyone on the Weather Coast and about ninety percent of

the total B.S.I.P. population. A rural emphasis to education has been a favorite topic of debate not only in the Solomons, but by prominent educational figures in many developing countries. These recommendations are intended to broaden the philosophical base upon which the Solomon Island educational system developed; that is a formal European system which stresses the academics required for a highly technical, modern society.

1. The knowledge and skills useful to village life should receive increased emphasis in the educational curriculum. This would include agricultural and business education, Solomon Island history and customs, health and nutrition, handicrafts, sewing, carpentry, etc.

The case study of the two schools in the Tina River Valley shows that little of what was taught reached the village, and village ways were rarely brought into the classroom. The very difficult adjustment of Standard 1 children to school may be attributed to the unnecessarily great dissimilarities of the home and school environments.

A more rural emphasis in primary education has been advocated by many people familiar with village life and local philosophies. Bellam, however, reaches the same conclusions in his study of urban development. He considered the government policy of educating people for an urban labor force obsolete. A rural emphasis to education was suggested means of ameliorating urban problems.⁷

Father Snyders, writing in the South Pacific Bulletin, outlines specific suggestions for implementing agricultural education that could be added to existing school gardening programs. Ideally,

⁷ M.E.P. Bellam, "Walkabout long Chinatown, aspects of urban and regional development in the British Solomon Islands," 1969, p. 13.

agriculture should be taught in cooperation with local villages or at least closely simulating a village situation, so that students will better see its relation to their village roles. He believes that traditional and modern agriculture should be taught together as different methods, rather than implying that one is superior to the other.⁸

The Weather Coast Project study of the numerous attempts to establish small businesses indicates a need for simple principles of bookkeeping and accounting to be taught. This is one of the most practical uses of arithmetic. Yet the current practices of rote drill with little reference to the underlying concepts makes it nearly impossible to transfer the knowledge to running a business.

Fear of losing their history and customs was repeatedly expressed by parents, teachers and 'big men.' The planning of a comprehensive locally-oriented social studies curriculum should certainly receive immediate attention, especially given the teachers' inability to use the current syllabus. Parents expressed a willingness to dictate the stories if the teachers would write them down.

Village-oriented skills, of course, cannot be included without sacrificing time devoted to subjects in the current curriculum. This calls for an evaluation of each subject in terms of its value to children returning to a village life, without totally ignoring the handful of elite who may not.

⁸Father J. Snyders, "School and Community in the Solomons." South Pacific Bulletin, Second Quarter 1970, pp. 35-38.

2. The continued growth of Rural Training Centers should be encouraged to provide village-oriented young people with useful skills.

Their purpose would complement the aims of village-oriented primary schools and would provide more comprehensive practical training.

3. A program that brings the knowledge and talents of local people into the classroom should be developed. Some teachers were already considering the idea of using villagers to help teach about the customs, history and crafts of the area. In order for such a program to be successful, guidelines need to be established within the social studies curriculum. These should aid the teacher in deciding whom to bring in, how to make the most effective use of that person's skills and how to place the lesson in the context of the total social studies program. Such a program would tend to narrow the usual division between the school and the community by allowing parents to become involved in the educational process. A natural outcome of encouraging parent involvement in the schools will be their increased understanding of the aims of education and a greater sense of responsibility towards the school.

4. The particular role of girls in the village should be considered in curriculum planning. Girls, it was noted in the chapter on child-rearing, accept major responsibilities at a significantly younger age than do boys. By the age of eight they are already learning the skills necessary for their future roles in the village. The present curriculum tends to ignore the strong division of labor characteristic of Melanesian society instead of complementing it.

The hidden assumption of the present curriculum is that the skills taught are necessary in order to hold paid positions. Since a far smaller percentage of women than men will ever seek paid employment, current education is ill-suited to their needs. This is one of Father Moore's complaints about the schools. While he was the Director of Education for the Catholic Mission, he strongly advocated educating girls in the context of their future roles in the village.⁹

Because of the traditionally strong division of labor, the skills which boys would benefit from in the context of village life (book-keeping, carpentry, certain agricultural skills, etc.) are not the same ones that would enhance the women's contributions to village society. The skills of maternal and child care, health, family nutrition, agriculture, handicrafts and sewing are very significant to village welfare and should receive due consideration in educational planning.

5. Teachers should be from the areas in which they are teaching.

This would affect the current procedures of selecting teachers for training. The teacher needs of the schools in the applicant's home locality should be considered before he is accepted. There are obvious advantages in the teacher's ability to speak the local language and in his knowledge of the history, customs and resources of the area. Overriding conditions may make it necessary to assign a teacher to a school other than his own area. As long as the

⁹ Father Moore, Catholic Education South Solomons. Honiara: Catholic Mission, 1965.

language of that school was the same or similar to his own, there may be some advantage in exposing the students to the ideas and approaches of an outsider. However, classroom observations of two teachers, from the Reef Islands and Ontong Java, were clear evidence that the quality of education depends upon the teachers' and students' ability to communicate easily.

The school-community relationship should benefit if the teachers are already known and respected in the area. If the schools are to emphasize the local culture and skills, then it follows that the best teachers will be local people.

6. The current policy of using the local languages in the primary schools should be enforced. If the Department of Education were to enforce its language policy, then learning in all subjects could begin immediately instead of being delayed until English is mastered. In addition, the school environment would seem less foreign to village children if they could use their own language.

Since the primary aim of education is to promote literacy, the mastery of English will always receive major emphasis in the schools. The current policy, while it allows instruction to be begun in the local language, gradually phases it out until the curriculum is taught entirely in English. In considering the important role language plays in the retention of culture, this practice may be unnecessarily destructive. Local language should not be completely eliminated from the curriculum in the upper standards, since the development of positive attitudes toward village life should be fostered irrespective of how much formal education is received.

In a discussion of the localization of education Father Moore pointed out that when a foreign language is introduced, the indigenous language becomes weakened. Local languages, in his view, are indispensable as a medium of cultural development.¹⁰

7. An effort should be made to assign one Grade III teacher per school before increasing the number of Grade III teachers at any one school. This recommendation is based on the hypothesis that the advanced training of one teacher has a generally positive influence on the quality of the other teachers in the same school. In comparing Vatakapicha, Babanakira and Sugu schools, there is no question that Grade III training improved the quality of the education and increased student interest in learning not only in the Grade III teacher's classes, but in the Grade IVT teacher's classes as well.

Related to this recommendation, the training college should continue to maintain the policy of reserving a large percentage of the Grade III training positions for experienced in-service teachers. Training experienced teachers has two advantages. They have the background and maturity to receive greater benefits from training than candidates without teaching experience. In addition, the policy allows local teachers to be pulled from schools that lack a Grade III teacher and returned to that school upon completion of training. In this way the school will receive the dual benefits of a well-trained teacher with a local orientation.

¹⁰ Father Moore, "Farewell Address," BSIP News Sheet N.3, February 1968, pp. 4-7.

8. The regulations governing the age requirements for each standard should be broadened. It was apparent from classroom observations and from opinions of almost all the teachers, parents and 'big men' that the current Department of Education regulations for age of entry are neither effective nor desirable. Weather Coast children are not reared in a society geared to the goals of formal education. Hence a child of six or seven is often not prepared to cope with the pressures of school.

Until the curriculum is better attuned to the aspirations of village society to ensure the interest and success of a larger proportion of the Standard I students, regulations should be broadened to allow an age span of three or four years in each standard. In light of the 1972 Weather Coast statistics for schools in session which showed a median age as eight with ages ranging from five to sixteen, the current policy certainly should be reviewed.

A proposal being advanced by J.L. Tedder as a method of preparing children to benefit from formal education, is the scheme of delaying age of entry into school until about ten. Prior to attending formal school, children would remain in the village and attend special classes which would use the local language to teach local customs, history and handicrafts. There are several obvious advantages to such an idea: It would give the children experience in the classroom routine so that delay in learning due to adjustment problems to school would be minimized. The children would have solid background knowledge in their own culture before being exposed to a foreign one. In addition, the special classes could effectively use village people with little

training as teachers. Finally it would provide parent and village leaders an opportunity to become directly involved in the learning process and foster greater interest in education.

The teachers' reactions to this idea were overwhelmingly favorable. Although some thought children should enter school before ten, all of them considered village classes an excellent means of preparing children to learn in the formal European system.

These recommendations are an effort to offer alternatives to the current system, which from the viewpoint of Weather Coast society, is operating ineffectively at best. Many people in the Department of Education are sincerely trying to bring the aims of the schools into line with the needs of the villages. By articulating my experience with Weather Coast education and by offering recommendations supported by them, I hope to have provided an impetus to reevaluating the current educational objectives in terms of the values of the village society it serves.

APPENDIX I

BRITISH SOLOMON ISLANDS PROTECTORATE

DEPARTMENT OF EDUCATION

RECOMMENDED TIMETABLE FOR STANDARD ONE CLASSES

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	LENGTH OF LESSON IN MINUTES
0745 0800	Assembly & Opening Activities - Prayers, Registration, Health Inspection, Morning Song, Children's Daily Talk.					15
0800 0810	Current Events - News Items, Weather Chart, etc.					10
0810 0830	Mathematics - Part I - Tomlab or Oral, Mental & Tables Arith					20
0830 0835	Radio - Morning Programme Announcements					5
0835 0845	Radio - English For Us 1. - Speech Training					10
0845 0905	Tato Oral English - Part A					20
0905 0925	Mathematics - Part 2 - Tomlab or Written Arithmetic					20
0925 0945	Pro-Reading					20
0945 0955	Story Time - Teacher reads or tells a story					10
0955 1000	Singing, Rhymes, etc.					5
1000 1030	MORNING BREAK & RADIO TEACHERS' TEATIME REQUESTS					30
1030 1045	Health Education	Radio - Sing Together	Health Educ.	Singing	Art and Craft	15
1045 1100	Handwriting				Art and Craft	15
1100 1120	Tato Oral English - Part B					20
1120 1140	Mathematics - Part 3 - Tomlab or Practical Arithmetic					20
1140 1155	Social Studies	Science	Social Studies	Art & Craft	Social Studies	15
1155 1215	Physical Education	Religious Education	Physical Education	Art & Craft	Religious Education	20
1215	Finish of the Day - Song, Hymn or Prayer.					

NOTES

1. The Total teaching time each day will be four hours.
2. The total teaching time each week will be twenty hours.
3. The use of the local language is recommended for the teaching of all subjects except Oral English and Mathematics.

BRITISH SOLOMON ISLANDS PROTECTORATE

DEPARTMENT OF EDUCATION

RECOMMENDED TIMETABLE FOR STANDARD TWO CLASSES

TIMES	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	LENGTH OF LESSON IN MINUTES
0745 0800	Assembly & Opening Activities - Prayers, Registration, Health Inspection, Morning Song, Children's Daily Talks					15
0800 0810	Current Events - New Items, Weather Chart, etc.					10
0810 0830	Mathematics - Part I - Tomlab or Oral, Mental & Tables Arith					20
0830 0835	Radio - Morning Programme Announcements					5
0835 0850	Handwriting					15
0850 0900	Radio - English For Us 2. - Speech Training					10
0900 0920	Tape Oral English - Part A					20
0920 0935	Mathematics - Part 2 - Tomlab or Written Arithmetic					15
0935 0950	Tape Oral English - PART B					15
0950 1000	Story Time - Teacher reads or tells a story					10
1000 1030	MORNING BREAK - RADIO TEACHERS' TEATIME REQUEST					30
1030 1045	Science	Radio - Sing Together	Health Education	Singing Rhymes, etc	Health Education	15
1045 1100	Mathematics - Part 3 - Tomlab or Practical Arithmetic					15
1100 1125	Reading					25
1125 1140	Written English					15
1140 1155	Social Studies	Science	Social Studies	Social Studies	Art & Craft	15
1155 1215	Religious Education	Physical Education	Religious Education	Physical Education	Art & Craft	20
1215 1215	Finish of the Day - Song, Hymn or Prayer					

NOTES

1. The total teaching time each day will be four hours.
2. The total teaching time each week will be twenty hours
3. The use of the local language is recommended for the teaching of all subjects except Oral English and Mathematics.

EDUCATION DEPARTMENT

BRITISH SOLOMON ISLANDS PROTECTORATE:

RECOMMENDED TIMETABLE FOR STANDARD THREE CLASSES

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	LENGTH OF LESSON IN MINUTES
0745 0800	Assembly & Opening Activities - Prayers, Registration, Health Inspection, Morning Song, Childrens' Daily Talks.					15
0800 0810	Current Events					10
0810 0850	Mathematics - Part 1.					40
0850 0900	Speech Training					10
0900 0920	Tato Oral revision	Radio - lesson A	Let's speak English for Std III lesson A	lesson B	lesson B	20
0920 0935	Handwriting					15
0935 0955	Mathematics - Part 2					20
0955 1000	Story Time - Teacher reads a story					10
1000 1030	MORNING BREAK - RADIO: TEACHERS' TEACHING REQUESTS					30
1030 1045	Radio - 'Listen' Custom Stories	Radio - Sing Together	Radio - Joseph & Sarah	Social Studies	Social Studies	15
1045 1100	Health Education	Health Education	Singing Hymns etc.	Social Studies	Social Studies	15
1100 1115	Tato Oral English					15
1115 1145	Reading					30
1145 1215	Written English					30
1215	Finish of the Morning Programme (take a Song, Hymn or Prayer) or continue until 1300 hours.					
After-noon						
1215 1240	Science	Science	Art & Craft	Art & Craft	Science	
1240 1300	Religious Education	Religious Education	Art & Craft	Physical Education	Physical Education	20-30
1300	Finish of the Day - Song, Hymn or Prayer.					

Note: The maximum total teaching time each week will be 23½ hrs.

Cont./...

02
DEPARTMENT OF EDUCATION

BRITISH SOLOMON ISLANDS PROTECTORATE

RECOMMENDED TIMETABLE FOR STANDARD FOUR CLASSES

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	LENGTH OF LESSON IN MINS
0745 0800	Assembly & Opening Activities - Prayers, Registration, Health Inspection, Morning Song, Children's Daily Talks.					15
0800 0810	Current Events					10
0810 0850	Mathematics - Part 1					40
0850 0905	Handwriting					15
0905 0925	Mathematics - Part 2					20
0925 0945	Tape Oral revision	Radio - Let's Speak English (for Std IV) Lesson A Lesson A Lesson B Lesson B				20
0945 0955	Speech Training					10
0955 1000	Story Time - Teacher reads a story					10
1000	MORNING BREAK - RADIO:TEACHERS' TEATIME REQUESTS					30
1030 1045	Radios 'listen' Custom Stories	Radio-Sing Together	Radio-Jac. & Sarah	Radio-S.S. Hist. in Sol.	Social Studies	15
1045 1100	Health Education	Health Education	Singing Hymns etc.	Social Studies	Social Studies	15
1100 1115	Tape Oral English					15
1115 1145	Reading					30
1145 1215	Written English					30
1215	Finish of the Morning Programme (take a Song, Hymn or Prayer) OR continue until 1300 hours					
Afternoon Times OR						
1215 1240	Art & Craft	Art & Craft	Science	Science		25-30
1240 1300	Art & Craft	Physical Education	Physical Education	Religious Education	Religious Education	20-30
1300	Finish of the Day - Song, Hymn or Prayer					

Note: The maximum total teaching time each week will be 23½ hrs.

Cont./...

GUADALCANAL WEATHER COAST PROJECTSITE CHECKLIST : CHILD REARING PATTERNS

(Jane Tanner & Kerry Freeman)

I. Pregnant Women

1. Work Routine

- a) How long does she continue to work in the garden?
- b) Does she take on any other duties instead?

2. Diet (see Nutrition Checklist).

3. Role in community and family

- a) Is there any special attention given to the pregnant woman?
- b) Is she viewed as dirty or unclean? Is she ostracised or subject to any special constraints?

II. Birth

1. Place(s) where women of the village give birth?

2. Attendant(s)? Prevalent or preferred persons to serve as attendants? If so, what?

3. Special customs, rituals, etc. associated with birth of a baby?

4. How long until a mother returns to work of any kind?

III Infants (0-1 year)

1. Feeding (see Nutrition Check List)

2. Hygiene

- a) How often is infant washed?
- b) Is soap used? Is hot water used?
- c) If infant is given water, to drink, is it boiled?

3. Infant and mother.

- a) Is infant kept close to the mother all the time?
- b) When infant is not with the mother, how is the infant cared for? Who generally cares for the infant other than the mother?
- c) During the first year, what is the mother's work routine? Is it appreciably different from when not pregnant or with a small child?

4. Place in family

- a) What is the rest of the family's attitude toward infants aged 0-1 year?
- b) Is any special attention given to infants?

5. Sleeping arrangements for infant.

IV Young Children (1 - ca. 3 years)

1. Weaning and diet (see Nutrition Check List)
2. General health
 - a) Appearance: Is there any obvious abundant disease, affliction etc?
 - b) Nutrition: Do children appear well-fed?
 - c) Opinion of mother: Are her children healthy? How does she think they could be healthier?
3. Position in family.
 - a) Any responsibilities delegated to children of this age?
 - b) Are children allowed to run and play freely?
 - c) How independent are children of this age?
4. Mother
 - a) What is mother's work routine once the child has reached three years? Is there any difference from the routine of a married woman who is not pregnant?

General Observations for children aged 0-10 years

Please indicate number and approximate age and sex of children observed.

- I. Interaction with parents and siblings
 1. Family's attitude toward children (child centered? work centered?).
 2. Specific tasks or responsibilities delegated to children.
 3. Brother-sister relationships: are there any particular taboos or special ties?
- II. Reward and punishment techniques of parents.
 1. Behaviour/s rewarded and punished.
 2. Rewards and punishments commonly used.
 3. Who dispenses rewards and punishments? To all children or to particular children (for example, mothers to daughters, older sibling to younger)?
- III. Other teaching techniques of parents.
 1. Do parents use other children or adults as models for child behaviour: Within your village, do any particular persons tend to have responsibility for teaching certain tasks (fishing, canoeing, boat building etc.)?
 2. What vehicles of communication are used by parents to teach their children? Are myths, custom stories, songs, previous history used?
 3. What is the attitude of parents towards customary ways of learning compared with book learning?

Since it is impossible to make general observations of children's time allocation and their interaction with each other, would you please spend a total of four days during the two months, November-December, in moderately intensive observation of these aspects. Please include in the four days, a Tuesday, a Friday, a Saturday and a Sunday; please also observe each of the four days on a different week.

I. Child's time allocation.

1. Breakdown of the days observed into morning, afternoon, evening, according to the following activities:
 - a) Free play
 - b) Formal schooling
 - c) Household tasks (specify)
 - d) Gardening
 - e) Looking after siblings
 - f) Other (for example, accompanying parents on walkabout).

II. Interaction of children with each other

1. Age range and sex of playing group
2. Activities of playing group
 - a) Organized games
 - b) "Toys"
 - c) Spontaneous activity: for example-running around, climbing trees, cracking nuts, etc.

October 1972

APPENDIX III

GUADALCANAL WEATHER COAST PROJECT

PARENT CHILD-REARING INTERVIEW

(Kerry Freeman)

1. Parents' names

2. Childrens' names, age, sex, school, standard.

3. Are any of your children adopted?
Who?

4. When you take your children to the garden, which ones help you?

5. In the garden, does someone watch the children who are too young to work?
Who?

6. Which ones help your husband?

7. When you go to the garden, but leave your children at home, who takes care of them?

8. Do you sometimes stay home from the garden to take care of the young children of people who went to the garden?

9. When you are home in the village who takes care of your children if you are too busy to watch them?

10. Please tell me all the jobs each of your children do?

<u>Name of Child</u>	<u>Tasks</u>
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11. What kinds of things do you teach your children about your way of life? At what age? Who usually teaches this to the children?
History (stories of the past)

Custom song and dances

Crafts (mats, yam baskets fishing hats, fans tontò etc)

12. Do you want your boys to stay in a village all their lives or go away to a place different than a village?

If yes, for how long?

Immediately after finishing school?

Why?

If no, why not?

13. Do you want your girls to stay in a village all their lives or go away to a place different than a village?

If yes, for how long?

Immediately after finishing school?

Why?

If no, why not?

14. What is the best thing for your boys, to live in a village or in a place different than a village?

Why?

15. What is the best thing for your girls, to live in a village or in a place different than a village?

Why?

16. If your boys do not stay in the village, what kind of job would you like them to have?

17. If your girls do not stay in the village, what kind of job would you like them to have?

18. Do you want your boys to go to school?

Why?/Why not?

If yes, what standard do you want them to complete?

At what age is it best for them to start?

19. Do you want your girls to go to school?

Why?/Why not?

If yes, what standard do you want them to complete?

At what age is it best for them to start?

20. If you only have enough money to pay school fees for some of your children, which ones would you send first?

Why?

21. If your children attend school, do you think they will want to go away from the village, when they finish?

Do you think they will want to return to the village to live?

Why?

22. Do you think the school prepares children for jobs not found in the village?

Why?

23. What do you think of someone who has been to school?

Do you respect him more?

Do you respect him less?

Makes no difference?

Why?

Do you trust him more?

Do you trust him less?

Makes no difference.

Why?

If more, is this a reason why you want to send your children to school?

24. Do you think people who go to school have a better chance to make money?

Why?

If yes, is this a reason why you want to send your children to school?

25. In what language do you think the teachers should talk to the students?

Ghari

English

Pidgin

Should any other language be used in school?

What?

26. What does the school teach the children?
Do you think this is important to know?
Why?
27. Does the school teach children about local customs?
How much time do you want the school to spend teaching your customs?
More than now
Same as now
Less than now
Why?
28. Does the school teach children about the history of Guadalcanal?
How much time do you think the school should spend teaching the history of Guadalcanal?
More than now
The same as now
Less than now
Why?
29. Does the school teach the children how to make good gardens?
How much time do you think the school should spend teaching how to make good gardens?
More than now
Same as now
Less than now
30. What do the children think about their teachers?
Why?
31. Do any of your schoolchildren want to stay home from school?
Which ones?
Why?
Do any of your schoolchildren like to go to school?
Which ones?
Why?
32. What do you think about how much work your children do in school?
Work too hard
Work hard enough
Work not hard enough

33. If a new school were going to be built near here, what kind of school would you like it to be?
- A. A local school run by the village, in which the village decides what is taught.
 - B. A mission school.
 - C. A school controlled by the village and the mission together.
 - D. A government school.

34. Some people in Honiara think children should begin school at age ten. From age seven to ten children would stay in the village and have special classes to learn about the local customs, history and crafts. What do you think of this idea?

Why?

35. At what age did your children begin school?

If no children in school yet, at what age do you want your children to begin school?

36. Does your child live at school?
If so, at what times does the child come home?

37. Did you help the school during education week?
If yes, what did you do?

38. Do you go the education committee meetings in Hauvalisi?
What is talked about at the meetings?

Why?

39. Does the school ever have meetings or feasts?
Do you go to the meetings?

What do they talk about at the meetings?

40. Has anyone from the school come to talk to you in the village?

APPENDIX IV
TEACHER INTERVIEW

School:

Teacher:

Age:

Sex:

Race:

Religion:

Place of Birth:

Grade:

Years Experience:

Standard Completed:

Teaching 3-5 years, senior primary certificate?

Training:

Other work:

1. What standards do you teach?
If more than one, how much time with each?

- 2.^a What do you think are the most important subjects for your pupils to learn?
 - b. Why?

- 3.^a What subjects are you most likely to skip if you don't have enough time?
 - b. Why?

- 4.^a Are there any subjects that are not taught here that you wish were taught?
 - b. If yes, what?

 - c. Why do you want it taught?

5. Do you use any other books besides the ones issued as the current standard curriculum?
- 6.^a. What is your favorite subject to teach?
 - b.
7. What skills do you think are most important for your students to learn well before going on to the next standard?
- 8.^a. What subjects do your students show the most interest in?
 - b. Why do you think this is so?
- 9.^a. What standard should children complete before returning to live in their village?
 - b. Why?
- 10.^a. At what age do you think children should start Standard 1?
 - b. Why?
 - c. Some people in Honiara think children should not start until they are ten years old. From age seven to ten, children would stay in the village to learn about the local custom, history and crafts in a special class.

What do you think of this idea?
 - d. Why?
- 11.^a. Do you think children who will stay in their village for most of their lives should go to school?
 - b. Why?

- 12.^a. Do you have the Recommended Timetable from the Department of Education?
- b. If yes, do you ever alter the timetable if your class needs to spend more time on a group of lessons?
- c. At the moment you've been teaching--(name subject). Did you alter the timetable for this?
- d. Does the timetable usually allow you to spend enough time on each lesson?

If no, why not?

- e. Would you prefer to plan your own timetable?

If yes what kind of timetable would you want to plan?

- 13.^a. Do you teach any lessons on the history of the Solomons?
- b. How much time do you spend on Solomon history?
- c. What kinds of things do you teach?
- 14.^a. Do you teach any lesson on the customs of the Solomons (oral history, stories, dances, songs, crafts)?

- b. How much time do you spend on customs?

- c. What kinds of things do you teach about customs?

- 15.^a. If the Department of Education gave you a choice, would you like to spend more/less/same time on

Solomon history?

Solomon customs?

Local area customs?

- b. What materials on the Solomons do you have?

- c. Do you need more?

- d. What kinds of materials would you like?

- 16.^a. Are all classes taught in the same languages?
- b. In what language are your classes taught?
- c. Do you know the local language?
- d. (Do any of the other teachers know the local language?)
- e. Do you (they) ever use it with the students? (i.e. during P.E., gardening, etc.)

17. Curriculum materials

Tate Oral English Series
 South Pacific Commission Readers
 Mathematics
 Social Studies
 Health
 Science
 Arts and Crafts
 Physical Education

- a. For _____ (subject) do you ever do anything not listed in the lesson guide?
- b. If yes what kind of lesson did you plan that was different from the lessons in the _____ guide? (Be specific about activities, lessons, games).
- c. If yes, where did you hear of these ideas?
- d. Do you know of any way to let other teachers know about these ideas?
- e. Have you heard of the Department of Education Newsletter?
- f. Do you ever teach a lesson without following the lesson guide?
- g. If yes, tell me about the way you taught one lesson that was different than the lessons in your guide.
- h. Why did you decide to do this?
- i. (Tell me about another).

j. The Training College is working on revising and improving the _____ program. Do you think it could be improved for teachers and students at this school?

k. What changes would you like to see made in the program?

l. Why?

18.^a. Please tell me about the kind of student you enjoy teaching the most?

b. Choose one of each:

1. Learns quickly, learns slowly.
2. Obedient, not always obedient.
3. Asks many questions, asks no questions.
4. Hard worker, lazy.

19.^a. Does the school have food gardens?

b. Who works in the gardens?

c. When do they work in the garden?

d. How much time is spent in the gardens?

e. How much time do you think the students should spend gardening?

more than now?

same as now?

less than now?

f. Why?

g. Would you rather use the time in the gardens for something else?

What?

Why?

20.^a Who is on the school committee?

b. What does the committee do?

c. What power does the committee have over you?

d. Do you have any influence over committee decisions?

e. Can the school committee change the curriculum?

f. Should it have this power?

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