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**The Leadership Practices of Anglican school leaders in the  
Solomon Islands: Leading for Social Justice**

A thesis  
submitted in fulfilment  
of the requirements for the degree  
of  
**Doctor of Philosophy in the Faculty of Education**  
at  
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by  
**James Kamota Memua**



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## **Abstract**

The political, economic, social, cultural and religious characteristics of the communities shape how school leaders undertake social justice leadership practices. Leading to address injustices which stem from these characteristics can create tensions for school leaders as they seek to serve their communities and lead for educational equity in schools (Bakalevu et al., 2015; Lopez, 2015; Santamaria, 2014, Thaman, 2015). Supporting leaders to lead for social justice requires consideration of the contextual needs and theorising in ways that is cognisant of the cultural context. With literature on leadership for social justice stemming predominantly from Western developed countries with limited attention paid to the Pacific Islands especially Solomon Islands, it is timely to consider ways leadership for social justice is conceived and enacted in these contexts.

This study was designed to explore how Anglican school leaders lead for social justice in the unique Solomon Islands context. The aim of the study was to examine the values, beliefs and understandings of the school leaders and seek to understand how, these influence their practice in pursuit of educational equity. Qualitative research using talanoa/tok stori, participant observation and document analysis were employed to generate data. The research used the interpretivist approach and culturally responsive framework Anglican pillars of education, True Religion, Sound Learning, Useful Industry (Anglican Church of Melanesia, 2018) and Thaman's (1988) Kakala notion with critical theoretical perspectives for data analysis and theory formation.

Key findings demonstrated that tensions arose for the school leaders when it came to aligning the Anglican values of education with the contextual needs and realities of leading for social justice in their schools. The study also revealed that cultural competence was critical but had both positive and negative aspects when examined more deeply. There were also many challenges involved in leading for social justice leadership undertakings which makes leading for social justice complex. This made some leadership practices normally associated with socially just leadership in other contexts difficult to enact in the Solomon Islands cultural context. Overall, the lack of a cohesive and strategic vision which integrated Church and government policy

continues to hinder the work of educational leaders seeking to provide access to holistic and quality education.

The study has implications for improving the Anglican school leadership practices in the Solomon Islands, and thus, has potential to impact on student achievement and educational success. The thesis argues that leading for social justice in this cultural context can be enhanced through the holistic and bottom up fenua communal leadership model. It can encourage inclusive participation of all stakeholders through shared learning and leading to enhance social justice in the education system using an indigenous communal lens from within the unique Solomon Islands context. The fenua model has the potential for interrogating, initiating and developing educational development processes to be more responsive to the educational needs of students and communities in the Solomon Islands locally, regionally and globally.

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I therefore dedicate this thesis to my family and the Anglican Church of Melanesia Province for the Glory of God.

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# Chapter One: Introduction

## 1.1 Introduction

“Taem pipol no garem ani visoni/fiuja, bae olgeta pipol no laef ana bae dae.”  
(Proveb 29: 18) (Pidgin)

*“Where there is no vision, the people perish.” (Proverbs 29:18, New English Bible)  
(English)*

This statement suggests succinctly that people and communities in any context must have a vision and future in relation to what kind of sustainable life they desire to have and live. In the unique Solomon Islands cultural context, holistic education for life is fundamental for many communities. This implies that the Solomon Islands communities have their own knowledge and value systems that underpin their way of life which sustained them for generations. The moral purpose of the school system is the preparation of students and their communities for life. However, there are many students pushed out from the school system annually with minimal knowledge, skills and values for life (Bakalevu et al., 2015; MEHRD, 2016a; MEHRD, 2016b; Memua, 2011; Rodie, 2018). This is an injustice and a social justice issue.

This study was about how Anglican school leaders lead for social justice in the unique Solomon Islands cultural context. The research is critical in that it explored the ways in which the values and actions of the Anglican school leaders seek to promote social justice, and how it assists in promoting a just and fair society overall. This study was therefore undertaken in pursuit of how social justice and educational equity can be encouraged for many students and their communities in the unique Solomon Islands cultural context. The research will provide valuable insights into educational leadership within the context of Solomon Islands, building up an important body of Pacific research and contextual understandings. The study will also contribute towards understanding school leadership in the context of church-run schools, as churches play an important role in education in the Solomon Islands.

## 1.2 The research aims and questions

The research questions that this study aims to explore and examine were:

- 1 What are the leadership understandings of Anglican secondary school leaders?

- 2 What are the leadership values, beliefs and understandings that underpin the school leadership practices of Anglican school leaders in the Solomon Islands?
- 3 How do Anglican school leaders define and understand social justice?
- 4 In what ways do these values, beliefs and understandings influence their leadership for social justice in practice?
- 5 What are the related constraints and possibilities for school leaders with regards to leading for social justice in the Solomon Islands?

This research is qualitative and used talanoa/tok stori, participant observation and document analysis as data gathering strategies. This study employed a culturally responsive philosophical framework, encompassing the Anglican pillars of education with Thaman's (1988) Kakala notion. I call it a fenua communal leadership framework. This cultural framework is suitable in the Solomon Islands social and cultural context. The indigenous epistemologies signify that the Solomon Islands communities have their own cultural knowledge and ways of understandings in their unique context.

There are three parts in this chapter. The first part introduces the research aims and the research questions that guided the processes in this research. It also provides an overview of the nature of the research. The second part describes my personal experiences and interest in pursuing this study. The third part outlines the organisation of this thesis.

### **1.3 Personal experiences leading to this research.**

As a student, teacher, school leader, education officer, and parent seeing many students pushed out of the academic education system annually really made me feel sorry and uncomfortable for those school dropouts. This unjust educational trend that is pushing a lot of the students from the education system triggers me to ask questions like "Is this the truth for the children in the Solomon Islands?" "Is there any other alternative educational pathway that can serve these pupils and their communities in the Solomon Islands?" This developed my interest to undertake social justice research into whether the Community High School model offers equal access to quality education in the Solomon Islands as studied in my Masters' thesis at the University of Waikato in 2009. My passion and interest for promoting

educational equity and social justice drove me to pursue this Doctoral research into how Anglican school leaders promote social justice in the Solomon Island cultural context in July 2015.

### **1.3.1 My research interests**

My passion for promoting social justice in the education system motivated me to pursue this study of the academic school system that currently fails so many students. I believe the education system needs to offer a form of education that caters for all students in the Solomon Islands as espoused by United Nations Education for All (UN EFA) goals. By understanding and grounding the lives of the school leaders and other stakeholders in the school system on mercy, truth, and justice, the students, communities and society in the Solomon Islands will be free in terms of who they are and what they are to life in its fullness within their social and cultural context (Bakalevu et al., 2015; Memua, 2011).

In the Solomon Islands, there is high demand for church schools including Anglican schools, however do they really encourage social justice in relation to educational equity? Or are the Anglican schools perpetuating inequity and social injustice? These questions lead to me to explore how the Anglican school leaders lead for social justice in their socio - cultural context.

## **1.4 Thesis organisation**

This thesis is organised into eight chapters. Chapter 1 provides a brief introduction drawn from my personal and professional experiences as the impetus/motivation for this study and is followed by the research context in Chapter 2.

Chapter 2: The Research Context: This chapter offers a description of the context of this study. It describes my personal experiences and reflections on the Solomon Islands school system. It also highlights the Solomon Islands education system and the complexities relating to educational equity and social justice. The nature of schooling, challenges, school governance, educational leadership, and stakeholders' expectations are explained. The chapter also describes religious education highlighting Anglican school leadership practices and their education philosophy. It also provides a brief history of the Anglican Church of Melanesia. It then concludes by justifying the research gap and unique nature of the study.

Chapter 3: Literature Review: This chapter examines and critiques literature relating to educational leadership for social justice. It begins by exploring the concept of educational leadership and the complexities associated with leadership theory. It then presents values-led leadership as a key aspect of leadership in the Pacific context. Moreover, the review discusses the concepts of social justice including critical theory and social justice leadership. Social justice leadership theories are also examined. Furthermore, the chapter explores culturally responsive leadership practice, along with culturally relevant teaching and learning practices. Next, it explains and explores the influence of culture on education development and leadership. The concepts of indigenous, spiritual, moral and ethical leadership perspectives are investigated. The education system in the Pacific Islands is considered with the expectations and challenges facing many students, teachers, school leaders, parents and communities highlighted. The review further examines Pacific cultural values and education. Finally, the notion of servant leadership from the Pacific Islands perspective is discussed along with the challenges.

Chapter 4: The Research Methodology: This chapter provides the underlying philosophy, methodology, and my positioning in the research. It explains the philosophical, ontological, and epistemological stances and how these led to locating my research within the interpretive paradigm. Next, it describes the suitability of a qualitative methodology in understanding how the values and beliefs of Anglican school principals influence their leadership for social justice. The chapter also examines indigenous ways of knowing. The holistic and culturally located framework made up of Anglican pillars and Thaman's (1988) kakala notion is discussed along with its relevance to understand how Anglican school leaders lead for social justice in the Solomon Islands cultural context. Moreover, the chapter examines the contextual and ethical considerations. Finally, the chapter discusses some of the data analysis methods in qualitative studies.

Chapter 5: Relational Research Process: This chapter explains the importance of relationships which underpin the relational activities involved in the selection of my participants, and their schools in the Solomon Islands cultural context. The research activities are relational because in the Solomon Islands, nurturing and establishing relationships with those involved and the context is critical in research undertakings. Furthermore, it highlights the research context and how the school

leaders and their schools were selected. Next, the chapter describes the phases of data gathering, how data were collected and how I managed insider and outsider ethical issues. It also discusses the rationale and suitability for using talanoa/tok stori, participant observation and document analysis as data gathering methods. Moreover, the chapter examines how data was analysed using content, interpretative phenomenological, and thematic analysis approaches in generating the main themes in the study. It also discusses the trustworthiness and integrity of the research data and identifies relevant aspects that contributed to the authenticity and credibility of the research. It further explains how I maintained ethical practices, along with my interrogations of the universities' ethical procedures in research undertakings and processes. Finally, it highlights my credibility as an insider undertaking this study in this unique cultural context which contributes to the trustworthiness and authenticity of this study.

Chapter 6: The Research Findings: This chapter presents the findings of the research in the lingua franca Pidgin and English because of the unique Solomon Islands cultural context, by addressing the research questions with supporting data. It begins with the understandings of school leaders on the concept of leadership. The chapter also reports on what they believed leading for social justice looked like in action. The chapter then presents the values, beliefs and understandings of the Anglican school leaders. This is followed by reporting the understandings of leaders on the concept of social justice and the social justice issues the school leaders identified in the Solomon Islands educational context. It also presents the ways in which the values and beliefs influenced the school leaders to lead for social justice. Moreover, the constraints in leading for social justice is reported and the challenges faced when leading for social justice in the Solomon Islands cultural context. Finally, how the school leaders sought to address these issues and constraints and demonstrated ways to lead for social justice overall is presented with the summary of the chapter.

Chapter 7: The Discussion Chapter: This chapter discusses and theorises the main findings of this thesis by weaving the perspectives of the Anglican school leaders on how they lead for social justice in the Solomon Islands cultural context. First, it explains the understandings of the school leaders on the concept of leadership. The chapter then discusses some of the ways of leading for social justice, along with the

social justice issues, the constraints and possible ways of promoting equal access to quality and holistic education in the Solomon Islands. The views and experiences of the school leaders and challenges in leading for social justice are discussed. The chapter theorises that the spiritual, moral and cultural values influence the ways the Anglican school leaders lead for social justice in different ways according to their unique cultural context. It also theorises how the fenua communal leadership model can encourage social justice in the Solomon Islands schools and communities.

Chapter 8: Conclusion: This chapter provides a summary of the entire research, its implications and major contributions. It also includes some recommendations for further study. It concludes with a summary.

## **Chapter Two: The Research Context**

### **2.1 Introduction**

This chapter highlights my personal experiences and reflections on the Solomon Islands' school system. The Solomon Islands' education system is presented to illuminate the complexities involved in relation to educational equity and social justice. The nature of the school system, challenges, school governance, educational leadership, and stakeholders' expectations are explained. Also, religious education is described. Furthermore, Anglican education is examined highlighting Anglican school leadership practices and its education philosophy. The chapter concludes by justifying the research gap and unique nature of the study.

### **2.2 Personal experiences and reflections on the Solomon Islands school system**

I started my educational journey for life as a Year 1 pupil in primary school in 1980 at the age of 6 years on the small isolated Island of Tikopia, well-known, and written about in the Solomon Islands and the Pacific region in Anthropology by Professor Raymond Firth (Orudiana, 1989, p. 159). In 1982, I moved with my parents to Makira Island, one of the big islands in the Solomon Islands and continued my education until 1985 when I sat the secondary entrance examination in Year 6 at the end of primary education. Two thirds of us managed to continue with secondary education while one third returned to the villages. This was the end of their formal educational opportunity. These students had the potential to continue and develop their talents and gifts to become useful and productive members within their communities. Once returned to the village, the education system denied them further formal education. Like many other school dropouts, they married, had children, and now are struggling to meet the welfare of their families in terms of education, health and other basic necessities. This *push out trend* will continue if there is no rethinking of current policy, school and leadership practices.

In 1986, I started my Year 7 secondary education at King George Sixth National Secondary School in Honiara. I went through two secondary national examinations in Year 9 in 1988 and in Year 11 in 1990. In 1991 in Year 12, I sat a Pacific regional examination called Pacific Senior Secondary School Certificate (PSSC). During my secondary years, many of my friends, fellow classmates, and wantoks (those of us

from same island and those that speak the same dialect) ended their secondary education at different levels because they failed the exams. Many of them went back to their rural villages and employed the traditional cultural knowledge and skills which sustains them to this day. The academic examination-oriented education system pushed out these students from the school system and they were considered as failures. Failures at what? They had the potential to develop different skills and contribute to their communities' development and society in different ways, but they disappeared silently from the educational scene. Indeed, I believe these *pushed out* students are innocent victims of the education system.

In 1992, I started my tertiary education to become a secondary teacher at Goroka Teachers College (now The University of Goroka) in Papua New Guinea. In 1995, I started my career as a secondary teacher, and school leader for more than ten years. My observation and experience as a secondary school teacher, and school leader saw reduced numbers of students continuing their schooling while many others were lost from the education system every year. This forced me to ask myself, am I preparing the students for their future lives? Have I failed to make a positive difference in the lives of my students? Am I encouraging and promoting social justice for all students so that they can develop their interests and potential, and become self-reliant and useful in their communities? What is the role of the schools, and particularly the Community High Schools?

I have a passion and concern for the many students that are failed by the education system annually and then labelled as school dropouts with limited opportunities. This generated my interest in undertaking my Masters' research into the Community High School model in 2010 at the University of Waikato under an NZAid Scholarship. This is because, initially, parents and communities envisaged the Community High School as a model that would be more responsive to the educational needs of all students, many of whom will return to the rural areas, prepared for their future. However, it appears that the Community High School model continues to perpetuate students dropping out from the school system (Memua, 2011; Treadaway, 2000).

Upon completion of my Masters' thesis, I returned and worked with the Anglican Church of Melanesia as Education Officer overseeing Anglican schools. I observed

and experienced that some Anglican schools are offering holistic education and high student results annually. As a result, there is high demand for Anglican schools from the public (ACOM, 2014). It may be that Anglican secondary school leaders have some values, beliefs and understandings that enhance their practice and make positive impacts on students' lives. However, many students are still pushed out because the same academic curriculum is implemented nationally as per the government education policy requirement (MEHRD, 2016a; MEHRD, 2016b). Hence, my passion for social justice and educational equity for all students drives me to undertake this research on Anglican school leadership. I believe there is a need to explore how Anglican school leaders lead for social justice in the Solomon Islands. The needs of the majority of students should be recognised, realised and considered in the Solomon Islands education system (Memua, 2011).

I was born, baptised, raised, and educated as an Anglican. I worked for the Anglican Church and my faith is central to who I am as a person. I believe the Anglican Church schools' philosophy of True Religion, Sound Learning, and Useful Industry is founded on the promotion of truth, justice, and social justice for all students and their communities. Community high schools were expected to provide holistic development of students for life in their communities and the wider society. The spiritual, intellectual, cultural, and physical aspects of life have been the life blood of Pacific Island communities and sustained their livelihood for centuries and are still fundamental today (Vaiioleti, 2011). However, I believe there are tensions between espoused leadership values and how leadership is enacted in school settings. So, I decided to research those tensions.

I believe that, leading for social justice involves all stakeholders asking questions and learning about the system and how it can be enacted to enhance people's livelihood rather than following the status quo. For example, is the education system responsive to the educational needs of people in enhancing the life chances of students, and communities? How can the school system become relevant to the needs of all students? This leads to the research aims on how educational issues of educational equity, social justice, and school leadership practice in the Solomon Islands enact the schooling system. The research hopes to provoke stakeholders with different ways of thinking about the ways of offering relevant and meaningful education for students that caters for rural, urban and global contexts. May-be upon

reading the ideas in this thesis, people will have more concern for the common good and think more critically about what education is for (Orudiana, 1989). The founding fathers of the Solomon Islands asked this question after Solomon Islands gained independence in 1978 (Orudiana, 1989).

### **2.3 The Education System in the Solomon Islands**

The education system of the Solomon Islands was established according to the provisions of the Solomon Islands Government National Education Act 1978 (Ministry of Education and Human Resources Development, 2011). The Act provides the legal basis for administering and meeting the goals of education for the country, with much administration being decentralized to the education boards of the nine provinces and to Honiara City Council (Akao, 2008; Malasa, 2007; Memua, 2011). The decentralisation was necessary because of the country's geographical isolation and cultural diversity, and additional issues relating to transport and communication (Sikua, 2002). More importantly, it has enabled greater access for rural children and more parental and community involvement in their children's education, which was intended to make the schools more responsive to the needs of their communities (Malasa, 2007; Sikua, 2002). The types of schools that are provided for under the Act are primary, and secondary schools and tertiary institutions. Lately, early childhood education and vocational training centres are included (Fito'o, 2009; MEHRD, 2016a, MEHRD, 2016b).

#### **2.3.1 The Solomon Islands educational trend in the school system**

The changing educational needs of the Solomon Islands pose several challenges for the government. One of the main issues is the high population growth rate of about 3.5 percent (Solomon Islands National Census, 2011). This suggests the expansion of the school system to cater for the increasing number of school children annually. To meet these demands, the secondary education system expanded rapidly since the 1990s with the fast growth of Community High Schools (CHS) in addition to the initial older National Secondary Schools (NSS) and Provincial Secondary Schools (PSS). For example, there were nine CHS in 1995, and 93 by 2002 (Sikua, 2002); 105 CHS in 2003, 109 in 2004, and 115 by 2005 (Ministry of Education and Human Resources Development, 2004). The increase in the number of secondary schools has in turn increased students' access to secondary education, through the introduction of Community High Schools policy and their growth. However,

despite this greater access to secondary education, many students are pushed out at earlier levels and only very few complete the final stage of secondary education (MEHRD, 2016a; Memua, 2011; Pollard, 2005; Treadaway, 2000).

Recent MEHRD data showed a similar trend (MEHRD, 2018). Rodie (2018) highlighted that ‘despite all we have been doing, we are yet to see much progress in access and quality of education’ (p. 4). School enrolments stands at 90 percent at primary, 40 percent for junior secondary and 30 percent for senior secondary education (Rodie, 2018). Student enrolment decreases as students progress from primary to senior secondary education levels. Essentially, there is a need to rethink strategies for improving the education system and to increase the retention of students.

The table 1 below shows the trend of student numbers as they move from primary school to senior secondary school in the Solomon Islands.

**Table 1. Enrolment by class level in 2005**

<b>School level</b>	<b>Total enrolled</b>
Kindergarten	11, 251
Preparatory	21, 082
Standard 1	17, 389
Standard 2	15, 220
Standard 3	13, 941
Standard 4	12, 352
Standard 5	11, 053
Standard 6	9, 319
Form 1	6, 522
Form 2	5, 839
Form 3	4, 854
Form 4	3, 703
Form 5	3, 029
Form 6	881
Form 7	189
<b>Total</b>	<b>136, 624</b>

(Ministry of Education and Human Resources Development, 2008, p.54)

**Table 2. Enrolment at Secondary Schools and by Provinces in 2014**

Province	F1	F2	F3	F4	F5	F6	F7
Honiare	1773	1777	1773	1880	1775	1582	371
Temotu	443	461	398	227	216	37	0
Makira	1052	944	798	498	458	192	25
Renbel	86	65	55	50	33	0	0
Malaita	2730	2236	1959	1237	1036	300	54
Central	461	418	367	245	182	82	0
Guadalcanal	1866	1732	1568	1077	911	401	108
Isabel	631	522	443	422	343	80	16
Western	1773	1536	1246	1044	836	447	50
Choiseul	621	529	426	182	124	43	0
Total	11438	10220	9033	6862	5914	3164	624

(Secondary Division Data, Ministry of Education and Human Resources Development, 2014).

Such statistics raise important issues and concerns. If the education system caters for only a very few academically able – what about the majority of the students? This is an injustice and a social justice issue. School leadership plays an important role in promoting educational equity and social justice in the school system.

School leadership takes place within a specific political and social context. In the Solomon Islands, the education policy framework highlights the educational intentions for students in the Solomon Islands in relation to the design of the curriculum (Ministry of Education and Human Resources Development, MEHRD, 2012). For example, the Solomon Islands National Curriculum Framework Statement developed by the Ministry of Education and Human Resources Development, (MEHRD, 2014) espouses the vision as:

...All learners develop as individuals who possess knowledge, skills and attitudes required to build a united progressive society in which all can live in harmony with fair and equitable opportunities for a better life. We envision an education and training system responsive to its learners and efficiently managed by its stakeholders and beneficiaries. We wish to deliver quality education for all in Solomon Islands. (p. 3)

However, the moral purpose for schools to fulfill these aspects of life to become useful, productive, self-reliant and caring citizens is not being fulfilled (MEHRD, 2016a; MEHRD, 2016b; National Curriculum Framework, 2011).

### **2.3.2 Nature and challenges of the Solomon Islands school system**

The Solomon Islands has an academically oriented school system and is seen as the preparation of students for the job market (Bakalevu et al., 2015; Beuka, 2008; Memua, 2011; Pollard, 2005). However, in practice such perception is unrealistic because there are limited employment opportunities in the urban centers (Bakalevu et al., 2015; Beuka & Strachan, 2010). Moreover, the Solomon Islands economy is small and focuses more on exporting raw materials with limited industrial, manufacturing and service delivery sectors and so has very limited job opportunities. Also, the majority of the Solomon Islands population (approximately 90%) are rural dwellers and have rural livelihoods (Memua, 2011; Pollard, 2005; Sikua, 2002; Treadaway, 2000). It has been and is still a concern that the general academic curriculum does not prepare young people to use their learning in their rural communities (Bakalevu et al., 2015; Beuka & Strachan, 2010; Maezama, 2010). This is because the school system is based on international and global perspectives that are borrowed from western countries which do not mirror the employment opportunities for young people in the Solomon Islands.

Research has been undertaken into the ways the Solomon Islands education system offers quality, relevant and meaningful education (Beuka, 2008; Maezama, 2000). At the turn of the century, Maezama (2000) explored what 'really useful knowledge' was for people in the Solomon Islands with the hope for improving the life chances of students and their communities. However, the outcomes of the research illustrated that the education system presented 'useful knowledge' as ideals relating to increased political and critical awareness and the creation of a skilled, competent work force (Maezama, 2010). Such findings did not acknowledge the educational needs of the majority of children because the claimed 'useful knowledge' was primarily attained through the academic curriculum. This only served to perpetuate the academically oriented school system that prepared students for non-existent jobs, and did not offer relevant and useful knowledge for many students to serve in their rural communities and support their livelihood. Also, it contradicted MEHRD's advocacy for encouraging secondary schooling that

develops practical skills and ensures that knowledge is related to the local context (Maezama, 2010, MEHRD, 2016a).

Research by Malasa (2007) also identifies the education system as promoting some societal aspects such as economics rather than all aspects of Solomon Islands' society. The social and cultural aspects that had been the bedrock of Solomon Islands communities is not given priority in the curriculum (Bakalevu et al., 2015; Malasa, 2007; Oakeshott & Allen, 2015; Pollard, 2005). This perspective places emphasis on economic benefits in the name of academic success rather than on other human development aspects. For example, there are many parents that prefer their children to have highly paid careers after their education which supports the perpetuation of the academic school system (Beuka, 2008; Beuka & Strachan, 2010). Studies and research tend to highlight that the social, cultural and moral values which underlie the social and cultural fabric of societies, deserve recognition and integration in the school system (Bakalevu et al., 2015; Malasa, 2007; MEHRD, 2011; Memua, 2011; Sanga, 2000; Sikua, 2002; Sikua & Alcorn, 2010; Thaman, 2015).

### **2.3.3 School governance and school leadership in the Solomon Islands**

In the Solomon Islands, the school board of management or school committee are mandated to work with the school principals and teachers in governing and implementing the educational policies at the school level (Malasa, 2007; Ministry of Education and Human Resources Development, 2008; Sikua, 2002). Most schools in the Solomon Islands have school committees made up of local community members. They work with the principals, teachers, students, parents and the communities on matters related to school development. School committees have some influence on the recruitment of principals and teachers, and with parents and the community may make recommendations to Education Authorities on which principals and teachers to appoint (Malasa, 2007; Sikua, 2002). There are concerns that most of the principals recruited lack school leadership training and experiences (Malasa, 2007; Rugebatu, 2008; Sisiolo, 2010). This negatively impacts how school leadership is enacted and manifested in deteriorating school practices, and many educational issues that lead to low students learning outcomes (Malasa, 2007; Sisiolo, 2010).

Educational leadership and student achievement are fundamental in education and illustrate that school leadership takes place within particular political and social contexts. As such, coming to understand the contextual aspects which influence the practices of educational leaders is important. Internationalisation in education has brought significant challenges for educational leaders. Current global pressures faced by the Solomon Islands government urge political decision makers to focus and develop educational policy agendas to be compatible with international standards (Bakalevu, Dorovolomo., & Liligeto, 2015; Thaman, 2015; Treadaway, 2000), leading to issues of social injustice, marginalization and exclusion where students are located in education systems which fails to meet their needs. This is viewed as a mechanism of strategic compliance for competing in regional and international markets. These conceptions encourage and promote alignment of the education system with global demands rather than local needs (Bakalevu et al., 2015; Thaman, 2015). To this end, such actions significantly limit the future life chances of many students because of limited relevant educational opportunities.

Some studies have been undertaken on effective school leadership practices in Solomon Islands (Malasa, 2007; Rugebatu, 2008; Sisiolo, 2010), and women school leaders (Akao, 2008; Elisha, 2012). The studies illuminated different aspects of educational leadership in the Solomon Islands. Some of the studies recommend reviewing education policies at the national and school level. Studies and reviews of education policies include school leaders' professional training, recruitment, curriculum, and assessment policies (Akao, 2008; Elisha, 2012; Malasa, 2007; Sisiolo, 2010). Educational reforms were undertaken, for example curriculum development, a shift from objective based focus to outcome-based curriculum (MEHRD, 2012). This suggests aligning of assessment policies and other educational initiatives to be compatible with curriculum reforms. Educational leaders play a significant role in informing and presenting these curriculum reforms.

#### **2.3.4 Education policy and stakeholders' expectations**

Despite continually evolving educational reforms in the Solomon Islands, studies indicate tensions between the expectations of students, teachers, parents, churches and government in relation to what and how the education system offers education (for example see Bakalevu et al., 2015; Beuka, 2008; Beuka & Strachan, 2010; Maezama, 2010; Memua, 2011; Sanga, 2012; Thaman, 2015). Research illustrates

that while education policy specifies the aims and goals for implementation at the school level, in practice, there is limited understanding and implementation of international and local education policy agendas in the Solomon Islands (Bakalevu et al., 2015; Thaman, 2015). In the Solomon Islands, the reality is that school leaders face great challenges. Encouraging and promoting relevant and meaningful leadership practices that meet the educational needs of students and their communities frequently conflict with local, governmental, regional and global demands (Bakalevu et al., 2015; Sanga, 2012; Thaman, 2015). How to authentically negotiate their roles as school leaders, while striving to meet government policy agendas and still fulfil local community needs is difficult (Bakalevu et al., 2015; Thaman, 2015).

There is currently growing concern by many parents and communities about the future life chances of students. Do they leave with relevant and meaningful knowledge, skills and values for them and their communities (Bakalevu et al., 2015), or is schooling creating issues of social justice (Memua, 2011; Thaman, 2015)? This has led to what Pollard (2005) describes as:

The growing disillusionment with education has some parents choosing not to send their children to school at all. The unanswered question is “Education for what?” What constitutes basic education and how it can be achieved are continuing challenges. (p. 169)

This quote illustrates the unmet expectations and disillusionment of parents with the school system and the vital role school leaders have in enacting leadership practices that enhances all students’ learning. The critical need for exploring how school leadership in the Solomon Islands promotes social justice, provides students with opportunities, resources and access to education that prepares students for useful citizenship is paramount.

### **2.3.5 Citizenship education status in the Solomon Islands**

The Solomon Islands education policy emphasises the adoption of citizenship aspects in its Education Strategic Plan 2016-2030 and National Education Action Plan 2016-2020 (Ministry of Education of Education and Human Resources Development, 2016a; 2016b). However, in practice, the school system perpetuates the alienation of citizenship education due to the dominant academic curriculum emphasis (Pollard, 2005). It appears that the social and cultural aspects of

communities that serve them well are side-lined in the Solomon Islands education system (Malasa, 2007; Sanga, 2000). Such perspectives have raised some concerns amongst some scholars for the recognition and integration of cultural values with citizenship aspects to the school curriculum, especially social science (Fito'o, 2009). Some people believe that the promotion of Western values and attitudes in the education system divorces people from their social and cultural values and is the root cause of ethnic tension (Fakaia, 2005; Malasa, 2007; Pollard, 2005). Although this is debatable, in the Solomon Islands context, Malasa (2007) notes that:

...the current education system has increased tensions within communities, especially between younger people and their more conservative and traditional elders, by its promotion of and focus on economic advancement. The education system is seen by many as being unconnected with and antagonistic to the social and cultural values on which Solomon Island communities and society are based. (p. 7)

This perspective puts educational emphasis on economic benefits of academic success rather than a holistic view of human development. Many argue that the social, cultural and moral values which underlie the social and cultural fabric of societies deserve recognition and integration in the school system (Malasa, 2007; Ministry of Education and Human Resources Development, 2004; Sanga, 2000; Sikua, 2002). According to Fito'o (2009), there is a need to increase awareness, understanding and acknowledgement of Solomon Islands' diverse cultures and communities.

## **2.4 The influence of missionaries in the Pacific Islands**

'Missionization' is seen as the teaching of Christian values centered on God and the Gospel of Jesus Christ (Barker, 1990; Ernst, 2006; Finau., Ieuti, & Langi, 1992; Palmer, 1991). In the Pacific Islands, Christian values were introduced by the missionaries in the 1800s and 1900s (Barker, 1990; Ernst, 2006; Finau et al., 1992). The teaching of Christian values that underpin love through respect, caring, compassion, consideration and service significantly consolidates Pacific Islands' cultural way of life that is rooted in relationships and communalism. During the missionary era, the Church played an important role in bringing peace and harmony amongst people who had been in conflict and at war with each other (Barker, 1990;

Ernst, 2006; Finau et al., 1992). The Christian values impacted greatly and changed the lives of communities in the Pacific Islands (Barker, 1990; Ernst, 2006; Finau et al., 1992). For instance, not all accessed education and became literate though the Pacific Islands people accessed formal education. Many Pacific Islanders educated in mission schools became leaders in their communities, nationally and regionally (Finau et al., 1992).

In the Pacific Islands, Church faith is an important part of the lives of communities (Anamani, 2011). This is because it encourages and promotes relationship building and community development embedded within the cultural context. Anamani (2011) highlights the vital role the Church plays in bringing communities together and “[the] church is part of leadership through the work of priests, special ministers and people” (p. 25). Furthermore, the Church assists in the nurturing and development of the Pacific Islands communities’ way of life and enhances their sense of belonging and contribution (Ernst, 2006; Finau et al., 1992). Communities are able to share their stories, views, perceptions, lives and experiences with one another and others through these informal interactions and connections. The Church is seen as an important part of people’s lives and to embed this more deeply, schools were also set up for the holistic development of children and their communities (Barker, 1990; Ernst, 2006; Finau et al., 1992).

## **2.5 Religion and Christianity in the Solomon Islands**

Religion in the form of Christianity has become an important part of Pacific Island peoples’ way of life. Senipisi Langi Kavaliku (2007) for example affirms that “Religion is an important part of Pacific livelihood and not just for one’s soul” (p. 10). He further explains that “most Pacific Island governments have taken on in varying degrees the western legalistic view of the separation of Church and State. But they do not live that way” (p. 10) because world history and many different national examples have shown both good and disastrous examples. For instance, many sovereign nation’s constitutional frameworks are also founded on religious beliefs and faiths including Christianity. The Solomon Islands constitutional framework which was adopted from the former coloniser, England, is based on the Westminster system (Nanau, 2016; Orudiana, 1989) and grounded on Christian values. The Solomon Islands is a Christian country because 98 percent of the population are Christians (McDougall, 2013; Solomon Islands Government

Population census, 2009). The national anthem of Solomon Islands also affirms God as the foundation of the Solomon Islands as a sovereign nation, politically, socially, economically and culturally (Orudiana, 1989).

### **2.5.1 Religious education in the Solomon Islands**

According to Saxbee (2013) religious education is seen as the key to truly educating the whole child and preparing them for life. This notion espouses the holistic development of children and is grounded in the values, disciplines and habits of the heart that good faith offers (Best, 2008; Elbourne, 2012; French, 2010; Pritchard, 2012). In the Solomon Islands, one of the curriculum policy goals is the provision of religious studies in the school system. However, in practice, there is limited translation of this policy agenda at the school level especially the secular state schools (ACOM, 2014; Memua, 2011; Pollard, 2005; Treadaway, 2000). Many students are not accessing some religious values and ethos that can also contribute to their holistic human development (Sorugita, 2015). Anglican schools like other private church schools are seen as laboratories for learning the values, virtues, attitudes and aptitudes that make up the wholeness of body, mind and spirit. In support of this, Best (2008) and Saxbee (2013) further suggest that at its best religious education, and in this case Christian education, has the potential more than any other subject to make the greatest and most lasting impression on a child's mind, heart and life.

In some contexts, religion is seen negatively because of the perception that it could bring harm to children (Worsley, 2010). Such concerns necessitate schools offering religious studies to put in place professional and ethical standards of practice for transparency and accountability purposes amongst all stakeholders. This is because in any education context, risk may be present as learning opens new intellectual, emotional, physical and spiritual ideas. Moreover, there are concerns in some contexts about the harsh discipline of religious parents who have attempted to break the will of their children, believing it to be for their own good. This could be perceived as abuse (Worsley, 2010). There is a need for a clearer understanding by the teachers and society in general as to what religious education is: a vehicle for imparting values, not for indoctrination (Worsley, 2010).

## **2.6 Anglican education in the Solomon Islands**

One of distinctive features of Anglican schools, like other church schools, is Christian spirituality and communal service undertakings in the school community and the wider communities (ACOM, 2014; Maomaoru, 2016; Zaku, 2013). Their purpose is to further God's mission in the community through the propagation of the Gospel (ACOM, 2014; ACOM Constitution & Mission Statement, 2017). That is, Anglican schools were created to ensure children are considered as unique creations of God who deserve to be listened to, nurtured and allowed to grow while rooted in positive values and virtues, attitudes and aptitudes such as caring, loving, and consideration. The teaching of Christian values underpins educational philosophy, policy and practice. Anglican education is grounded on the founder of Anglican Church of Melanesia, Bishop Augustine Selwyn's education philosophy of True Religion, Sound Learning and Useful Industry (ACOM, 2014; Fox, 1958; Maomaoru, 2016). The philosophical underlying values are fundamentally for promoting truth, justice and social justice in the school system (Qwaina, 2015; Sorugita, 2015).

### **2.6.1 Anglican Church of Melanesia education philosophy for social justice**

Bishop Selwyn's Education philosophy of True Religion, Sound Learning and Useful Industry (Fox, 1958) underpins his educational goal for the redemption of the whole humanity (Zaku, 2013). This perspective underpins educational development processes critical for the holistic development of students. That is the preparation of all students for life encompassing the development of the spiritual, cultural, physical and mental aspects of humanity (Maomaoru, 2016; Zaku, 2013). It is equivalent to the understanding of the Christian concept of *Fullness of Life* and is claimed to be highly valued in Melanesian society (Zaku, 2013). This philosophical notion serves as a social justice lens for providing educational equity and equality for all students that further culminates in the positive development of communities and societies. This research argues that ACOM's Education philosophy of True Religion, Sound Learning, and Useful Industry is fundamental for promoting social justice and equity for students and their communities. All students should have equal access to quality education for life in the Solomon Islands. Anglican schools' vision, mission, values, ethos, educational practice, leadership, policies and practice, that is – teaching and learning processes should

be mandatory and grounded in the three pillars, True Religion, Sound Learning and Useful Industry.

### ***2.6.1.1 True Religion***

True Religion is viewed and defined in different ways theologically, culturally and socially in varying contexts. In this study, the notion of True Religion is grounded in knowing and loving God through Jesus Christ and to love one another (Maomaoru, 2016; Zaku, 2013). Such conceptualisations illustrate that God is the only true God and His word which is found in Jesus Christ as the way, truth and life in its fullness for all humanity (ACOM, 2014; Zaku, 2013). That is, living a life founded in Jesus Christ which entails loving, caring and compassion for one another. In Anglican schools, the notion of True Religion is to enhance students' spiritual development (Maomaoru, 2016; Qwaina, 2015) as well as school communities' spiritual development. It is believed that spiritual growth of students nourishes their love for God and others by becoming loving, caring, compassionate, and by respecting and being considerate of one another's welfare, humanity and dignity. For instance, the spiritual development of students' lives nurtures, moulds and shapes their attitudes, behaviours, and ways of seeing and doing things (Maomaoru, 2016; Qwaina, 2015). In Anglican schools, spirituality is believed to be fundamental for character development and school leaders and teachers serve as role models for students and the school community in leadership and the teaching and learning process (Zaku, 2013). Character building is an important aspect of students' development in Anglican schools, however according to Qwaina (2015), it is not emphasised and upheld in many secular schools. Character development is crucial in making a difference in the lives of students, communities and societies (Qwaina, 2015; Zaku, 2013)

In Anglican schools, True Religion encompasses believing and witnessing the love of God through Jesus Christ (Sorugita, 2015; Vunagi, 2012; Zaku, 2013), and understanding explicitly that God is truth and life as revealed in the character of God as a loving, merciful and gracious and is father of all humanity. In Anglican schools, this implies inclusiveness and holistic educational development of all students regardless of race, religion, denomination, gender and socio-economic status. Maomaoru (2016) also asserts that learning about God as truth and life underpins being truthful, genuine, and honest, in one's behaviour and way of life.

These leadership qualities are critical and inform school leaders and teachers on the importance of providing quality and holistic education for all students (Vunagi, 2012). For example, educational leaders need to critically reflect on whether national, church and school policies and practices are congruent in terms of educational equity. These include school fees policy requirements and gender enrolment at all levels so as to encourage equal access for all students. The study will also examine the ways in which spirituality is an important value of Anglican school principals and how that influences their leadership practices for social justice.

### ***2.6.1.2 Sound Learning***

The philosophical pillar of Sound Learning refers to the teaching and learning of relevant values, beliefs, knowledge, skills, and understandings that are fundamental to the survival and sustainability of the students and their communities (ACOM, 2014; Qwaina, 2015; Sorugita, 2015; Zaku, 2013). In Anglican schools, some of the values that are nurtured and learned include spiritual, moral, cultural and ethical values underpinning respect for oneself and others, loving and caring for all, honesty, humility and serving others for the common good (Maomaoru, 2016; Zaku, 2013). In Anglican schools, spiritual, moral cultural and ethical values serve as the glue that binds and maintains students, teachers, school leaders, and school community together with a common purpose, mission and vision (Vunagi, 2012). These values are vital for promoting critical reflection and interrogating the ways in which the academic school system is failing many students in the Pacific Islands (Bakalevu et al., 2015; Thaman, 2015).

In accordance with the pillar of Sound Learning, Anglican schools were established with the purpose and task of providing full, integral human development of students (ACOM, 2014; Maomaoru, 2016). In the Solomon Islands, the national curriculum policy highlights a holistic educational focus (MEHRD, 2011, MEHRD, 2016a) but in practice there is limited tangible translation at the school level (Memua, 2011). This may also be the case in Anglican schools. For instance, one of the national educational goals emphasis is the spiritual development of young people for peaceful co-existence in the multi-cultural context of Solomon Islands (MEHRD, 2014; MEHRD, 2016a). However, Christian education (religious education) is not given priority in most of the state secular schools; only the private church schools,

including Anglican schools, put emphasis on religious studies as an essential tenet of human life (Maomaoru, 2016; Qwaina, 2015).

Anglican schools like other church schools operate within the government's national legal education policy framework (MEHRD, 2014; MEHRD, 2016a). There are government national policy guidelines for guiding practice and policy implementation at the school level (Maomaoru, 2016; MEHRD, 2016a). The education policies include; curriculum, assessment, school fees, school grant fund policies, teaching service handbook (MEHRD, 2014) and others. Some education policy goals emphasise justice, equality, and inclusion in relation to school decision making, school policy development and implementation at the school level however, some Anglican schools are developing school policies and practice that tend to limit equal access to education especially school fees and access for female students (Sorugita, 2015). This is contrary to their education philosophy of True Religion, Sound Learning and Useful Industry and is a social justice issue (Sorugita, 2015). According to Sorugita (2015) Anglican schools need to take a leading role in promoting and encouraging more just and fairer education policies and practices to enhance social justice for all students regardless of race, religion - denomination, gender, socio-economic status. This study will examine whether the Anglican school leaders practice sound learning and how they enact it at their schools.

### ***2.6.1.3 Useful Industry***

Useful Industry entails the practical application of Christian values, concepts, knowledge, skills, understandings and wisdom (Davidson, 1993; Zaku, 2013). Davidson (1993) also suggests that there are moral and ethical values that are interwoven in the Christian values; for example, truthfulness, respect, caring, consideration, honesty, and integrity that are central to the efficient and effective utilisation of knowledge, skills, and understandings for the sustainability of institutions and communities. Therefore, practical skill development and its application was given emphasis (since missionary era in all Anglican schools) (Qwaina, 2015; Zaku, 2013). In the Solomon Islands, 90 percent of the population live in the rural areas and require the inclusion of appropriate values, vocational and technically oriented practical skills and knowledge suitable for rural living (Bakalevu et al., 2015; Pollard, 2005; Treadaway, 2000). The establishment of rural, vocational and technical training centres by the Anglican church and the other

churches, is purposely to cater for the young people that are pushed out from the school system. These technical, vocational and rural training centres train and equip school drop-out students with the practical skills such as carpentry, poultry and piggery care, electrical, plumbing, gardening, and other skills for life in rural settings.

The concept of Useful Industry provides an opportunity to develop students with practical skills to participate in the development of their communities (ACOM, 2014; Treadaway, 2000). However, Anglican schools are implementing government policies that emphasise preparing students for examinations at the expense of other invaluable educational aspects such as practical knowledge, skills and values that are useful for many rural contexts (Sorugita, 2015). Standardised examination and test scores are used as instruments for assessing students and determining students' educational opportunities (Bakalevu et al., 2015; Memua, 2011). As mentioned earlier, many students are pushed out from Anglican schools which limit their future life chances. This is contrary to the Anglican education pillar of Useful Industry and is a social justice issue. The research explores how the values of the Anglican school leaders influence their leadership practice in pursuit of preparing all students for life. Also, the study examines how they navigate between the expectations and demands of the students, parents, communities, church and government in order to promote social justice for all students.

### **2.6.2 Anglican school leadership practices in the Solomon Islands**

The Anglican education philosophy based on truth, justice and social justice as its foundation would require educational leaders to reflect these ideals in their work. However, according to Maomaoru (2016) the deteriorating discipline, spiritual, and moral values in some Anglican schools requires leaders who are spiritual, moral and ethical in their leadership practices and who consider educational equity for all students.

The leadership practice of Anglican school leaders is therefore expected to reflect spiritual and servant leadership grounded in the philosophical pillar of True Religion (ACOM, 2014; Sahu, 2014; Vunagi, 2012). In support of this perspective, Sanders (1994) further asserts that:

... True greatness, true leadership, is found in giving yourself in service to others, ... and is focused on the service he and she can render to God and other people, not on the residuals and perks of high office or holy title but only of his deeds and the character of mind and heart. The aim is to put more into life than we take out. (p.15)

Maxwell (1993) supports this perspective and argues that “leadership begins with the heart, not the head and it flourishes with a meaningful relationship, not mere regulation” (p. 7). Such views portray the need to take into account what and how leadership can be shaped, nurtured and adopted so as to make a positive difference for students and their communities. Sahu (2014) also supports leaders that serve from the heart and calls on Anglican leaders in communities and different ministries within the Church including school leaders “to become role models of transformation as men and women who are of prayer, people of vision and integrity and leaders with a servant heart and attitude” (p. 5).

Recent research undertaken in the Pacific Islands, found that leadership grounded in spirituality is respected and upheld in communities and institutions (Bakalevu et al., 2015; Kavaliku, 2007; Malasa, 2010; Ruqebatu, 2008; 2010). Such leaders are perceived as honest, having integrity, transparent, and accountable. Sanga and Walker (2005) assert that these leaders tend to have strong moral and ethical values and are viewed as role models in promoting truth and justice.

In the light of these social justice aspirations, the Anglican education policy framework espouses equity in school leadership and teacher recruitment (ACOM, 2014). There are some females (about 35%) in Anglican school leadership positions and the number of male and female teachers is almost equal in Anglican schools. However, nationally, there are very limited females in school leadership positions (Akao, 2008).

Social justice is a fundamental foundation of the Anglican Church’s values, beliefs and practices and as such is an important part of the work of educational leaders (ACOM, 2014). However, reviews of school leaders’ performance by MEHRD and the small number of recent studies into the leadership of schools in the Solomon Islands context illustrates that many school leaders’ practices fail to promote transparency and accountability in the school system (Bakalevu et al., 2015; Malasa, 2007; MEHRD, 2016a; Memua, 2011). Bakalevu et al (2015) and Thaman

(2015) note that the growing number of students leaving school each year without qualifications is a worrying trend. This in turn limits their future life chances and educational endeavour (Bakalevu et al., 2015; MEHRD, 2016a; Memua, 2011; Rodie, 2013). This is one of the major social justice issues facing Solomon Islands (Memua, 2011; Pollard, 2005; Sikua, 2002; Treadaway, 2000).

## **2.7 The research gap and focus**

While there is increasing scholarship on social justice and educational leadership for social justice from developed and western context, there is limited research on social justice issues and leadership in education from developing countries such as the Pacific Islands (Fua, 2007) and in particular the Solomon Islands (Akao, 2008; Elisha, 2012; Memua, 2011; Strachan et al., 2010). Moreover, no study has been undertaken on the ways in which educational leadership for social justice is enacted in the Solomon Islands cultural context. Also, no research has explored how educational leaders in faith-based schools (church schools) enact social justice leadership practices in the Pacific Islands and in the Solomon Islands cultural context.

This research will therefore focus on the ways in which secondary school leaders (principals) in Anglican schools lead for social justice. Specifically, the study will examine how the values of Anglican secondary school leaders influence their leadership for social justice in the Solomon Islands. The research is critical in light of the ways the current academic education system is failing many students in the Pacific Islands (Bakalevu et al., 2015; Nabobo-Baba, 2012; Thaman, 2015) and especially in the Solomon Islands (Memua, 2011). This is a significant gap and this research will contribute to educational leadership for social justice scholarship.

## **2.8 Summary**

This chapter outlined my personal experiences associated with the education system. It also highlighted the complexities relating to educational equity and social justice. School leaders are facing challenges on how to fulfil their moral responsibility in providing education for all students. Religious education and Christianity play a crucial role in education. Anglican education philosophy and its influence on school leadership practice was examined. The chapter identified the research gap and explained the critical need to undertake this research in this

Solomon Islands cultural context, and particularly the status of Anglican school leadership practices for social justice.

In the next chapter I examined literature relating to leading for social justice.

## **Chapter Three: Literature Review**

### **3.1 Introduction**

The following review of literature scopes important topics associated with this research. The concept of educational leadership is presented to highlight the complexities associated with leadership theory. Values-led leadership is examined as a key aspect of leadership in the Pacific context. Social justice is discussed, along with critical theory and social justice leadership theories. Furthermore, culturally responsive leadership practices are examined, including culturally relevant teaching and learning practices. Additionally, the influence of culture on education development and education leadership is explored. Also explained are indigenous, spiritual, moral and ethical leadership perspectives. The review further considers the education system in the Pacific Islands highlighting the expectations and challenges facing many students, teachers, school leaders, parents and communities. Pacific cultural values and education are also examined. Finally, servant leadership, with its associated challenges, is explained using a Pacific Islands lens.

### **3.2 The concept of educational leadership**

Educational leadership is of increasing interest in the 21<sup>st</sup> Century with the global recognition that effective leaders, cognizant of context and culture, are required in schools to provide quality education for students. This stems from the growing research-based evidence that the quality of school leadership enhances school improvement and student learning outcomes (Fullan, 2014; Hallinger & Heck, 2010; Heck & Hallinger, 1999; Robinson, Hohepa, & Lloyd, 2009). Moreover, there is increasing assertion in Western nations that effective leadership is vital for reform initiatives, and this leadership is perceived as an agent for making these changes happen in schools (Bush, 2007). Internationally, this is seen as the main reason for the importance of effective educational leadership (Bush, 2007; Fullan, 2014).

However, the ever-growing diversity of students and their expectations and demands further increases and complicates school leaders' and teachers' roles in the process (Fullan, 2014; Hallinger & Heck, 2010). There are renewed efforts for addressing the complexity of school principals' and teachers' roles in pursuit of

improving student learning outcomes. For instance, perspectives such as leadership for student learning and reinventing the principalship have been suggested, supported and have gained international currency (MacBeath, Frost, & Swaffield, 2008; Robinson et al., 2009). Some scholars propose that the complexity of leadership necessitates the need for more than one school leader. This has led to proposals for a shift in the educational leadership paradigm from the traditional one-person principalship to more leaders situated in a broader school leadership context (Fullan, 2014). Frequently quoted researchers such as Gronn (2002) and Leithwood, Mascall and Strauss (2009) propose and support distributed leadership practices amongst school leaders and teachers within a school as essential for improving school practice and raising student learning outcomes.

This has led to many different leadership theories and practices and their widely accepted significance for school effectiveness (Daresh, 1998; Leithwood, Day, Summons, Harris, & Hopkins, 2006) and for school improvement (Rhodes & Brundrett, 2010). There are assertions that some leadership theories and practices could be more relevant and applicable in some contexts than in others depending on the professional's visions, aims and goals (Bush & Glover, 2014). Furthermore, it appears that there is no one formula for effective leadership that is applicable in all contexts (Bush & Glover, 2014; Yukl, 2002). This is because leadership functions can be carried out in different ways, depending on the beliefs, dispositions and leadership understandings of school leaders, along with the socio-political, cultural and contextual needs and aspirations. Such perspectives tend to support the growing interest and demand for contextual school leadership practices.

### **3.2.1 Values and values-led leadership**

A growing body of research illustrates the significant role of personal values in leadership. McCloskey (2014) describes values as “the principles or standards that determine what is right, worthwhile, or desirable and are the passionate and enduring belief that particular patterns of attitude and action are not merely preferable, but essential” (p. 148). Such a perspective highlights that the values of leaders can influence their leadership practices. This notion tends to support De Pree's (1989) observation of “what we believe precedes policy and practice” (p. 26). This perception might help to explain why policy and practice are not always linked and can frequently be antagonistic. For instance, some studies on the

Solomon Islands' education system indicate that, while national education policy advocates offering a holistic curriculum, there is limited tangible translation at the school level (Memua, 2011; Pollard, 2005; Sikua, 2002; Treadaway, 2000). The disjuncture between policy and practice continues to grow as both students and teachers become increasingly disenfranchised from their school communities (Lingam, Lingam, & Raghuwaiya, 2014; Malasa, 2010). This research explored how the values of the school leaders encouraged them to mediate between the school's policies and practices in pursuit of equity and social justice.

Literature has shown that the values held by a leader can significantly influence their leadership practices (Caldwell, 2011; Day & Leithwood, 2007; Hattie, 2009; Hybels, 2002; Sanders, 1994; Sanga & Sanga, 2011; Thaman, 2012; Warren, 2002). In educational leadership, there is an increasing awareness that school leaders' values and beliefs can both positively and negatively influence the student learning outcomes (Hattie, 2009). Day and Leithwood's (2007) work further reveal evidence showing the strong connection between school leaders' personal values and beliefs and leadership success. Moreover, these perspectives tend to support assertions that effective schools exhibit a stronger correspondence between values, norms and behaviours of school leaders and the school's teachers (Day & Leithwood, 2007; Gurr, Drysdale, & Mulford, 2008). This is important to this research because there is lack of literature published on the ways in which values of Anglican school leaders influence their leadership practices. Moreover, there is limited research into culturally and contextually located leadership approaches in the Pacific Islands, especially the Solomon Islands. Additionally, there is a lack of research into how school leadership promotes social justice in the school system in the Pacific Islands. This is fundamental because what some communities consider as expected outcomes grounded on meaningful and significant knowledge, skills and values may not be the same as in other contexts (Memua, 2011; Thaman, 2015; Treadaway, 2000).

Some Pacific Island studies support culturally and contextually located leadership theories that for centuries have had their foundation in the practices of communalism and inclusiveness (Sanga & Walker, 2005; Taufeu'ungaki, 2004; Thaman, 2015). These views indicate that the espoused worthwhile goals of sustainable and equitable educational development essentially must be anchored in

local values and structures (Sanga & Walker, 2005; Taufeu'ulungaki, 2004; Thaman, 2003; Thaman, 2015). This belief is explained by the notion of *kakala* (Tongan for garland), which refers to the weaving of a beautiful, colourful and fragrant floral garland (Thaman, 2003; Thaman, 2012) that becomes the bedrock upon which a holistic value-led leadership paradigm can be grounded. Fundamentally, the *kakala* concept refers to the family, school, church and the community, communally sharing relevant, cultural and humane values, education and leadership qualities that underpin their way of life and heritage (Thaman, 2003; Thaman, 2012).

Many researchers argue that educational leadership must take into account the context where leadership is practised (Burke, Marx, & Knowenstein, 2012; Lingam et al., 2014; Moos, 2013). Moos (2013) states that “Educational leadership practice is embedded and shaped in its own context” (p. 282.). In a similar vein, Lingam et al., (2014) assert “school leadership is context bound and that contextual adaptation of distinctive styles is to be encouraged for the purpose of school improvement and effectiveness” (p. 374). Such ideas highlight the importance of considering the context where leadership is exercised in order to identify, develop and undertake culturally relevant and meaningful leadership practices that considers the values, needs, aspirations and expectations of the people and their communities. These aspects could then be used as a platform to further advance their way of life and heritage and to promote social justice.

### **3.3 The concept of social justice**

The notion of social justice is complex and is defined and viewed in different ways according to varying contextual nuances such as goals, aspirations, meaning and purpose (DeMatthews, 2015; Mckenzie, Christman, Hernandez, Fierro, Copper, Dentley, Gonzalez, Cambron-McCabe, & Scheurich, 2008; Fua, 2007; Rusch & Horsford, 2008; Ryan, 2010; Theoharis, 2007). Fua (2007) describes social justice as “subjective, context-specific and therefore, based on values, processes and structures of the context” (p. 674). One of the key advocates of social justice, George Theoharis (2007) defines the concept of social justice as “the elimination of marginalization in schools encompassing issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalizing conditions in the United States central to their advocacy, leadership practice, and vision” (p. 223).

He further explains that “inclusive practices for students with disabilities, English language learners, and other students traditionally segregated in schools are also necessitated as part of social justice” (p. 223). Such perspectives illustrate the ways in which social justice is valued, perceived, given meaning, and purpose in different contexts.

The literature suggests that social justice encompasses four main aspects: inclusion (DeMatthews, 2015; Jean-Marie, 2008; Lewis, 2016), relevance (McCormick, 2014, 2016; Nabobo-Baba, 2012; Tikly & Barret, 2011), distribution, recognition, participation (Blackmore, 2013; Wang, 2016; Fraser, 1997, 2008; Fraser & Honneth, 2003; Young, 1990) and democracy (Gewirtz and Cribb, 2002). Jean-Marie (2008) for instance argues that the principles of democracy cover justice, equity and equality. There is growing assertions that actors and groups must have a sense of their own responsibility towards others (Hayes & Beyers, 2011). Fundamentally, the principles of inclusion, democracy, redistribution, recognition and participation underpin social justice efforts in education development processes in both developed and developing contexts.

### **3.3.1 The notion of democracy in education**

Democracy informs the ways in which decisions about education quality are governed and the nature of debates at the local, national and global levels (Gambrell, 2016; Tikyl & Barret, 2011; Woods & Roberts, 2016). This suggests that democracy is the process of involving participation in decision-making and giving voice to all stakeholders, learners, parents and communities on what quality education encompasses (Tikyl & Barret, 2011; Woods, 2011; Woods & Roberts, 2016). Woods and Roberts (2016) describe such democratic processes in education as holistic democracy where there is “inclusive participation, transforming dialogue and growth as whole persons with a feeling of connectedness socially, ecologically and spiritually” (p. 139). Such shared, collaborative and interactive democratic processes in education development are essential for transforming school practices through reforms such as dual language programmes. For example, in contexts where there are two or more languages spoken dual language can be introduced if the majority of students who are second or third language speakers have their learning negatively affected because of the language of instruction (DeMatthews & Izquierdo, 2016; Wiemelt & Welton, 2015). The democratic values such as shared,

distributed, collaborative and interactive aspects in education can promote equity for all students using dual language instruction programmes (DeMatthews & Izquierdo, 2016; Wiemelt & Welton, 2015).

Fraser (2008) refers to democracy underpinning justice as a parity of participation. That is participatory justice and “includes the rights of individuals and groups to have their voices heard in debates about social justice and injustice and to actively participate in decision-making” (Tikyl & Barret, 2011, p. 6). This perspective suggests that all stakeholders should undertake critical inquiry, that challenge, and interrogate practices in schools that are failing many students globally (Harmon, 2012; Lewis, 2016; Lopez, 2013; Santamaria, 2014). In the Pacific Islands, for example, Nabobo-Baba (2012) and McCormick (2014) propose locally home-grown education development processes as the way forward for decolonising the education system to promote holistic and quality education for all students and their communities. Tikyl & Barret (2011) further explain that in the quest for equity in relation to quality education, democracy in the form of participatory justice could serve as a platform for informing educational curriculum policy and practice. These democratic principles can evolve to “debates around good governance in education and embrace issues of participation, voice, accountability and decision-making at different levels of the education system” (Tikyl & Barret, 2011, p. 6). Such participatory approaches could potentially lead to strategic and productive ways of redistributing and utilising resources in pursuit of educational equity and equality for all students (Gambrell, 2016; Santamaria & Santamaria, 2016).

### **3.3.2 Recognition and redistribution in education**

Recognition and redistribution are principles of democracy (Blackmore, 2013; Fraser, 2008) which are viewed as essential in social justice efforts for promoting equity in education for multicultural and disadvantaged students (Blackmore, 2013; Young, 2015; Zembylas & Iasonos, 2017). That is, all stakeholders are recognised as important partners in education development processes for creating educational initiatives to improve the learning of all students by recognising and putting students at the centre of school business (Harmon, 2012; Lopez, 2013; Young, 2015). This is especially critical in the increasing diverse and multicultural school contexts (Lopez, 2013; Santamaria, 2014; Wang, 2016; Young, 2015). For example, encouraging involvement of parents and resource people from the wider

school communities, through school – community partnership, has the potential to recognise some of the ways of reallocating and using resources in schools that have limited resources to enhance learning for all (Gambrell, 2016; Santamaria & Santamaria, 2016; Zembylas & Iasonos, 2017). In the Pacific Islands, studies have also identified the crucial need to encourage and recognise parents and wider communities as important partners in education development processes (McCormick, 2014; Nabobo-Baba, 2012) including the identification of relevant educational reforms and distribution of relevant resources in the school system. For instance, in the Solomon Islands, the introduction of the Community High School Model was initially intended to enhance school community partnership in education development and funding of resources, however, it appears that this has been challenging (Memua, 2011). This research will therefore examine the ways in which Anglican school leaders promote the recognition and inclusion of parents and the wider communities as vital partners in school development initiatives for enhancing equity for all students.

### **3.3.3 Inclusion in education**

The concept of inclusion in education is viewed as central to educational equity and social justice (Branson., Morrison., & McNae, 2015; Lewis, 2016; Polat, 2011; Woodcock & Hardy, 2015). Inclusion is the joining together of one particular group of students or different groups of learners with the general student body and is viewed as essential to access quality education (Branson et al., 2015; Woodcock & Hardy, 2015). The notion of inclusion encompasses what Katzman (2007) suggests as “an educational philosophy that calls for schools to educate all – together in high-quality, age-appropriate general education classrooms in their neighbourhood schools” (p. 129). However, Branson et al., (2015) argue:

...In today’s multicultural, multi-socioeconomic, and multi-ability educational communities, such a narrow focus is insufficient and demands a focus on inclusivity rather than inclusion and school leaders are called to respond to the need for creating schools that are inclusive and diverse communities where each member experiences a sense of belonging, value and relevance ... and thus inclusivity becomes not something to be achieved but rather the way the school community is experienced by all associated with it. (p. 120)

This suggests the need to look beyond the usual perceptions and practices of inclusion to a more inclusive focus grounded on valuing students in terms of who they are and what they bring to the school community. The notion of inclusivity involves critiquing contemporary school culture and reinventing what can be and should be able to create more humane, just, and democratic learning communities that promote educational opportunities for all based on human rights, respect for difference, and valuing diversity (Branson et al., 2015; Lewis, 2016).

### ***3.3.3.1 Inclusion in education development processes***

Advocacy for inclusion of students, parents, and community in education development and processes (McCormick, 2014) are complex (DeMatthews, 2014; Hardy & Woodcock, 2015) and requires school leaders to have the knowledge, understandings, skills and values that address the learning needs of all students (Zembylas & Iasonos, 2017; Young, 2015; DeMatthews, 2015). In his research in the United States, Young (2015) identified that to address educational equity and inequality requires inclusive, qualitative leadership preparation. This implies the development of an inclusive leadership curriculum grounded in how race, class, gender, ethnicity and socio-economic status influence the student learning outcomes (Harmon, 2012; Young, 2015). While government policy guidelines espouse more accountable and transparent leadership preparation development for providers, universities and colleges, institutional financial gain and profit takes precedence over authentic and critical diverse educational issues and contexts (Young, 2015). These dilemmas continue to marginalise diverse students' educational needs particularly, indigenous students, students of colour, and linguistically diverse students. Moreover, the meaning and the ways in which people view the concept of inclusion varies in different contexts (DeMatthews, 2015; Miles, Lene, & Mermeru, 2014). For instance, in the Pacific Islands, inclusion education policies and practices need to consider local and indigenous values, knowledge and world views (Miles et al., 2014).

One of the ways of promoting inclusion of all students' learning needs is through educational reforms (DeMatthews, 2015; Dematthews & Izquierdo, 2016; Lewis, 2016; Nabobo-Baba, 2012). Literature suggests that undertaking relevant educational reforms promotes inclusion of the marginalised students and improves their learning outcomes (DeMatthews & Izquierdo, 2016; McCormick, 2014, 2016;

Nabobo-Baba, 2012). In their study in the United States on schools in Latino dominated communities, many of which are bilingual, DeMatthews and Izquierdo (2016) explored the ways school leaders could undertake a dual language program in both English and Latino dialect in the school. They identified that, despite challenges, employment of dual language programmes enhances school, parent, and community interaction and involvement in student learning that culminates in improved student learning. That is, critical collaborative inquiry of all stakeholders creates initiatives and vision for inclusion and active participation of those involved in education to address education inequalities (DeMatthews & Izquierdo, 2016; McCormick, 2014, 2016; Nabobo-Baba, 2012). Such dual language programmes are essential for application in other contexts that have multiple language speakers. For instance, in the Solomon Islands, many students are speaking three or more dialects, English is often their third or fourth language while the medium of instruction in schools is only English. This suggests that the integration of relevant education programmes such as dual language instruction can enhance the life chances of many students who are pushed out of the education system (Bakalevu et al., 2015; Memua, 2011).

Research into inclusion education in the Pacific Islands highlights the influence of context (Miles et al., 2014). This suggests that the concept of inclusion education varies in different contexts despite International visions of rights-based approach to inclusion including Education For All (EFA) and the Millennium Development Goals (MDGs) (McCormick, 2014, 2015). For example, studies on inclusion education in Samoa and the Pacific Islands, illustrated that there are tensions, contradictions, and dilemmas in implementing the International vision of a rights-based approach to inclusion of children with disabilities as there are local indigenous values, knowledge and world views to be considered (Miles et al., 2014). Studies have recommended holistic consideration of local contexts as one of the ways of making sense of inclusive education and education policy development (Fua, 2007; Oplatka & Arar, 2016). Such conceptualisations have the potential for generating new, contextually relevant knowledge, ways and culturally inclusive education in the Pacific Islands school systems (Fua, 2007; McCormick, 2014; Nabobo-Baba, 2012; Thaman, 2009). Inclusive education initiatives require critical inquiry and education policy development with practice grounded in local

indigenous knowledge approaches and western knowledge. These holistic and inclusive education initiatives would require a link between culture and educational leadership culturally embedded in leadership approaches.

### **3.3.4 Relevance in education**

Tikly and Barret (2011) for instance explain the concept of relevance as education outcomes that are meaningful for all learners, valued by the communities and congruent with national development priorities in evolving global contexts. Inclusive education includes relevant education which is espoused in education literature as fundamental for promoting social justice in developing countries (Bakalevu et al., 2015; McCormick, 2014, 2016; Nabobo-Baba, 2012; Thaman, 2015; Tikly & Barret, 2011). The issue of relevance is complex and varies in different contexts. Also, what is considered as relevant and useful knowledge in one context may not be the same in another context (Fua, 2007; McCormick, 2014, 2016; Thaman, 1998; Tikly & Barret, 2011). These educational ideas are fundamental to enhance students and their communities' life chances especially in developing countries that offer academic exam-oriented school system (Bakalevu et al., 2015; Nabobo-Baba, 2012; Thaman, 2015). In the pursuit of social justice Pacific educators articulate relevance to be concerned with the developing of capabilities, knowledge, skills and functionings which individuals, communities and national governments value (Bakalevu et al., 2015; Nabobo-Baba, 2012; Thaman, 2015). Relevant education in the Pacific Islands includes traditional knowledge, skills, cultural values, beliefs, ways of life in the school system that have sustained island communities and societies in the face of challenges for centuries (McCormick, 2014; Nabobo-Baba, 2012; Thaman, 2015).

### **3.4 Critical theory and social justice leadership**

Critical theory is becoming increasingly central in educational discourses as it encourages researchers, educational leaders and practitioners to critically reflect on the ways in which social, political, economic forces impact race, class, gender, disabilities, ethnicity, communities, and societies (Lewis, 2016; Lopez, 2013, 2015; Santamaria, Santamaria, Webber & Pearson, 2014). Leaders who practice social justice serve as catalysts and employ whatever tools, perspectives, space and resources are available to challenge and interrogate how social, political, and economic policy agendas influence educational needs of students, communities,

and societies (Lewis, 2016; Lopez, 2015; Santamaria, 2014). For instance, in education, many countries' education systems espouse educational equity and equality for all students grounded on the democratic principles embedded in their constitutions. However, studies indicate that there is a growing academic achievement gap amongst students in diverse and multicultural schools (Hardy & Woodcock, 2015; Lopez, 2013). Literature asserts that education systems in many nations and contexts perpetuate educational inequity and inequality and this is pervasive amongst students of colour, indigenous and marginalised students (Lopez, 2013; Santamaria & Jean-Marie, 2014). Such educational trends are undemocratic and contradictory to International United Nations agreements, such as Education for All (EFA) and the Millennium Development Goals (MDGs) of equal access to education. Studies undertaken in western, developed countries such as the United States, Canada, England and Australia have shown that traditional school leadership practices are increasing academic achievement gaps with indigenous, linguistically diverse, and multicultural students (Hardy & Woodcock, 2015).

Studies show that it is crucial to challenge and interrogate traditional leadership practices that perpetuate the academic achievement gap and thus limit the life chances of many marginalised students (Lopez, 2013, 2015; Santamaria et al., 2014). In their research on urban indigenous principals in New Zealand and the United States, Santamaria et al., (2014) identified the ways indigenous school leaders undertake critical reflection and tapped into their identities, unique knowledge, skills and experiences to aid their leadership practices to address entrenched inequalities in the academic school system. This is because critical reflection encourages school leaders to examine the ways in which traditional leadership practices perpetuate educational inequity amongst multicultural and linguistically diverse students. It assists educational leaders to be self-aware and consciousness of how their values, beliefs, understandings and world views influence their leadership practices and decision-making processes (DeMatthews, Mungal & Carrola, 2015; Lopez, 2015; Slater, Potter, Torres., & Briceno, 2014; Woodcock & Hardy, 2015). Drawing from their research on social justice leaders' practices in England and Costa Rica, Slater et al., (2014) found that respecting

students by offering quality education as their human right must not be compromised when considering the micro and macro contexts.

Santamaria and Santamaria (2015) propose that Applied Critical Leadership (ACL) “is grounded in practices that are framed by social justice and educational equity wherein leadership results from both professional practice and leaders’ embodied lived experiences” (p. 26). Applied critical leadership practices employ critical theories such as critical pedagogy and critical race theory to analyse the power relations and inequalities in educational contexts so as to “expose underlying assumptions that serve to conceal existing power relations” (p.26) and the ways that dominant members of societies construct “common sense” practices that perpetuate long term educational inequalities for everyone (Pihama, 1993, p. 57). In their study, Santamaria and Santamaria (2015) illustrated the ways in which leaders of colour counteract educational inequalities and injustice by practicing applied critical leadership and culturally responsive leadership practices that were drawn from positive attributes of their identities in their particular contexts in the United States and New Zealand. These critical applied leadership practices improve the learning outcomes of the indigenous and other students (Santamaria & Santamaria, 2015; Santamaria et al., 2014).

Central to enhancing the learning of all students is the use of critical inquiry by social justice leaders. For example, asking how education policies are enacted at the school level in pursuit of equity, equality and access to quality education is important (Lopez, 2015; Santamaria et al., 2014) because education for diverse students is more likely to be enhanced when policies and practices are aligned and coherent (Lopez, 2013; Vassallo, 2016). As a result, when school leaders consistently undertake critical inquiry and reflection, (Lopez, 2015; Santamaria, 2014), especially on the ways in which education policies are implemented at the school level, then student and community outcomes are improved (Santamaria, 2014). Studies have also identified that the uniform engagement on critical inquiry and reflection can lead to the exploration of new and different ways of leadership approaches when traditional leadership practices are no longer promoting educational equity and social justice (Lopez, 2015; Santamaria & Jean-Marie, 2014). For example, Zembylas and Iasono’s (2016) research illustrates that there is more than one leadership style involved in social justice leadership. Studies have

shown some of the leadership practices that can enhance educational equity and social justice encompass distributed and shared leadership approaches, (Blackmore, 2013), transformation and culturally responsive leadership practices (Lopez, 2015; Santamaria et al., 2014), and indigenous leadership (Santamaria & Jean-Marie, 2014). Such understandings enable social justice to be defined in different ways and involve more than one leadership approach in varying contexts.

#### **3.4.1 Social justice leadership in education**

Leadership for social justice is described as “a relational phenomenon and is a practical outcome based upon an emotional reaction to perceived social injustices and the leader feels for the disadvantaged person or persons and cannot avoid striving to rectify the situation” (Branson et al., 2015, p. 126). Marshall and Oliva (2010) further assert that leadership for social justice was used by leaders to bring into focus the idea of creating educational programmes that emphasise equity, ethical values, justice, care and respect for educating all students. This suggests that leading for social justice in schools involves the employment of different leadership approaches based on the contexts (Capper & Young, 2014; Oplatka & Arar, 2016; Santamaria & Jean-Marie, 2014; Vassallo, 2016; Zembylas & Iasonos, 2016). In this study, educational leadership for social justice underpins four main concepts as central to improving marginalised, diverse and multicultural students’ learning and success. These include leading for social justice as an action, political acumen and strategy, lived personal experiences inform socially just leader’s ways of working, the emotional labour of leadership for social justice and culturally responsive leadership practices.

#### **3.4.2 Education leadership for social justice is an action**

Literature highlights that educational leadership advocacy alone in the form of social justice policy development in schools will not bring about tangible improvements to all pupils’ educational needs (Mckenzie et al., 2008; Ryan, 2010; 2016). There is increasing scholarly work supporting the idea that leading for social justice must involve action so that the learning needs of diverse groups of children are addressed (Branson et al., 2015; Ryan, 2010). The concept of leadership for social justice is not just a position but an action (Branson et al., 2015; Ryan, 2010; Theoharis, 2008). It encompasses social activism in educational, political, social and economic contexts (Ryan, 2016; Theoharis, 2010). Drawing from his research,

Theoharis (2010) argues that leaders leading for social justice as an action also involves serving as activists. Theoharis' research clearly demonstrates that individual activism is a necessary tool for the promotion of social justice.

Some research suggests that leading for social justice through activism is about striving to bring about positive change that enhances the educational needs of all learners (Ainscow, Dyson, Goldrick & West, 2012; Ryan, 2016; Theoharis, 2010). This points to the underpinning goal of educational leaders as agents for making a positive impact in the lives of all pupils. While this may be seen as an easy linear process, in reality it is a challenging process because of the opposition and resistance leaders can encounter. Leaders for social justice, according to Blackmore (2009), need to lead with determination and courage to be able to disrupt the status quo and taken-for-granted ways of considering and promoting justice for children and their communities. Forde (2014) further supports this idea and argues that school leaders' determination and courage are important qualities that can drive the action of social justice leaders to interrogate policy, strategy, and practice. In their study analysis, Branson et al., (2015) support the importance of individual action, highlighting the participants' determination to pursue action in pursuit of equity and inclusion in education regardless of whether the state or system resolve social justice issues. The actions also involve political acumen and strategy (Ryan, 2016).

### **3.4.3 Political acumen and strategy**

Political acumen is about the authentic employment of wisdom and expertise in making sound decisions to promote equity and social justice undertakings by school leaders. Political acumen and advocacy are central for social justice leaders to understand, recognise and acknowledge the importance of understanding the political environment. Deeper understanding of the political environments enables social justice leaders to identify appropriate strategies to be employed and be cognisant of their own actions (Ryan, 2016). School leaders have authority and power that can potentially "disturb power relations in ways that may not be open to others" (Coleman, 2007, p. 6) in their efforts to enact social justice. However, Ryan (2010) argues that school leaders' authority and power can make schools and communities promote equity, social justice, and inclusion when they are authentically undertaken to overcome challenges through the employment of political acumen and strategic approaches. Lopez (2015) describes such

undertakings as critical praxis. Critical praxis involves interrogating and disrupting the status quo, structures, and processes that deny marginalised students' educational equity and success. It also involves political acumen at the institutional and broader educational, social, political, and economic environments.

Forde & Morley (2014) view political activism through strategic undertakings as one of the mechanisms for enhancing a transformative school culture to “shape the conditions in schools and classrooms to promoting inclusive and culturally responsive and relevant teaching” (p. 2). Though the concept of political acumen and advocacy appears relevant and feasible in practice, the broader educational, social, political and economic environments beyond the school context is complex (DeMatthews, 2016; Zembylas & Iasonos, 2016). They have their own norms, values, policies, rules and practices to overcome (Berkovich, 2014; Botch & Shields, 2014). In Melanesia, for example, the deeply entrenched patriarchal cultural values and norms is limiting women's rights to equal participation in all walks of life and in turn has repercussions for females' access to education (Maezama, 2016; Strachan et al., 2010). Female access to senior education in the Solomon Islands is low despite national education policy advocacy (Ministry of Education and Human Resources Development, 2016a; Ministry of Education and Human Resources Development, 2016b). These complexities and challenges call for authentic activism to go beyond the schools (Ainscow et al., 2012). This research will examine the ways in which Anglican school leaders enact their leadership practices in pursuit of educational equity and social justice in a deeply entrenched patriarchal cultural complex context.

In their study, Ainscow et al., (2012) further support the concept of activism going beyond the schools and suggest the linking of schools to the wider community initiatives in pursuit of responsive and equitable educational opportunities for all students. Studies have shown that both the micro and macro environments have tremendous impact on the learning outcomes of diverse student populations (Slater et al., 2014; Zembylas & Iasonos, 2016). National education policies such as narrow measurement tools in the form of assessment test scores and standardised achievements that are used as criteria for assessing student learning can marginalise many students from further educational opportunities (Slater et al., 2014; Woodcock & Hardy, 2015). Such academic education systems that are driven by

examination and test scores are unrealistic in student formation and contradictory to the purpose of education that underpins educational equity. School policies, practices and cultures that perpetuate inequity essentially need further consideration and review in pursuit of social justice (Slater et al., 2014; Zembylas & Iasonos, 2016).

#### **3.4.4 Lived personal experiences inform socially just leader's ways of working**

There is growing scholarship that supports lived personal experiences informing socially just leader's ways of working. In her study on the personal experiences of female school leaders in New Zealand, Strachan (1997) highlights that the personal experiences of school leaders were a motivation that drove them to pursue social justice initiatives for all in educational leadership positions. They became committed and worked extra hard sacrificing their families' welfare, energy, time, and effort because of what they believed as unfair school leadership recruitment of principals' processes in New Zealand. Such school leaders for social justice are driven by their belief around truth and justice despite suppression by those in authority (Blackmore, 2013; Branson et al., 2015). The ways social, political, and economic forces impact societies in relation to education, leadership, employment and other walks of life serve as a catalyst for social justice leaders' practices (Blackmore, 2013; Strachan, 1987).

In Melanesia, studies on women leaders' experiences undertaken in Solomon Islands, Akao (2008), Papua New Guinea, Kilavanwa (2004) and Vali (2010), and Vanuatu, Warsal (2009) revealed discrimination against women in school leadership positions due to the strong patriarchal cultural values. Despite these marginalised experiences, these women leaders are courageous and more determined to pursue social justice initiatives for the recognition of human rights for women in these Melanesian countries. Moreover, in education, these women school leaders renewed their commitment to uphold ethical and moral leadership approaches in pursuit of social justice undertakings as advocates for the marginalized students' educational needs. They expressed passion and desire for leading for social justice in Melanesia which has strong cultural values that limit the leadership opportunities of women and girls in Melanesia (Strachan, et al., 2010) in Solomon Islands (Akao, 2008), Papuan New Guinea (Kilavanwa, 2004; Vali, 2010), Vanuatu (Warsal, 2009).

In developing countries, including some Pacific Islands, the personal experiences of leaders serve as the springboard and became the motivating and driving force where the personal became the political will that drove their action for political independence (Thaman, 2015). Furthermore, in education, the personal experiences of scholars, academics, school leaders and others who went through the academic school system during the colonial era and postcolonial times found it influencing their positions, ways of thinking and actions. Drawing from their personal experiences, Pacific Islands scholars and leaders are calling for a rethinking of the Pacific Islands education systems (Nabobo-Baba, 2012; Sanga, 2012; Thaman, 2015). While there was advocacy for more inclusive education policy framework in practice, such initiatives face opposition in relation to the narrow popular view grounded on an academic school system for the job market (Bakalevu et al., 2015; McCormick, 2014, 2016; Nabobo-Baba, 2012; Thaman, 2015).

#### ***3.4.4.1 Commitment to others' educational needs***

Literature indicates that many school leaders become committed to the educational needs of marginalized students as a result of their own personal experiences (Wang, 2016). Using evidence from a series of studies in the USA, Ainscow et al., (2012) argue that schools were established purposely on the conviction and belief that they are to make a difference in the lives of all students regardless of context. However, in many contexts, the narrow view of effectiveness underpinning student achievement has in practice been an obstacle to educational practices that serve all students, especially those from low socio-economic contexts. For instance, in the Pacific Islands, the education system borrowed from former colonisers, without changes to suit Pacific Island contexts, is failing many rather than making a positive difference in the lives of students and communities and improving their life chances (Bakalevu et al., 2015; Thaman, 2015). Drawing from her research in the Solomon Islands, Beuka (2008) highlights parents' desire and high expectations for their children to have highly paid career prospects in the job market through the academic school system. However, such desires and expectations are unrealistic given the limited employment opportunities.

Studies have shown that grounding social justice leadership in lived personal experiences revealed unjust practices that marginalised many students that schools and teacher practices failed to acknowledge and rectify (Lopez, 2013; Santamaria

& Jean-Marie, 2014; Slater et al., 2014). Many social justice leadership initiatives and efforts in addressing educational inequity in many diverse contexts stem from lived experiences (Lopez, 2013; Santamaria & Jean-Marie, 2014; Slater et al., 2014; Zembylas & Iasonos, 2016). In their study, Ainscow et al., (2012) pointed out that some of the ways the schools' and teachers' practices hinder equity and equality for all students include:

...Teaching and emphasizing standardized tests and narrow view of effectiveness, strategies seeking to bring about school improvement have, in practice, acted as a barrier to the development of educational practices that can serve all students, particularly those in more unfavourable socio-economic contexts. (p. 197)

These perspectives highlight how the schools' and teachers' practices need to be inclusive of all students' educational needs regardless of their gender, race and socio-economic background.

In the Pacific Islands' education systems, the schools' and teachers' professional practices focus on the preparation of students for examinations in order to move on to the next level (Bakalevu et al., 2015; Thaman, 2015). Such practices are narrowing and limiting the life chances of many students as some of the essential aspects of integral human development are being sacrificed in the name of passing examinations as the way to enhance career prospects in the job market which is very limited in the Pacific Islands (McCormick, 2014, 2016; Nabobo-Baba, 2012). Moreover, these academic educational practices tend to promote social injustice for many students as they are unable to access quality education (Bakalevu et al., 2015; Thaman, 2015). In his research on the Community High School model in the Solomon Islands, Memua (2011) illustrates how the pyramid academic school system perpetuates the failure of many pupils. The experiences of Pacific Islands' scholars, academics, school leaders, and researchers have revealed the need to reconsider the ways in which education development and processes practiced in pursuit of educational equity and social justice (Bakalevu et al., 2015; McCormick, 2014, 2016; Nabobo-Baba, 2012; Thaman, 2015). As a former pupil, teacher, school leader, education practitioner and now a researcher, I observed, felt and experienced how schools and teacher practices focus on the few academically able students at the expense of many students in the Solomon Islands. This research will

focus on whether the school leaders are concerned about inequity of the academic focus at the expense of the majority of students.

### **3.4.5 Emotional labour of leadership for social justice**

An increasing amount of scholarship proposes that leading for social justice is an emotional undertaking (Boske, 2014; Branson et al., 2015; Theoharis, 2008; Zembylas & Iasonos, 2016). Boske (2014) research suggests that “leading for social justice is a highly emotional endeavour requiring courage, integrity, imaginative possibilities, and self-awareness” (p. 289). This aspect supports growing literature calling for school leaders’ to be courageous and act with integrity in the pursuit of social justice initiatives at all levels (Branson et al., 2015; Strachan, 1997). In their study, Branson et al., (2015) commented on the emotional labour involved in leadership for social justice and suggest that school leaders for social justice are motivated by an emotional and moral commitment to what they believe to be significant to the educational needs of marginalised students. Such emotional and moral commitments are fundamental to revealing and promoting truth and justice for many disadvantaged students in diverse contexts where accessing relevant and meaningful education is a challenge (Branson et al., 2015). Drawing from her leadership development experience and reflection, Jean-Marie, (2008) supports this perspective and argues that identity and position can shape practice in a socially just and humane way of life.

#### ***3.4.5.1 Leading for social justice as a humane way of life***

Some scholars suggest that leaders who have their identity grounded in their passion for social justice are driven, and see this as their life, a humane way of life (Jean-Marie, 2008; Santamaria & Jean-Marie, 2014; Theoharis, 2008). Theoharis (2008) contends that leaders in the US who are actively engaged in enacting social justice see themselves tightly interwoven with their positions as a way of life that encompasses their whole life. Berkovick (2014) supports this idea and contends that the personal, passionate nature of social justice leaders stems from their moral responsibility to share and extend what life is to those who are marginalised. Theoharis (2008) describes the desire, passion and vision of social justice leaders as:

...Social justice leaders have a tenacious commitment to enacting social justice and believing that this is what is right, and it is possible. It is not only

in the abstract, it can happen and in fact it does happen when we really believe in it. In response to resistance, it makes them tougher, stronger and more dedicated to having success in their social justice endeavour. (p. 3)

This perspective highlights that leading for social justice is a calling that gives life, meaning, and hope for all students, their communities and society. Rusch and Horsford (2008) offer the notion of ‘otherness’ which is seen as “a process of engaging with others’ worlds as a way of seeing ourselves in another’s eyes” (p. 357). This idea resonates with this research because the underlying purpose of this study and the desire is for school leaders and academics to “engage with an ethic of care and commitment to undertake constructive talk about personal and oppositions’ positions, diverse perspectives, or multiple cultural mores related to equality and inequality in school settings” (Rush & Horsford, 2008, p. 357). Engaging in dialogue and conversation about otherness is fundamental for illuminating more humane ways of promoting equity and equality. For instance, gender status and roles are culturally viewed in different ways in Melanesia (Strachan et al., 2010). Branson et al., (2015) further extends the notion of otherness by suggesting that it is more than thinking, desiring, or wishing but is about acting and actually accomplishing the common good by serving the marginalised and oppressed in education. Their conceptualisation implies contextualising social justice leadership strategies to accommodate all students’ educational needs in order to improve learning outcomes and success.

### **3.5 Leading for social justice is a contextual endeavour**

Recent studies show that “Enacting social justice is highly contextual” (Richardson & Sauers, 2014, p. 108), illustrating that how educational leaders enact social justice depends on the schools they serve (Branson et al., 2015). Different contexts have their own educational, political, social and economic institutions that school leaders need to understand and so strategically enact social justice endeavours to suit the context. Although understanding local context is important (Theoharis, 2008), it goes beyond the boundaries of school to the community and society (Berkovich, 2014). Berkovich (2014) explains the socio-ecological framework of social justice leadership in education as “social justice efforts in education with broader focus on social justice leadership actions and synchronising them with complementary leadership actions in a broader social context” (p. 283). Enacting

professional activism, in the pursuit of social justice, requires “forming alliances to overcome the barriers that stand before social justice” (Berkovich, 2014, p. 300). The linking of schools to the wider community initiatives has the potential to enable responsive and equitable opportunities for all students (Ainscow et al., 2012). This suggests undertaking culturally responsive leadership practices for diverse students’ learning needs.

### **3.5.1 Culturally responsive leadership practices**

Culturally Responsive Leadership (CRL) is defined as “the ability of school leaders to create school contexts and curriculum that respond effectively to the educational, social, political, and cultural needs of students” (Khalifa, Gooden & Davis, 2016, p. 7). It is an action-based leadership practice, crucial to improving the educational needs of marginalised students that are labelled as underachievers (Gay, 2000; Gay, 2010) including indigenous, students of colour, minorities, and linguistically diverse students (Lopez, 2015; Santamaria, 2014; Khalifa et al., 2016). Recent scholarship proposes that the growing diversity of students and contexts, globally coupled with increasing academic achievement gap, is pervasive amongst some student populations. Leadership practices need to go beyond western traditional school leadership practices and consider cultural and contextual aspects of students and communities (Khalifa et al, 2016; Lopez, 2015; Santamaria, 2014). According to Khalifa et al., (2016) this is because “culturally responsive leadership influences the school context and addresses the cultural needs of the students, parents and teachers” (p. 3), and community, by positioning students’ learning at the centre of school business. According to Gambrell (2016); Harmon (2012) and Lopez (2013) when leaders are culturally knowledgeable this enables them to apply responsive and relevant teaching and learning pedagogies that improve educational equity and student success. Similarly, in this study, I examine some of the ways in which Anglican secondary school leaders undertake culturally responsive leadership practice to enhance student learning and social justice.

Culturally responsive leadership is espoused as central to improving educational equity and success for all students in contexts where disparities are present (Gooden & Dantley, 2012; Santamaria, 2014). Increasingly, multicultural schools demand culturally responsive school leaders that promote an inclusive school climate that accommodates all student educational needs (Khalifa et al., 2016; Lopez, 2015).

This is central for interrogating school leadership practices that neglect the diverse learning needs of indigenous, diverse and multi-ethnic students (Lopez, 2015; Santamaria & Santamaria, 2015).

In the Pacific Islands, some studies support culturally responsive leadership as an effective way of centering local knowledge, cultures, languages, and experiences that students bring to the classrooms to increase their engagement and academic achievement (Fua, 2007; Nabobo-Baba, 2012; McCormick, 2014; 2016 Thaman, 2009). Culturally responsive leadership identifies and promotes culturally relevant teaching and learning practices grounded on the local knowledge, experiences, cultures, and languages as the foundation for enhancing student learning opportunities (Nabobo-Baba, 2012; McCormick, 2016; Thaman, 2009). Fua (2007) for instance proposes reconceptualisation of social justice and leadership from cultural perspective underpinning respect '*faka'apa'apa*' in Tongan society. She asserts culturally embedded leadership practices as central for promoting the learning of all students in Tonga and the Pacific Islands. This is because formal education systems borrowed from colonisers in Pacific Islands' nations with minimal changes to suit Pacific Islands' context is failing many students (Bakalevu et al., 2015; Nabobo-Baba, 2012; Thaman, 2015). In his research on alternative decolonising processes for education policy development in Vanuatu, McCormick (2016) identified the concept of home-grown education policy development that is country driven. He suggests this approach for decolonising formal education policies as a way forward to self-reliance and sustainable development for both urban and rural students and their communities. Such conceptualisations highlight the need for re-thinking education development and processes in the Pacific Islands in pursuit of relevant education that will enhance students and communities' life chances (McCormick, 2014; Nabobo-Baba, 2012).

Lopez (2015) suggests that "culturally responsive leadership provides a way for educational leaders to theorise their work, develop agency, take action, and build school-wide capacity on issues of equity, diversity, and social justice" (p. 3). This means that culturally responsive leaders deeply examine the underlying social, cultural, political and economic aspects that deny multicultural students' educational equity and success (Lopez, 2015; Santamaria & Santamaria, 2015). This is crucial to consolidate culturally relevant teaching and learning strategies that

consider multicultural students' learning needs (Lopez, 2013, Santamaria, 2014). Similarly, this research will explore the ways in which Anglican secondary school leaders' practice culturally relevant teaching and learning approaches to meet the learning needs of multicultural students.

Research supports connecting cultural ideas with educational leadership in developing traditional societies as central to promoting educational equity and social justice including the Pacific Islands (Fua, 2007; Nabobo-Baba, 2012; Oplatka & Arar, 2016). This stems from differing values, beliefs, ways of life and characteristics (Oplatka & Arar, 2016). Oplatka and Arar (2016) propose the use of a culturally relevant educational leadership approach to enhance the learning of all students, rather than utilising social justice leadership undertakings that are grounded in western perspectives. However, western social justice leadership theoretical perspectives do have some insights that are useful. For example, the assertion for continuous employment of critical theory and social justice leadership approaches to consider the diversity of students and their learning needs (Gay, 2010; Ladson-Billings 1995).

### **3.5.2 Critical pedagogy and culturally relevant teaching and learning approaches**

Critical pedagogy or culturally responsive pedagogy is posited as a social justice leadership practice that builds on a Freirean perspective (Freire, 1975) for enhancing diverse student learning. This underpins the employment of critical thinking, solidarity, hope, faith, and humility (Miller, Brown & Hopson, 2011). That is, school leaders undertake continuous critical thinking, reflection and inquiry (Harmon, 2012; Lopez, 2013, 2015; Santamaria & Jean-Marie, 2014) in their practices to address diverse students' learning needs. Critical pedagogies recognise diverse students' educational needs, modify, and blend teaching and learning practices to suit them (Gay, 2010; Ladson-Billings 1995). In the same vein this study will examine whether school leaders in Anglican schools in the Solomon Islands undertake critical pedagogy through critical reflection as an important aspect of their leadership practices.

### **3.5.3 Indigenous initiatives**

Some Pacific educators claimed that Rethinking Pacific Education Initiative for Pacific People (RPEIPP) is an indigenous initiative for addressing the issue of

inclusion of “voices” often silenced in education development processes in the Pacific Islands for their survival and sustainability in the face of changing and challenging contexts (Nabobo-Baba, 2012; Thaman, 2009; Sanga, 2011). The assertion is that having ownership of education processes and direction, in terms of indigenous knowledge and skills integration with the formal school knowledge system, will promote social justice and equity and better prepare students for life in many contexts (McCormick, 2014, 2016; Nabobo-Baba, 2012). Despite this, traditional cultural values of some Pacific Island nations, such as Melanesian societies, are gender biased and can negatively counter, achieving equity and social justice (McCormick, 2014; Maezama, 2016; Strachan et al., 2010). For instance, in Melanesian society, males are usually prioritised over females for accessing education when there are financial constraints in terms of school fees and other school financial commitments (Akao, 2008; McCormick, 2014; Strachan et al., 2010). In the Solomon Islands despite education policy goals of equal access for all irrespective of gender, race and ethnicity, there is still low female enrolment in senior secondary schools (MEHRD, 2016a; MEHRD, 2016b).

### **3.6 Gender Issues in Melanesia**

In some traditional societies, the patriarchal cultural values are seen to be crucial for the maintenance of communities and societies and peaceful co-existence in Melanesian nations (Oplatka & Arar, 2016), however, in practice, they essentially suppress the human rights of others, particularly females. In the Solomon Islands, patriarchal values are inherent in ascribing status and autocracy. As a result, females because of their gender are restricted to domestic duties (Akao, 2008; Elisha, 2012; Maezama, 2016; Strachan et al., 2010). This has tremendous impact on female access to education as well as future career prospects including educational leadership (Akao, 2008; Elisha, 2012; Maezama, 2016; Strachan et al., 2010). Such marginalisation creates a ‘culture of silence’ that limits and discourages open discussion, creativity and alternative perspectives. For instance, in her research on women school principal leadership in Solomon Islands, Akao (2008) suggests that the patriarchal cultural values in Solomon Islands influences and restricts women’s leadership prospects in schools despite their leadership qualities, credentials and a higher proportion of women in the field of teaching. Elisha (2012) and Maezama (2016) also found that patriarchal cultural values impact on women leadership in

education and other walks of life in the Solomon Islands. Other studies in Vanuatu (Warsal, 2009) and Papua New Guinea (Kilavanwa, 2004; Vali, 2010) also found that strong cultural values impact females (girls and women) in relation to education.

Constraining women from educational leadership positions in schools in Melanesian societies (Elisha, 2012; Maezama, 2016; Strachan et al., 2010; Warsal, 2009) hinders locally and homegrown educational development and processes claimed to improve educational equity and social justice. This is because marginalisation of women in education implies limiting equal participation of all stakeholders in locally driven education development that could provide different ways of thinking, doing things, approaches and ideas for making a positive difference in the lives of students (Santamaria, 2014; Blackmore, 2013). Moreover, this is contrary to the claimed communal way of life, collective orientation, affective and face-to-face relationships in Pacific Islands' communities (Fua, 2007; Nabobo-Baba, 2012) that have the potential to be utilised in educational leadership practices to improve equity and social justice for all students. In her study, Blackmore (2013) for example, suggests the importance of undertaking different ways of leading for social justice grounded in inclusive school leadership practices that are informed by social justice principles of redistribution, recognition and representation. She highlights that "Leadership critically needs to be seen as a collective social practice undertaken by many in different ways in different contexts" (p. 150). This perspective resonates in this research as it intends to examine the different leadership practices in the unique cultural context that encourages and enhances social justice.

In their study on the perceptions and the experiences of teachers on female principals in secondary schools in the Solomon Islands, Elisha and Edwards (2014) identified limited participation and recognition of women in school leadership. Despite this, their findings illustrated that women principals have crucial and unique leadership qualities, knowledge, skills, identities and values that could be tapped and used to strengthened school leadership in the Solomon Islands. Furthermore, some of the positive attributes of women leaders, such as caring, moral integrity, humility, visionary, pragmatic, collaborative, consultative and role modelling (Akao, 2008; Blackmore, 2013; Santamaria et al., 2014; Strachan, 1997),

are central for improving leadership practices in the Solomon Islands, in tertiary institutes and teacher preparation programs. Similar research in the Solomon Islands (Akao, 2008; Maezama, 2016; Strachan et al., 2010) revealed comparable results. Some of the ways female leaders lead can be quite different to male principals (Akao, 2008; Blackmore, 2013; Santamaria et al., 2014; Strachan, 1997) and could be useful for improving the school system in the Solomon Islands. The Solomon Islands school system needs such unique leadership knowledge, skills and experiences for addressing educational inequity, inequality and social justice for all students regardless of gender, race, class, ethnicity and socio-economic status (Elisha, 2012; Elisha & Edwards, 2014).

### **3.7 Some Socially Just Leadership Practices**

The interweaving of indigenous, spiritual, moral and ethical leadership practices can promote equity and social justice.

#### **3.7.1 Indigenous leadership practices**

Indigenous leadership is portrayed in the literature as a form of leadership drawn from the values, beliefs and ways of life of indigenous communities (Kenny, 2012). Hattori (2016), Kenny (2012) and Maezama (2016) suggest identity, connections through ancestry and belonging through communalism and community. This suggests that it is interwoven with the indigenous peoples' culture and unites them with nature, each other, and all living things (Kenny, 2012; Maezama, 2016; McGavin, 2016; Sanga, 2000). For example, in indigenous leadership, the ways in which things are done always involves communal collaboration and interactions (Frazer, 2012; Hattori, 2016; Kenny, 2012). Such conceptualisations are needed to give connection, meaning, a "sense of place" (Maezama, 2016, p. 41) and belonging of people to one another and to their land (Kenny, 2012). Kenny (2012) posits examining indigenous leadership through a community lens. Drawing from her study on indigenous leadership notions in the USA, Kenny (2012) says that "indigenous communities are connected through aesthetic engagement with land, each other, and all living things" (p. 7) as their identity and way of life. The communal and community engagement of indigenous communities in all ways of life underpins how indigenous leadership paradigms enhance their survival and sustainability within changing and challenging contexts (Hattori, 2016; Kenny, 2012; Maezama, 2016).

The notion of indigenous leadership underpins cultural identity and is “aesthetic in nature because it has its source in coherence” (Kenny, 2012, p. 7). The aesthetic perspectives are illustrated in their arts and are crucial aspects of their connected way of life (Frazer, 2012; Leon, 2012; Pigeon, 2012). For instance, Jorgenson and Starks (2008) explain the concept of the aesthetic and point out that the “arts and relationships embedded in its creation, provide the power to restore and transform people and communities” (p. 16). That is, art illuminates the ways in which indigenous communities maintain their sense of unity as well as their resilience, confidence and strength in the forms of drumming, singing, dancing, carving, and painting (Kenny, 2012; Jorgenson & Starks, 2008; Pidgeon, 2012). This aesthetic maintains interconnectivity and relationships. In their research on the ways indigenous educational leaders undertake their leadership practices in urban schools in New Zealand and the US, Santamaria et al., (2014) say that they tap into their identities and unique cultural knowledge, skills and experiences to enhance the learning needs of all students.

Literature also reveals that indigenous leadership is about the ever-constant power of stories about their ways of life (Archibald, 2008; Hattori, 2016; Kenny, 2012; Leon, 2012). The cultures of indigenous people are passed on from generation to generation and sustained in the form of stories that integrate past, present, and future (Hattori, 2016; Gabriel, 2004; Maezama, 2016). This conception also reveals that narrative is a uniform and persistent recurring theme throughout indigenous scholarship (Frazer, 2012; Kenny, 2012; Polkinghorne, 1988). Kenny (2012) for instance, explains:

... Traditional knowledge teachings are passed on from one generation to another through stories. These stories are embodied in oral traditions, in arts, in traditional practices of all kinds. Stories, especially in the oral tradition, provide powerful bridges that connect our histories, our legends, our practices, our values, and, fundamentally, our sustainability as peoples (p. 4).

Stories underpin the communal practices and interactions that are part of a peoples’ cultural ways of life and their values. Such narratives are often based on collaboration and community action (Archuleta, 2012; Gardner, 2012; Hattori, 2016; Leon, 2012; Nabobo-Baba, 2012; Santamaria et al., 2014). There is growing

recognition that stories are fundamentally seen as a “creative act of leadership through which indigenous people manifest and reaffirm their solidarity and strength as people in encouraging good and healthy lives” (Kenny, 2012, p. 4). Indigenous leadership through story making encourages me to look into ways in which the participants in this study use cultural values to promote leadership practices that enhance educational equity and social justice for all students. This connects with the tok stori method of data gathering in chapter 5.

Literature also reveals that indigenous leadership can be conceptualised as a holistic cultural undertaking underpinning all aspects of human development (Frazer, 2012; Maezama, 2016; Pidgeon, 2012; Sanga, 2000; Santamaria & Jean-Marie, 2014). Indigenous leadership is posited “as the embodiment of indigenous ways of knowing” (Pidgeon, 2012, p. 146) encompassing the physical, mental, spiritual, and emotional aspects. Drawing on her research on Aboriginal leadership in Canada, Gardner (2012) reveals that these holistic, human, integral components are connected and grounded on the 4R notions of respect, relevance, reciprocity and responsibility in the ways in which indigenous leadership practices are enacted. However, how the 4 R’s are authentically enacted to make a positive difference in the lives of native communities varies in different contexts. This study is focused on the Solomon Islands context, the ways in which indigenous leadership is practised may be different from other Pacific Island contexts despite some similarities in values and beliefs.

In the Pacific Islands, most communities and societies have traditional leadership structures, norms and practice that govern their way of life. Drawing from her studies on social justice in Tonga, Fua (2007) illustrates that the notion of respect is grounded on cultural ways of knowing and doing things which also encompass reciprocity, relationships and responsibility for promoting social justice. The Tongan idea of respect also reinforces class inequality. Fua perceives these cultural values as essential in educational leadership for social justice in Tongan society and other Pacific Islands. Increasing scholarship on educational leadership in the Pacific Islands suggests the integration of indigenous cultural ways of leading in educational leadership practices and development as the way forward to enhance educational equity and the life chances of all students. (Fua, 2007; Hattori, 2016;

Sanga, 2000, 2012; Nabobo-Baba, 2006, 2012). However, such claims are unrealistic in some Pacific Islands nations, especially in Melanesia. In Melanesian societies, the cultural values inherent in indigenous leadership that are enacted within the bigman system are gender biased in terms of females (women and girls) in accessing educational leadership and education in the Solomon Islands (Akao, 2008; Elisha, 2012; Elisha & Edwards, 2014; Maezama, 2016; Strachan et al., 2010), Vanuatu (Strachan et al., 2010; Warsal, 2009), Papua New Guinea (Kilavanwa, 2004; Vali, 2010). The patriarchal Bigman tends to suppress women and girls rather than promoting equity and equality in education and other career prospects (Elisha & Edwards, 2014; Maezama, 2016; Strachan et al., 2010). The study will probe into how Anglican school leaders encourage equal access for both females and males in their leadership practices.

Cheney (2012) argues there are some values indigenous people need to change if they do not promote the survival and sustainability of their communities. She suggests:

...There are practices or definitions that surround values that indigenous communities must change as people, traditions that no longer support a healthy and balanced future. These traditions must be transformed to support, rather than weaken, our communities (p. 150).

These perspectives highlight the need to consider, challenge and change indigenous leadership and cultural values that are limiting the life chances of people and their communities (Cheney, 2012). This view applies to both traditional communities and western societies (Cheney, 2012). Sanga and Walker (2005) echo similar sentiments. In the Solomon Islands, communities and societies suffered in the late 1990s from deteriorating leadership practices. They called for Apem Moa (improve the quality) leadership in the Solomon Islands and argue that “leaders must challenge situations that require change for the better” (p. 21) in order to enhance the livelihood of communities and people. This research will therefore explore the approaches that Anglican school leaders undertake to enhance gender equality relating to accessing secondary education at all levels in the school system.

Literature from indigenous communities including the Solomon Islands suggest the significance of communal ways of leadership drawing from within their communal societies (Nabobo-Baba, 2012; Sanga, 2005; 2000; Sanga & Walker, 2005). Hattori

(2016) and Gardner (2012) supported that the communal leadership notion had been working well in many indigenous communities for centuries. However, in patriarchal societies, there are challenges for both females' and males' equal participation in communal and collaborative decision-making and leadership practices (Maezama, 2016; Strachan et al., 2010). In the Solomon Islands, there were calls for inclusive leadership practices to encourage equal gender participation at all levels of society (Akao, 2008; Elisha, 2012; Maezama, 2016; Strachan et al., 2010). However, this is yet to be realised in the Solomon Islands. At the village and rural communities including matrilineal societies, where land ownership is inherited through women which makes them leaders of their tribes, yet there is disparity in equal leadership participation by women and men. That is men still dominate leadership in matrilineal tribes.

In the church and government, communal leadership underpinning males' and females' access is minimal and complex. This is an injustice given the leadership qualities, skills and talents women have that could be tapped on for making a difference in Solomon Islands communities and in education (Akao, 2008; Elisha, 2012; Maezama, 2016). Women had been leading communities alongside men in different ways specifically through the Mothers Union in the Anglican Church of Melanesia (Maezama, 2016). Anglican Church governing body the General Synod was made up of almost equal number of females and males (ACOM, 2017). However, there are no canons being approved for women leaders in ordained ministry such as deacons, priests and bishops (ACOM, 2017). This is a form of suppression which contradicts some of the Church's mission goals that advocate elimination of societal structures and norms that suppress gender inequality (ACOM, 2017).

According to Otsuka (2005) and Rodie (2011), the communal leadership aspects of collaborative sharing, and mutual relational aspects of indigenous cultures provides an authentic platform for the educational stakeholders to *tok stori* and learn communally. This can serve as professional development for the stakeholders on some of the ways of interrogating and promoting socially just leadership practices. Sound communal leadership requires care, trust and cooperation to be established amongst the stakeholders. According to Sanga (2012), *tok stori* can encourage indigenous circular and non-linear ways of thinking and seeing things collectively.

This is important for interrogating how the academic school system is failing many students in the Solomon Islands and the Pacific Islands countries (Bakalevu et al., 2015; Thaman, 2015), and exploring ways of encouraging social justice leadership practices. This supports McNae's statement in Slater (2017) on Maori indigenous perspective when asked about "what is the most important in the world, the reply is, it is the people, it is the people, it is the people" (p 11). This illustrates integral communal connectedness of people in indigenous communities. The Solomon Island's community high school model was not able to fully fulfil its initial intentions of access to holistic and quality learning because of the limited involvement of parents and communities (Memua, 2011).

### **3.7.2 Spiritual leadership**

Spirituality is defined and viewed in different ways (Gibson, 2014; Smith & Malcolm, 2010). Different religions attached different beliefs, meanings, perceptions and purposes to spirituality (Cocksworth & Wainscot, 2015; Sanders, 1994). According to Smith and Malcolm (2010), "spirituality is commonly seen as providing meaning and purpose, and feelings of connectedness" (p. 42) that one has with other peoples' lives. They further suggest that "this connectedness can be to themselves, other people, nature, the universe, a god, or some other supernatural power" (p. 42). This perspective illustrates the interconnectedness of people in communities, societies and their surrounding world. Literature also reveals that spirituality can be meaningfully applied in the workplace because it has applicable connection between individual and organisational responsibility (Smith & Rayment, 2008; Smith & Malcolm, 2010) and this includes schools (Gibson, 2014). Smith and Rayment (2008) offer a definition positing the fundamental and mutual connection of spirituality in the work place as:

...Spirituality in the workplace is about individuals and organisations seeing work as a spiritual part, as an opportunity to grow and contribute to society in a meaningful way. It is about care, compassion and support of others; about integrity and people being true to themselves and others. It means individuals and organisations attempting to live their values more fully in the work they do. (p. 15)

This perspective echoes the holistic interconnectedness of the spirit with the physical and mental components that make up the 'whole' human person (Cocksworth & Wainscot, 2015; Flintham, 2014; Smith & Malcolm, 2010; Smith

& Rayment, 2008). This indicates that the spirit is “a dynamic reality that expresses itself in the body” (McGrath, 1999, p.2), indicating the integral wholeness of the human body. According to Smith and Rayment (2008), spirituality enables people to have compassion, care about people with integrity, and so promotes justice by being truthful to themselves and others.

For the purpose of this study, spirituality is viewed from a Christian perspective because the research is on Anglican school leadership practice for social justice. Literature illustrates that spirituality is knowing God as the only Almighty God and seeking His will through loving God and others (Sanders, 1994). This signifies serving God by serving others with integrity as a noble, worthy, and honourable endeavour (Cocksworth & Wainscot, 2015). According to Sanders (1994), Flintham (2014) and Smith and Malcolm (2010), the highest calling of leadership is to serve the church (humanity, people) as an honourable ambition. In the Bible, this is highlighted as “To aspire to lead is an honourable ambition” (1 Timothy 3:1, New English Bible). Sanders (1994) suggests that during early Christian church formation, people were motivated with deep love and genuine concern for people, however, in today’s changing cultures “where Christian leadership carries prestige and privilege, people aspire to lead for unworthy and self-seeking ambitions” (Sanders, 1994, p. 14). A wise and simple counsel to overcome such challenges was echoed by the prophets in the Holy Bible “Should you then seek great things for yourself? Seek them not” (Jeremiah 45:5, New English Bible). This illustrates that “spiritual leadership is a selfless sacrifice for not only the spiritual but holistic development encompassing mental cognitive, physical aspects of people as well under their care” (Sanders, 1994, p. 22). Sanders (1994) also posits a spiritual leader is someone that is looked upon as a “loving servant of all” (p. 22) with a higher calling in Christianity.

The teaching of Jesus Christ illustrated this as “Whoever wants to become great among you must be your servant, and whoever wants to be first must be a slave of all” (Mark 10:43-44, New English Bible). That is, spiritual leaders are always prepared and called by God, inspired and lead by the Holy Spirit to do the will of God which is serving the church, people who are in need and suffering, the poor, sick, captives and prisoners (Sanders, 1994; Cocksworth & Wainscot, 2015). Sanders (1994) reaffirms spiritual leadership as a calling by God when he highlights

that “the secular mind and heart, however gifted and personally charming, has no place in the leadership of the church” (p.32) because of lack of spiritual grounding. He further reiterates that at the heart of spiritual leadership and describes it as:

...leadership in the sense of rendering maximum service; leadership in the sense of the largest unselfishness; in the sense of full-hearted absorption in the greatest work of the world: building up the Kingdom of our Lord Jesus Christ. (p. 32)

This suggests that spiritual leaders are called upon to develop their God-given talents, skills and knowledge to the fullest in serving people and communities. Such leadership calling underpin authoritative, spiritual, and sacrificial service (Sanders, 1994) in the building up of people for life (Gibson, 2014; Smith & Malcolm, 2010) and this includes the school leaders of church schools.

A growing body of literature suggests that “spirituality has an important dimension to children’s educational development and well-being” Gibson, 2014, p. 532) and that it influences educational leadership practice (Gibson, 2014; Gambrell, 2016; Lingley, 2016) and the leadership practice in other contexts (Dantley, 2010, Maezama, 2016). Gibson (2014) researched the spirituality of school principals’ leadership and its influence on teachers and their teachings in secular primary schools in New Zealand. He found that the school leaders’ spirituality was integrated, applied to a range of leadership tasks, was the preferred leadership style and was attributed positively to teachers’ moral, professional attitudes, care of students and management practices. In the case of Church, private or special character schools, holistic education that encompasses spiritual, mental cognitive and physical development is seen as fundamental to the development of students and the school community (Cocksworth & Wainscot, 2015; Flintham, 2014; Gibson, 2014; Hassall, 2012).

In private church schools such as the Anglican Church Schools in the Solomon Islands, the spiritual life is believed to nurture the positive holistic development of students, so they become useful and caring citizens (ACOM, 2014; Cocksworth & Wainscot, 2015; Flintham, 2014; Gibson, 2014; Hassall, 2012). In the Solomon Islands, the ways in which students access the private church schools are constrained by very high school fees, additional fees and contributions. According to Sanders (1994) this does not reflect the spiritual caring and selfless leadership

for the advancement of humanity and is contradictory to what spiritual leadership entails. This research will explore the perceptions of Anglican secondary school leaders as to how the high school fees charged impact access of all students. Also, it will probe into some of the strategies for addressing this issue. How do church schools translate their spiritual leadership into caring with compassionate school practices that enhance access for all?

The development of the spiritual life of the students and school community is one of the fundamental aspects of private church schools including Anglican schools (Bakalevu et al., 2015; Hassall, 2012). This is grounded in the Christian belief and faith that spirituality enables people and communities to nurture, experience and put into practice values and qualities such as compassion, caring, respect, integrity, honesty, and humility in their lives (Dantley, 2010; Reave, 2005; Smith & Malcolm, 2010). Drawing from these fundamental qualities and their positive impact on human behaviour and character in organisations, communities and societies, Dantley (2010) proposes adding spirituality to values in leadership practices in all walks of life. Some literature supports this and suggests that more humane leadership values could change structures, practices and systems and ways of thinking in a world of change and chaos (Dantley, 2010; Reave, 2005; Smith & Malcolm, 2010). This points to what Smith and Malcolm (2010) highlight, that to bring about a positive difference in the lives of others, there is a need for leaders to “think differently and develop leadership paradigms that embrace all aspects of what it is to be humane, including the so often overlooked spiritual dimension” (p. 51). Similarly, this study will examine the ways in which the spirituality of Anglican secondary school leaders influences their leadership practice for social justice and impacts the lives of students and their communities.

### **3.7.3 Moral leadership**

Moral leadership is described as the art of upholding moral values and behaviours in leadership that are right and beneficial to those under a leader’s care (Johnson, 2015; Verkerk, 2015). Northouse (2013) suggests that values such as respect, honesty, justice, service and community can enhance sound moral leadership practices and make a difference in the lives of people. Media and news organisations are highlighting what they describe as immoral behaviour and actions of leaders internationally that negatively impact on society (Johnson, 2015;

Verkerk, 2015). Mendonca and Kanungo (2007) point out that “there is an absolute and urgent need for moral leadership awareness in organisations” (p.6) in order to promote an ethical corporate responsibility for the welfare of all stakeholders (Wilson, 2015). According to Johnson (2015) and Northouse (2013) leaders have powers and responsibilities that should be used morally and ethically for the betterment of all, that is, for justice and service for the common good.

Wilson (2014) asserts that “leaders are entrusted with power which brings with it a moral obligation to serve the interests of their followers” (p. 482). Such moral duty requires leaders to have integrity grounded in fairness, equality and the common good (Johnson, 2015; Verkerk, 2015). For instance, in decision making, leaders can exercise moral sensitivity and judgement to make sure the decisions are fair and safeguard the welfare of all stakeholders (Hackman & Johnson, 2013). Similarly, in terms of education, school leaders have a moral commitment to use the power vested in their role to provide quality education for all students and their communities in the face of “public accountability in meeting performance targets and greater democratisation in school governance” (Wilson, 2014, p. 483). According to Wilson (2014) and Verkerk (2015), the growing achievement gap amongst diverse student populations globally reflects abuse of school leaders’ power due to lack of moral behaviour and actions. This illustrates the crucial need for school leaders to have moral values such as respect, justice, honesty. These values are a springboard for critical inquiry, reflection and inform their moral leadership (Northouse, 2013; Wilson, 2014). This study will examine if the Anglican secondary school leaders in the Solomon Islands use moral leadership to promote equity and social justice for all students and the communities.

School leaders have a moral responsibility to ensure that they are committed and accountable to the learning needs of all students (Rivera-McCutchen, 2014; Wilson, 2014; Zembylas & Iasonos, 2017). Hackman and Johnson (2013) propose that “the growth and development of people is the highest calling of leadership” (p. 117). This is especially fundamental in the face of different and conflicting education values, goals and expectations stakeholders have pertaining to education development processes (DeMatthews et al., 2015; McCormick, 2014; Zembylas & Iasonos, 2017). For instance, in developed countries’ contexts, for instance, the United States, United Kingdom, Australia, and Canada national governments’

neoliberal education policy in the form of academic standardised assessment tools such as tests and examinations scores, only cater for higher socio-economic class while the majority of students are marginalised (Woodcock & Hardy, 2015). In the Pacific Islands the academic school system is failing many students and their communities (Bakalevu et al., 2015; Thaman, 2015). This is limiting the future life chances and development of students. This research will explore the ways in which Anglican secondary school leaders use their moral responsibility to promote holistic development of students for life.

#### **3.7.4 Ethical leadership**

Ethical leadership is defined by Oakes (2013) as “the art of helping, guiding and influencing people to achieve a common goal in a morally acceptable way” (p. 38). This suggests that ethical leadership is about doing what is right for the long-term benefit for oneself and those under their care (Johnson, 2015; Oakes, 2013). This entails what Oakes (2013) suggests [that] “at the heart of ethical leadership is doing things right” (p. 38) in order to positively impact people. In the pursuit of ethical leadership, leaders need moral standards of conduct and principles to comply with in their practice (Ciulla, 2015). This is to ensure that others are not adversely affected by their actions and decisions (Lin, 2015; Oakes, 2013). In light of this, Ciulla (2015) highlights that upholding high standards of moral principles and ethical behaviour is a prerequisite for effectiveness in leadership practice. Leaders who uphold ethical practices and are effective, are looked upon as role models. Ciulla (2015) further suggests that “people want ethical leaders that attend to their duties authentically and are just, honest, fair, trustworthy and caring” (p. 13).

Literature also highlights the importance of leaders’ ethical conduct and action as central to the common good of people and the promotion of justice (Ciulla, 2015; Lin, 2015; Nullens, 2015; Oakes, 2013). This calls for leaders to fully understand that the role they play in an organisation is more than of economic value as “it is an integral part of the broader societal fabric in the overall advancement of humanity” (Oakes, 2013, p. 41). Oakes (2013) further argues that the responsibility of ethical leaders is “much greater, and with a much higher purpose” (p. 41) that transcends current organisational vision, mission, structures and practices. Such perspectives are fundamental for understanding the critical role leaders have in ethically addressing the different values and expectations of people (Luitwieler; 2015;

Nullens, 2015). In the field of education, democratic values such as educational equity and justice for all students underpin education policies and school practices in many contexts (Fraser, 2008; Gambrell, 2016; Woods & Roberts, 2016). However, in reality, equity education policies do not necessarily translate into tangible educational equity and quality education (Gambrell, 2016; Jean-Marie, 2008). Gambrell (2016) and Tikyl and Barret (2011) suggest that this demonstrates a lack of ethical conduct and action amongst school leaders, teachers, and policy decision makers.

According to Lin (2015), Nullens (2015), Oakes (2013) and Van Den Heuvel (2015) a lack of ethical leadership practice negatively impacts many stakeholders, communities and societies. Such scenario calls for what Steare (2009) refers to as 'Ethicability', the art of being honest, straightforward and engaged in a "great balance of theory, reflection and practice" (p.118) that all leaders' are entrusted to lead and enact in terms of roles, policies, structures and practices. He further argues that, it is about "doing the right thing" (Steare, 2009, p. 118). In its wholeness and application Steare (2009) suggests that:

... Ethicability has evolved not only to help us to decide what is right, but also as a critical approach to help us find the courage to do it. Whoever... Whatever we do and how we do it also has a direct impact on our family, friends, work colleagues and all those we meet in our daily lives. And for those of us who are responsible for the lives or livelihoods of others, we need to consider whether our influence and our leadership will be a force for good or ill. (p. 118)

This illustrates the fundamental role leaders undertake in promoting the good of all under their care and influence. Leaders require courage to live lives grounded in the pursuit of justice, integrity, care, respect, service and community (Northouse, 2013; Steare, 2009). Ethicability is appropriate especially in this study as school leaders are required to navigate between the values, interests and expectations of the communities, the churches and the government in pursuit of educational equity and social justice for all students. There is a great deal of congruence between indigenous, servant, moral, ethical, and spiritual leadership. They interconnect, weave and espouse similar values and goals. They do not work in isolation from one another. This research will examine some of the ways Anglican school leaders undertake leadership practices, and what are some of the ways they undertake

school leadership practice in an ethical manner to enhance the holistic development of students.

### **3.8 Educational Concerns In The Pacific Islands School System**

The educational failures of many students in Pacific Islands (Bakalevu et al., 2015; Thaman, 2015) is contrary to common educational aims and beliefs that schools can and should make a difference, regardless of social context. For example, while in the Solomon Islands there is an education goal of equal access to quality education, a lot of students are not accessing education beyond Year 9, let alone quality education (Bakalevu et al., 2015; Thaman, 2015). Moreover, the hierarchical nature of the academic school system structure, policies, and practices further perpetuate the pushing out of student earlier from formal education (Thaman, 2015). For instance, assessment policies and practices in the form of examinations and tests are highly selective and limit many students from completing their secondary education. Also, educational opportunity decreases at senior secondary levels as there are limited spaces at the higher levels (Memua, 2011). The focus on preparing students for examinations sacrifices other important knowledge, skills and values, and further limits the future life chances of students (Thaman, 2015).

There are also concerns that current education systems in the Pacific Islands reflect the adoption of past colonial governments' school systems without even minimal changes to suit Pacific Islands' context (Bakalevu et al., 2015). The school systems appear to lack social, cultural, and contextual relevance (Thaman, 2015). For instance, the teaching and learning practices tend to be incompatible with the learning needs of many Pacific Islands' children (Thaman, 2015). These perspectives highlight the lack of policy, structure, practice, and contextual alignment. For example, despite continuing educational reforms, studies indicate tension amongst the expectations of the different stakeholders in relation to what and how education systems are offering education (Bakalevu et al., 2015; Sanga, 2012; Thaman, 2015). That is, while education policy highlights the vision – direction, aims, and goals for implementation at the school level, in practice there is limited translation of education policy agendas in the Pacific Islands (Bakalevu et al., 2015). These negative impacts are observable hallmarks because Pacific Islands' policies and priorities appear to be more in line with global demands than local needs (Thaman, 2015).

### **3.8.1 Pacific cultural values and education**

In the Pacific Islands societies, cultural knowledge and values that underpin people's survival and the sustainability of communities are essential to their livelihood and cohesion (Anamani, 2011; Manase, 2011; Raivoka, 2009). Cultural knowledge and values are passed on from one generation to another by oral communication. Some of the values such as respect, caring, consideration and compassion are believed to underpin community relationships and communalism (Anamani, 2011) which are perceived as pillars that have sustained Pacific Islands' communities for centuries in the face of changing and challenging times (Johnston, 2011; Raivoka, 2009). People are connected through relationships and a communal sense of belonging which makes them responsible for the welfare of one another (Asano, 2009; Sanga, 2009).

Furthermore, cultural knowledge and values play an important role in maintaining order, peace and harmony (Asano, 2009). At the village level, the customary form of government is still common (Nanau, 2016; Sanga & Walker, 2005). Certain disputes and community issues are settled outside the formal judicial court system at the local community level by village elders or chiefs, according to cultural norms. These leaders have responsibilities and are given respect. They perform their roles according to the unwritten traditional cultural rules and protocols of their community (Nanau, 2016; Sanga, 2000). In the Solomon Islands, leaders, either through hereditary succession or through the 'Bigman' system, tend to have considerable influence over their kin groups (Nanau, 2016; Sanga & Walker, 2005). The relationships and livelihoods of people in rural villages are heavily dependent on this customary form of leadership (Nanau, 2016; Sanga, 2000).

Callard (2011) reaffirms "the development of Pacific leaders is everybody's responsibility: the family, the school, the church and the community" (p. 32). This stems from a Pacific cultural perspective and belief that the support from the whole community is critical to the success and credibility of Pacific leaders' development. In the Pacific Islands, there are calls for leaders to serve a purpose, a role and a function that gives life greater significance and value for their students and their communities (Anamani, 2011; Sanga, 2009) and sustains the communities' livelihood as their heritage. The traditional concept of leadership portrays the Pacific Islands' cultural and social ideals (Asano, 2009; Raivoka, 2009).

### **3.8.2 Servant leadership in the Pacific Islands**

Servant leadership underpins the values and beliefs of most Pacific communities and societies (Nanau, 2016; Sanga, 2012; Thaman, 2015). The communal nature of Solomon Islands society illustrates servant leadership as contextually appropriate leadership. The national motto of the sovereign state is “to lead is to serve” (Orudiana, 1989; Sanga & Walker, 2005). The motto originates from the founding Solomon Islands leaders’ vision and desire for the leaders to serve their people with humility, care, respect and integrity (Sanga & Walker, 2005). The beliefs and values espoused by the Anglican Church are grounded in ideals of servant leadership, describing leadership as serving from the heart those who are in need (ACOM, 2014). The bigger picture of leadership is the empowerment and development of communities for life.

Greenleaf (1977) describes servant leadership as a person with a desire and natural feeling that one wants to serve others first. Serving others is not serving in the sense of doing things for others but the leaders’ focus is to make the person served more competent to meet their own needs and be better equipped to serve organisations and society. The focus is to help followers become more autonomous, not more reliant on the leader (Greenleaf, 1977). In educational leadership, the underlying philosophical pursuit encompasses the empowerment of students and teachers to become worthwhile members of their communities.

In the Solomon Islands, Sanga and Walker (2005) describe servant leadership as service and explain “the key task of servant leadership is to build up a community’s people” (p. 107). That is the notion of “leadership that serves its people and places its people first” (p. 107). This means a life of serving others rather than one-self. Servant leadership is therefore portrayed as serving people and communities through political, economic, social and spiritual liberation, empowerment and development. Sanga and Walker (2005) also assert “servant leaders are ones who place the interests and good of those served above their own interests” (p 108). Similarly, the traditional and cultural forms of leadership in the Solomon Islands are perceived as the empowerment of people and their communities to use and share their gifts, talents, resources and service for the greater common good (Sanga, 2000; Sanga & Walker, 2005), as this is what gives the people meaning and purpose. It is about the development of students and their communities as their heritage for

survival and sustainability in the face of changing and challenging times (Memua, 2011; Thaman, 2015).

One of the fundamental aspects of servant leadership, according to Barbuto and Wheeler (2006), is a concern for others a “desire to make a difference in the lives of others” (p. 300) and “build a more caring and just society, and it is not who you are but what you do” (Nye, 2008, p. 19) for the greater good. The Anglican Church espouses that a life of communal service founded on servant leadership involves serving from the heart. This underpins the inclusion of social justice in their education philosophy.

Historically, and in more recent times, servant leadership was advocated and practiced in the mission schools and within the surrounding communities (Ah-ken, 2011). Many people including scholars who were educated at church schools have become leadership role models for their communities and country. There are views asserting that leadership in the Pacific needs to focus on communal service that underpins a Pacific way of life (Ah-ken, 2011; Sanga & Sanga, 2012). Equally, Fuapepe (2009) highlights leadership as service drawing from the Pacific way of life where all members of a community care and serve one another selflessly. Such a perception is further reaffirmed by the work of Samala (2009) as genuine service to others without expectations of a return because of the care people have for one another. Ah-ken (2011) supports such perspectives and describes “service as giving oneself over to serve unconditionally” (p. 21). Pacific scholars assert servant leadership qualities to encompass selflessness, service, humility and faith in God and oneself (Ah-ken, 2011; Fuapepe, 2009; Samala, 2009; Sanga, 2009).

### **3.8.3 The wantok system and servant leadership**

In the Pacific Islands including the Solomon Islands, traditional and cultural notions of leadership are congruent to the servant leadership that is grounded in communal sharing and caring for the welfare of the whole community (Sanga, 2000). This clearly portrays that the Pacific Islands peoples’ way of life is grounded in servant leadership. This has been the way of life for thousands of years (Nanau, 2016; Sanga, 2000; Thaman, 2015). For instance, in Melanesia (Vanuatu, the Solomon Islands and Papua New Guinea) the wantok system is seen as the communal

bedrock that connects, bonds and unites Melanesian people as one family caring and sharing their way of life (Kautil, 1986; Mani, 2016; Nanau, 2011).

Furthermore, Nanau (2011) describes the wantok system as “the pattern of relationship and networks that link people in families, regional localities, provincial, national levels and is seen as an identity concept at the macro level and social concept at the family level” (p. 32). The wantok concept highlights that people regardless of clan, tribal, regional localities, provincial and nationalities are seen as one family. Community living takes priority over and above individual desires and satisfactions (Mani, 2016). Further analysis by Mantovani (1993) affirms that “the family or community plays a significant role in the politics of the society over individual preferences and desires” (p. 7). There is also increasing support that anthropologically, the wantok system is a protective shell for nurturing life, which has stood the test of time (Kautil, 1986; Mani, 2016; Nanau, 2011). This is based on the belief that the concept of wantok system is a social institution that is an inclusive system (Kautil, 1986; Mani, 2016; Nanau, 2011).

As a social system, it is not limited to a single kinship or tribal lineage; it seeks to extend its borders beyond one context to bridge chasms of languages, tribes, races, cultures, and ethnic barriers (Kautil, 1986; Mani, 2016; Nanau, 2011). These beliefs affirm that the wantok system is much more than a linguistic term, as it encompasses the basic philosophy of life for the people in Melanesia, including the Solomon Islands. The wantok system is seen through the Melanesian lens “as a lifeline, without which life is impaired” (Mani, 2016, p, 60). The wantok system is similar to other Pacific countries’ systems such as kerekere in Fiji and fa’asamoa in Samoa. These Pacific Islands’ systems promote communal sharing and caring through cooperation between people and communities that live and work together to support each other.

Nevertheless, there are concerns that the wantok system also negatively impacts many communities in the Solomon Islands, from the government to the rural villages (Moore, 2008; Morgan, 2005). It denies many people access to equal opportunities and services, including education, because it plays a role in decision-making in various organisational structures (Moore, 2008; Rodie, 2011). It is seen as one of causes of corruption in the Melanesian nations (Morgan, 2005). There are

tensions in leading in societies where the wantok system plays an important role in many aspects of life. This makes leading to serve people in these communities authentically challenging and difficult.

#### **3.8.4 Some challenges to serving others and the communal way of life**

There are concerns that the Pacific communal way of living which has sustained communities for centuries, is losing its way under the influence of individualistic and materialistic impersonal forces brought by globalisation (Bakalevu et al., 2015; Mani, 2016; Sanga & Walker, 2005; Thaman, 2015). Literature suggests that the introduction of western formal education as one of the sources of change to the Pacific communal way of life (Bakalevu et al., 2015; Sanga, 2000; 2009; Thaman, 1993; 2015). In Melanesia, for instance, Mani (2016) asserts that the:

Formal education has become a tool in the hands of mission and government agencies to formulate and introduce change, and the motivating force of education has almost always been towards educating Melanesian peoples into Western ideas and ways of living, rather than contextually formulating an education that could always accommodate traditional values and reinforce Melanesian ways of life for a new context (p. 63).

Some literature suggests that the introduced formal education was geared towards preparing people to look for paid employment in towns and cities but very little was included to prepare people to be more productive and useful members of their rural village communities (Bakalevu et al., 2015; Mani, 2016; Memua, 2011; Thaman, 1993; 2015). This is causing the migration of young people to urban centres in search of employment and a better life which is unrealistic. This is increasingly becoming one of the major social problems in Pacific Island countries (Bakalevu et al., 2015; Mani, 2016; Thaman, 2015).

Moreover, while the concept of servant leadership is contextually appropriate for the Solomon Islands, it appears that the servant leadership focus and practices in almost all levels of society in the Solomon Islands have deteriorated resulting in the breakdown of some cultural, social, economic and political institutions leading to corruption and other socio-economic hardships (Sanga and Walker, 2005). Global economic forces are impacting the lives of many Solomon Islanders and are eroding the communal and relational foundations of many communities (Mani, 2016; Sanga

& Walker, 2005). The ethnic crisis in the Solomon Islands in the late 1990's reflected this leadership crisis (Sanga & Walker, 2005).

### **3.9 Summary**

This chapter reviewed the literature and the complexities associated with leadership theories and highlighted values-led leadership as a key aspect of leadership in the Pacific context. The idea of critical theory and social justice leadership were discussed, along with social justice leadership theories. It also clarified culturally responsive leadership practices, including culturally relevant teaching and learning practices. Furthermore, the review described how culture influences education development and education leadership. Moreover, the concepts of indigenous, spiritual, moral, and ethical leadership perspectives are explained. The literature review further considered the education system in the Pacific Islands and illuminated the expectations and challenges facing many students, teachers, schools' leaders, parents and communities. It also explained Pacific cultural values and education. Finally, servant leadership is an important and culturally embedded way of leading in the Pacific Islands including Solomon Islands. However, there are challenges that affect its ability to bring about positive school improvement to enable all students to access quality education.

In the next chapter, I discuss the research methodology appropriate for conducting the research

## **Chapter Four: Research Methodology**

### **4.1 Introduction**

The chapter outlines the underlying philosophy, methodology, and my positioning in the research. Firstly, it explains my philosophical, ontological, and epistemological stances and how these led to locating my research within the interpretivist paradigm. Secondly, it describes the suitability of using a qualitative methodology to examine how the values and beliefs of Anglican school principals influence their leadership for social justice. Thirdly, it explains the relevance and appropriateness of employing indigenous ways of knowing. Fourthly, the chapter describes the use of ‘kakala’ as a culturally appropriate research framework in this research. Finally, it discusses the contextual and ethical considerations along with some data analysis strategies in qualitative research.

Through the overarching aim of my research, I sought to understand the values, beliefs and understandings that Anglican school leaders held and explore the ways these influenced their leadership for social justice. I also wanted to see what Anglican secondary school leadership looked like in practice and the challenges principals encountered. Furthermore, I sought to investigate how the education philosophy of Bishop Selwyn underpins and influences their leadership practice for social justice. In order to understand these aspects, it was therefore critical that I designed research questions to support my research purpose. This research was guided by the following questions:

- 1 What are the leadership understandings of Anglican secondary school leaders?
- 2 What are the leadership values, beliefs and understandings that underpin Anglican school leadership practices in Solomon Islands?
- 3 How do Anglican school leaders define and understand social justice?
- 4 In what ways do these values, beliefs and understandings influence their leadership for social justice in practice?
- 5 What are the related constraints and possibilities for school leaders with regards to leading for social justice in the Solomon Islands?

## **4.2 Overview of the Research Design**

Reflecting my research purpose and focus in the research methodology was essential and it was important that I utilised the most appropriate methodology to achieve the research aims. A research methodology provides direction that underpins philosophical and theoretical perspectives about research design (Creswell, 2012; Savin-Baden & Major, 2013).

Research methodology is understood to be the theoretical nature of the research and the underlying philosophical understandings which informs the research (McCulloch, 2012; Morrison, 2007; Savin-Baden & Major, 2013). It includes the philosophical assumptions and the methods that guide data generation and data analysis of the research. As Anderson and Arsenault (1998) state:

How we see the world is largely a function of where you view it from, what you look at, what lens you use to help you see, what tools you use to clarify your image, what you reflect on and how you report your world to others.  
(p. 3)

Hence, a research methodology is also “a research strategy that translates ontology and epistemology principles into guidelines that show how research is to be conducted” (Sarantolos, 2005, p. 30). Moreover, it influences the ways in which knowledge is perceived, generated and analysed within the research process (Creswell, 2007; Lincoln, Lynham, & Guba, 2011). The guidelines underpinning my research methodology design thus depends on my chosen ontological and epistemological stance as follows.

### **4.2.1 Ontological stance**

Designing and conducting research essentially involves taking into account the researcher’s ontological stance (Creswell, 2007). Ontology is defined as “a theory about the nature of being, of what it is” (Gallagher, 2009, p. 66). That is, ontology essentially enables a researcher to focus on the assumptions about the ways in which he or she understands and views the world (Chilisa, 2012; Denzin & Lincoln, 2013). Leavy (2014) further describes ontology as a “belief system about the nature of reality (and) how we can learn about this reality” (p. 3). For instance, ontological perspectives are perceived as “ones to do with the social world whether the social world is regarded as something external to social actors or something that people are in the process of fashioning” (Bryman, 2008, p. 4). Hence, it involves the study

of reality and of being, which is fundamental to understanding the nature of the phenomena (Cohen, Manion., & Morrison, 2011). In the case of this research how the values, beliefs and understandings of Anglican secondary school leaders influence their leadership for social justice. In essence, understanding a person's ontological perspective is important, because it relates to the "nature of reality and the nature of (people) in their world" (Denzin & Lincoln, 2013, p. 3).

In this research, I hold a social and relational ontological stance. Savin-Badin and Major (2013) describe social ontology as "the construction of reality by individuals mentally, and subjectively" (p. 56). This is because knowledge construction and sense making is a socially and collaborative undertaking involving individuals according to their socio-cultural ways of seeing the world. In terms of relational ontology Chilisa (2012) defines it as "the nature of being and how worldviews on being are implicated in the social construction of realities" (p. 108). I theorise that the values and beliefs of Anglican secondary school leaders and Anglican education philosophy of True Religion, Sound Learning, and Useful Industry makes them articulate an ontology that influence their leadership practices for social justice. This defines how my research participants describe and explain the values, beliefs and understandings that influence their leadership for social justice within their unique cultural context. Also, this stance enables me as the researcher to probe into what educational leadership for social justice is like within their context and examine the challenges they may have encountered.

This ontological worldview understands and recognises that human nature has multiple realities that are socially ascertained and defined according to the context (Creswell, 2007; Savin-Baden & Major, 2013). For example, each Anglican school leader in his or her context makes sense of the ways in which the values and beliefs, contextual policies, and understandings of the notions of True Religion, Sound Learning and Useful Industry in leading for social justice actually manifest in his or her social, cultural and individual realities. Such conceptualisations may vary from others within the same context. In this manner, "truth" is claimed to be partial and one's worldview, while influenced by social-cultural context and can also be highly individual (Gay, Mills & Airasian, 2012; Savin-Baden & Major, 2013). This may imply that the meaning they make out of these social-cultural experiences may also be different. As such, this ontological position recognises there is no one single

truth, because people are different and thus, they will view things differently (Creswell, 2007). For instance, two Anglican school leaders implementing the concepts of True Religion, Sound Learning, and Useful Industry may experience similar challenges but may interpret them differently. This therefore suggests that as a researcher, it was essential that I be aware of the participants' lived realities which were likely to be seen, observed and understood in different ways as the social-cultural contexts of the school leaders are diverse.

#### **4.2.2 Epistemological stance**

Epistemology is my second philosophical stance and involves the ways I view knowledge in my research. Epistemology is defined by Gallagher (2009) as “a theory about the nature of knowledge and how it can be acquired” (p. 66). This implies that epistemology is a theory about knowing and creating knowledge of a particular phenomenon (Gallagher, 2009; Matthews & Ross, 2010; Sprague, 2010). It involves basic questions relating to what is regarded as appropriate and acceptable knowledge (Bryman, 2008; Leavy, 2014), the ways in which knowledge is acquired, the nature of understandings, and the ways in which we know how we understand (Chilisa, 2012). This in essence relates to the relationship between the inquirer (researcher) and the knower (participants) (Denzin & Lincoln, 2011) and illuminates that epistemology involves the interaction between the researcher and the participants regarding ways of probing and acquiring knowledge (Cohen et al., 2011; Denzin & Lincoln, 2011). Hence, I believe there are multiple ways of seeing the world and everyone understands it in their own contexts in different ways. For example, Anglican school leaders' perspectives on the values, beliefs, and notions of True Religion, Sound Learning, and Useful Industry and their influence on their leadership for social justice may also vary. The epistemological positioning of my research is subjective in the way that knowledge is held by individuals and is subject to their interpretations of reality but is worth knowing and understanding by the researcher. This in turn shapes the methodologies and justify the ways in which the research questions are explored.

Therefore, my stance in this research as the researcher (enquirer) and the research participants (Anglican secondary school leaders), is that we construct knowledge about what Anglican secondary school leadership for social justice is like through interactions with the generated data. The interactions are built on relationships

which serve as systems of knowledge (Wilson, 2008) and qualifies participants as knowers (Thayer-Bacon, 2003). Knowledge evolves as relationships and interactions develop. Thayer-Bacon (2003) explains the ways in which knowledge is seen as:

Something people develop as they have experiences with each other and the world around them. People improve on the ideas that have been developed and passed to them by others. They do so by further developing their own understandings and enlarging their perspectives. With enlarged perspectives, they can create new meanings from their experiences. (p. 9)

This illustrates that as people constantly interact with other people and their cultural contexts, they learn about other world views and how they view their own world in relation with others (Savin-Baden & Major, 2013). This can help them become aware of their own biases and prejudices and may change their perspectives and understandings of some cultural values, beliefs and practices (Gay et al., 2012; Savin-Baden & Major, 2013). For example, the perceptions held by Anglican secondary school leaders about the ways values and beliefs influence their leadership for social justice may change as they are exposed to other ways and understandings of leadership practices, such as moral, ethical, and social justice leadership. Also, having deeper understanding of holistic Anglican education philosophy may illuminate some insights and change their practice and worldview which can positively impact the lives of students and communities.

In essence, both the epistemology and ontology of a researcher helps to situate, influence and guide the choice of research methodology (Morrison, 2012; Savin-Badin & Major, 2013). There is complexity regarding the relationship between epistemology, ontology, and methodology. However, Krauss (2005) simplifies the relationship and provides a simpler connection illustrating “ontology as a philosophy of reality, epistemology for addressing ways of knowing reality and the methodology focuses on strategies (practices) for acquiring knowledge of it” (pp. 758 – 759). These principles are inter-linked and connect with the participants’ view of the nature of reality they share about their leadership values, beliefs and practices for social justice (Jabareen, 2009). The combination of these philosophical processes guided and positioned me as the researcher to a constructivist view situated within the interpretivist paradigm.

### **4.2.3 Interpretivist Research Paradigm**

Interpretivists claimed that reality is a socially constructed undertaking involving humans (Creswell & Clark, 2011) and is known as interpretive-constructivist paradigm (Denzin & Lincoln, 2008; Donmeyer, 2006). The interpretive-constructivist paradigm emphasizes that knowledge is a human construct that arises out of the world of human experience (Denzin & Lincoln, 2008; Donmeyer, 2006; Lather, 1992; Smith, 1998). According to Creswell (2003) "...meaning is constructed by human beings as the interpretive-constructivist researchers do not begin with a theory, but they generate or inductively develop a pattern of meanings throughout the research process" (p. 9). It is claimed that because of the assumption that people have feelings and understandings, these may also affect the ways they perceive and interpret the world (Creswell, 2003). Therefore, the important perspective underpinning this worldview is to understand the subjective world of human experience, from the perspective of those within a context (Creswell & Clark, 2011). This entails seeking to understand the person through interviews and observations about how cultural values and beliefs situated the participants. Hence, an individual's cultural values, beliefs and actions need to be understood in relation to the context in which they live and through the connections that link them to their social world (Denzin & Lincoln, 2008; Mackenzie & Knipe, 2006).

The interpretivist paradigm emphasizes exploring of individual experiences, perspectives, interpretations and meanings in their world (Chilisa, 2012; Cohen et al., 2011). It focuses on the values, beliefs, and understandings and these serve as a lens for viewing the world of reality of the individuals and how they interpret it (Creswell, 2003; Denzin & Lincoln, 2011). The interpretivist paradigm is the central guiding perspective or lens that guides the research process (Creswell, 2003; Leavy, 2014). It influences what is to be studied, the ways in which the research is to be conducted and the ways in which the findings should be interpreted (Bryman, 2004). Hence, interpretivist paradigm is seen as a worldview where individuals emphasise the intersection of philosophy and methods to determine and establish the kinds of evidences they consider as acceptable. Gaining an understanding into the ways in which the values and beliefs of Anglican school leaders influence their practices for social justice, and the challenges experienced, is crucial in this research.

Researchers that work within the interpretative-constructivist paradigm view that theory as “emergent and must arise from particular experiences” (Cohen, Manion., & Morrison, 2000, p. 241). That is, it begins with understanding individual experiences and actions from what the data yields (Cohen, Manion, & Morrison, 2007; Savin-Baden & Major, 2013). Therefore, in this research, I will seek to understand the participants’ interpretations of their experiences in relation to leading for social justice in their particular context. These understandings may highlight strengths and challenges of the current practices to improve future school leadership development in the Solomon Islands. My ontological, epistemological perspectives and my interpretative-constructivist paradigm guide me in this research to design a qualitative research methodology.

### **4.3 Engaging in Qualitative Research**

Qualitative research is described as “the study of things in their natural settings and attempting to make sense of or interpret phenomena in terms of the meanings people bring to them” (Denzin & Lincoln, 2011, p. 3). It is a research methodology that is subjective (Creswell, 2012) and characterised by a researcher’s desire to “explore, describe or explain social phenomena and unpack the meanings people ascribe to their activities, situations and events” (Leavy, 2014, p. 2). This means that researchers using qualitative research methodology focus on selected activities, that position them in specific socio-cultural contexts to investigate whatever issues people experience using “an interpretive and naturalistic approach to their world” (Denzin & Lincoln, 2011, p. 3). In qualitative research, flexibility in terms of setting, time, and interactions allows the researcher to study the selected issues in depth and detail (Gay et al., 2012; Patton, 1990; Savin-Baden & Major, 2013). Qualitative research methodology is critical in understanding how people make sense of their ideas and experiences in unique natural contexts (Bogdan & Biklen, 2007; Savin-Baden & Major, 2013) as in the case of this research. Hence, a qualitative research approach was most suitable and appropriate for my research aim which was to examine the values and beliefs of Anglican secondary school principals and the ways these influenced their leadership for social justice in the Solomon Islands cultural context.

A qualitative research approach allowed me to explore and illuminate the deeper understandings on the values, beliefs and understandings of social justice by the

Anglican school leaders and how they encourage educational equity in their leadership practices. Moreover, the culturally relevant data gathering strategy like tok stori enabled me to probe and interrogate the ways Anglican school leaders navigated the different policy demands and expectations of the local communities, the Church and government in the Solomon Islands. This was a useful means to inform and enhance school leadership practices as well as teacher and school leaders' educational preparation programmes at the Solomon Islands National University. The selection and employment of appropriate qualitative and culturally relevant data collection methodologies in the form of talanoa/tok stori, participant observation and document analysis were critical for the credibility and authenticity of this research.

#### **4.3.1 Indigenous ways of knowing**

The ways in which the indigenous communities make meanings out of their social and cultural contexts' ways of life underpins relational and communal sharing, and interactions. In the Solomon Islands cultural context, people and communities employ their local language through tok stori as a process of constructing knowledge and understanding the issues that underpin their livelihood. Tok stori is a relational undertaking that actively engages the local communities to share, learn, interrogate, explore and initiate better ways of developing their communities culturally, socially, politically and economically.

According to Thaman (2009), "the types of knowledge, knowing and wisdom and how they are passed on and communicated contribute to sustainable Pacific livelihood" (p. 3). Indigenous epistemological knowledge and ways of understanding needs recognising, reviving and reclaiming in the unique Solomon Islands context. As explained by Sanga and Walker (2012), the cultural ways of knowing and thinking for example, in Malaitan epistemology, underpins "a mosaic of cultural knowledge that includes the whole person, family kin and society (Gegeo, 1998, p. 59). That is, Malaitan ways of understanding and creating knowledge is communal as "they are sophisticated knowledge-creation strategies in complex indigenous knowledge discourses" (Sanga & Walker, 2012, p. 226). These local knowledge and value systems are holistic and are authenticated "in pragmatic terms where truth is linked to the utility and workability" (Sanga & Walker, 2012, p. 226) in local context. This aligns with how indigenous living is

articulated and constructed which underpins priorities, knowledge, wisdom, processes and outcome based on cultural values (Sanga & Walker, 2012). These local ways of knowing are essential for researching in the Solomon Islands context.

#### **4.3.2 Engaging with kakala as a culturally responsive framework**

The philosophical framework underpinning this research is Thaman's (1988) kakala framework. I believe this cultural and holistic philosophical framework is the most suitable and appropriate framework for this research in this unique cultural context as it blends and prioritises Pacific cultural knowledge and values and allows researchers to courageously conceptualise research from a Pacific Island world view (Fua, 2007). Thaman's (1988) kakala concept allowed the bringing together Anglican education pillars and critical theory from western perspectives (Bakalevu et al., 2015; Gegeo, 2007; Nabobo-Baba, 2012; Sanga, 2004).

The integration of critical theoretical perspectives strengthens my ability to probe deeper into the realities of perspectives, actions and experiences of the participants (Savin-Baden & Major, 2013) and how they make sense of them. That is, my research interrogated how the values and beliefs of Anglican school leaders influenced their leadership practices for social justice in the face of different stakeholders' policy requirements, and expectations. This included the learnings and foundational teachings from the Anglican Church of Melanesia. The education philosophy of Selwyn is a cultural and holistic perspective which centres attention on three key aspects – True Religion, Sound Learning and Useful Industry (Davidson, 1993). Selwyn was the first Anglican Missionary Bishop of New Zealand and founder of the Anglican Church in Melanesia (New Caledonia, Solomon Islands, and Vanuatu). He encouraged indigenous people to use their cultural knowledge, skills and ways of being in the building of their Christian Faith. Consequently, people grounded their personal beliefs in these three pillars during missionary era. The aim was to have an indigenous church that was culturally appropriate for understanding the Christian faith, truth and justice within their cultural context as discussed in Chapter 2.

This research uses the pillars from the Anglican Church and Thaman's (1988) kakala notion together like the weaving of a mat metaphor as a philosophical framework to guide the research. This is critical as it signifies the recognition of

alternative perspectives and socially just framework that seeks to illuminate the uniqueness of this research and the cultural context. Moreover, this is culturally responsive framework essentially encourages social justice in this cultural context as the research is about leading for social justice. This fits in with the employment of talanoa/tok stori data gathering method which is culturally appropriate in this local setting. This important knowledge is crucial in this research and the Solomon Islands unique context.

The identification and analysis of the important knowledge and values using the pillars with the concept of kakala in this study and local context signifies that different studies and contexts have their own suitable frameworks and data gathering methodologies. This indigenous philosophical framework is relational and communal, connecting the participants with the researchers.

#### **4.4 Contextual and Ethical Considerations**

##### **4.4.1 Cultural and social considerations**

In the Solomon Islands, and wider Pacific context, knowledge and way of knowing are sacred and communally based on relationships (Gegeo, 1998; Nabobo-Baba, 2006; Smith, 1998). Therefore, how knowledge is passed on is highly sensitive, so great sensitivity and common respect for the participants and their contextual setting is required (Gegeo, 1998; Nabobo-Baba, 2006; Smith, 1998). Given the very different cultural contexts of the Solomon Islands with 87 different language (Paul, 2009), it is not always easy or appropriate to adhere to strict Western research ethical guidelines. I used common sense if there was a situation that was challenging as communication with my supervisors was not very easy during data gathering. Two of the schools are geographically in remote areas and so have limited access to internet access. One school does not have internet access.

In matrilineal Solomon Islands communities, women are recognized as owners of the land, but in these communities, males are now playing a more dominant leadership at the community and village level (Maezama, 2016). Women have significant responsibilities in matrilineal culture, different to that of men. However, it was the men who speak as their representative. This illustrates that carrying out research in the Solomon Islands cultural context requires this cultural knowledge and understanding. As a researcher and insider, I am aware of these cultural obligations. I theorise that it is an ethical obligation for researchers undertaking

research in indigenous contexts to be aware of the social and cultural protocols that underpin the indigenous communities. Ideally, they should also be of the culture.

Furthermore, in the Solomon Islands, there are some communities that use symbolic language for communication. Being an insider, I am aware that certain Solomon Islands communities still use symbolic language. There are also some tribes and communities in the Solomon Islands that tend to use indirect language in the form of parables. That is, people do not talk directly about the idea when asked. Rather, they tok stori around the concept before moving to the centre or core idea. This usually happens after gaining trust, confidence and establishing the relationship. The research is reciprocal for them as givers of knowledge and wisdom. In indigenous contexts, the participants are co-researchers in that they are involved in the creation of knowledge and weaving of ideas (Smith, 1998).

Moreover, there are cultural protocol that require specific names for addressing different people at specific times during conversations. For example, there are various ways of tok stori during specific ceremonies such as church activities, feasts, wedding, and funerals. The use of symbolic language and parables in tok stori shows that those from the cultural context can authentically understand and interpret the employed tok stori. This vital new knowledge is important for consideration when researching indigenous settings. I theorise that insiders researching in their indigenous contexts have the cultural knowledge which could contribute to the credibility of the research.

#### **4.4.2 Insider and outsider researcher**

I am an insider and at the same time an outsider in this research. I am an insider because I am an indigenous Solomon Islander and of the culture as well as my Anglican education background and experiences. I am an outsider because I went to the field for data collection as a researcher. As such, I adhered to the social and cultural values and protocols that underlie the success of any information gathering as they are what constitute who and what I am. Tremendous care and sensitivity was given to the cultural and social norms in Solomon Islands such as how to address different cultural groups so as to nurture and maintain cordial and mutual relationships as an insider. For example, as an insider, I was able to adopt the appropriate protocol suitable for a specific cultural group during a specific situation

such as observing when to talk and what words to use during tok stori. That is, the cultural and social aspects of the participants and their community were observed and acknowledged during the data collection phases and throughout the research data analysis and writing process accordingly through continuous reflection. Furthermore, being an insider, puts me as a researcher in a good position to make effective use of the tok stori research approach. I was able to use Pidgin and English. That is, using the socially and culturally appropriate form of talanoa/tok stori storytelling and telling (Otsuka, 2006; Vaioleti, 2006) enabled me to be sensitive to the views, perceptions and experiences expressed by the participants.

#### **4.4.3 Ethical Considerations**

Ethical considerations are an integral part of the whole research process in qualitative research (Creswell, 2012; Denzin & Lincoln, 1994). This research conformed to the University of Waikato's Ethical Conduct in Human Research and Related Activities Regulations (2009) and the pertinent sections and requirements of the Research Act of 1982 (Solomon Islands Government, 1982) that provides the governing guidelines for any research undertaken in the Solomon Islands. I obtained ethical approval from the University of Waikato Ethics committee before undertaking the study.

Permission to research in the Solomon Islands was given by MEHRD, Anglican Church of Melanesia and by the participants themselves. I observed the widely accepted conventions in research ethics in educational research (for example; as espoused by Bell, 2005; Burns, 2000; Carr & Mannington, 1996; Cohen et al., 2007; Creswell, 2003; Finch, 2005; Guillemin & Gillam, 2004; Mutch, 2005; Vallance, 2005). The following procedures were adopted to ensure ethical conduct throughout the research project. The tok stori approach, and the printed information about the research project I provided them with, enabled the participants to decide about whether to be involved or not. I also offered information about what the data and information would be used for. Consent forms (Appendix E) were signed before any data was collected.

These university ethical considerations, processes and expectations are important but not necessarily suited to the Solomon Islands as the cultural and social aspects are different from western contexts. The cultural and social norms in Solomon

Islands context underpins relational human interactions with a human face (Gegeo, 1998; Nabobo-Baba, 2006). This suggests that there are some cultural protocols that must always be fulfilled before, during and after the tok stori approach (Vaiioleti, 2011). For instance, meeting my participants and having some brief tok stori is an important cultural and social aspect that nurtures and establishes the relationship, and trust before the actual research.

It is customary to seek permission, a blessing and be accepted into the research context in indigenous Solomon Islands communities. Normally, it is the community chiefs, and other leaders, that researchers must see beforehand to inform them about the research purpose and benefits. Their approval is needed prior to the actual collection of data. This is because they represent and are accountable for maintaining the welfare and integrity of their communities. These cultural and social aspects or protocols recognise and respect the participants as sources of knowledge and wisdom from their context (Bishop, 1997; Smith, 1998; Vaiioleti, 2011).

#### ***4.4.3.1 Privacy and Confidentiality***

Privacy is the withholding of some aspects of someone's personal life from public knowledge (Cohen et al., 2007) and is highly observed and valued in Pacific Islands including Solomon Islands. For instance, in the Pacific Islands, as in the Solomon Islands, knowledge is sacred and owned by tribes and communities as a life-long gift that should only be passed on to members of the tribe through highly ritualized protocols (Nabobo-Baba, 2006). However, in the context of the research, the knowledge, values and experiences that were shared and generated are for the benefit of the participants, Anglican schools, Anglican Church of Melanesia, Solomon Islands, and the Pacific region. The research is intended to contribute to the growth and development of the Solomon Islands' education system by suggesting initiatives for culturally relevant and meaningful social justice leadership practices. This critically accounts for Smith's (1998) and Quanchi's (2004) statement that, failing to adhere to cultural standard protocols and obtaining without any benefit due to the researched community, is stealing.

In this research, I maintained privacy and confidentiality of the participants in the research process through respect, consideration and anonymity. For instance, the

recording and storage of data was strictly for this study only. Also, the research data is presented anonymously using codes and pseudonyms so that the participants' privacy was maximised. The participants were given names and identified as Josiah, Esther, Moses and Samuel throughout the research process. Moreover, the research maximised anonymity of schools using pseudonyms particularly colours to avoid identification by the community at large. The schools were also given names and identified as Green School, Orange School and Yellow School. Importantly, the research participants' identities and that of their schools were not revealed in the final thesis or in any form during the data interpretation, transcription and analysis processes. However, because the Solomon Islands is a small place and the Anglican network is small it is difficult to completely guarantee anonymity (Akao, 2008). However, the participants' privacy was respected and maintained throughout the research process.

#### **4.5 Data analysis methods in qualitative studies**

Data analysis in qualitative research is a process whereby data generated through various methods such as interviews, observation, field notes and other sources are thoroughly categorised and arranged so that the researcher can study them according to the research questions (Bogdan & Biklen, 2007). Yin (2011) suggests that qualitative analysis generally involves “examining, categorizing, tabulating, testing, or otherwise recombining evidence, to draw empirically based conclusions” (p. 126).

In some research design data collection and data analysis are seen as separate undertakings. However, in qualitative research, data gathering, and analysis can also take place at the same time during the research. There are recommendations that it is best to undertake data analysis sooner after data collection as it enables the researcher to examine the data and explore ways of gathering further new information or better data (Yin 2011). The information gathered during the first data collection can inform the researcher to focus on specific data or redesign his or her research questions for further probing (Merriam, 1988).

There are suggestions that how a researcher approaches data analysis to use depends on the nature of the study, the way the generated data will be used, and the available resources which can help in the analysis process (Taylor-Powell & Renner, 2003).

This implies that there is no single or best method of qualitative data analysis. Yin (2011) further suggests that there are no standard sets of formulas, methods or tools by which case study researchers can solely depend on for producing the findings of their research. There are also five ways of analyzing data which Taylor-Powell and Renner (2003) considers useful that are congruent with the ideas Miles and Huberman (1994) proposed. These five strategies were employed in this analysis of the data collected in chapter 5.

#### **4.5.1 Five ways of data analysis**

The first step in qualitative data analysis requires the researchers to ground the focus of their data analysis on the purpose and intention of the study (Yin, 2011). This involves identifying the main question/s that researchers may prefer for their data analysis to answer (Taylor-Powell & Renner, 2003), before starting any further analysis undertaking. The key questions usually provide direction for the researchers on how the analysis process would proceed so as to avoid diverging from the focus of the study. This is important especially when the researchers have a lot of data and where some of the information is not related to the research focus.

Second, the researchers engage in preparing and organizing information thoroughly (Miles & Huberman, 1994) to understand the data well through reading, studying, and re-reading data sources, and texts (Taylor-Powell and Renner, 2003). In this process, researchers also need to attentively listen to their recorded interviews several times and make notes before starting data analysis. This is vital so that researchers understand well their data to determine the quality of data required and whether they still need more.

Third, the researchers need to arrange the data they gathered for their study into categories and themes (Miles & Huberman, 1994; Taylor-Powell & Renner, 2003; Yin, 2011). This encompasses the identification of themes, patterns, ideas, behaviours, actions, and incidents that are noticeable in the data generated and grouping them into categories, using abbreviated codes. According to Taylor-Powell and Renner (2003) this can involve a lot of work for the researchers depending on the amount of information they have to work with. This data analysis phase fully engages the researchers in reading, studying, re-reading the research data, texts, coding the information gathered and identifying and labelling the

required themes and other relevant categories and sub-categories in their research texts (Fitzgerald, 2012; Miles & Huberman, 1994; Taylor-Powell & Renner, 2003).

Fourth, the researchers also need to identify any relationships involved and make connections within and between the identified themes and categories. There are different ways of identifying and making such connections amongst the themes and ideas in research. However, Taylor-Powell and Renner (2003), suggests several ways researchers can identify relationship and connections. Some of them involve taking note of the main ideas of the themes as well as the similarities and difference of the participants. The researchers can also study and examine the specific concepts and categories and relate them to bigger ideas in the themes. Furthermore, common themes and their related importance can be identified. That is, the researchers can search for specific ideas the participants consider important in their research as well as looking for relationships amongst the themes by identifying the ideas that are recurring several times in the data consistently.

The final phase of data analysis process involves the interpretation of the research data (Miles & Huberman, 1994; Taylor-Powell & Renner, 2003). The identified themes from the research data are used to explain the findings of the research study. Yin (2011) admits that the process encompasses making sense and meanings of the themes and their importance in relation to the research findings. This is viewed as a significant stage of data analysis because the meaning and the ideas of the findings of the study are developed, and some of the key findings are arranged into themes. Researchers may use the main perspectives and vital data information to present the findings in relation to the main ideas. It is important that researchers report their findings based on the intention of the research and the theoretical proposals that guide their study as their data analysis has connections and relationships to theoretical proposal which guide their selected research (Taylor-Powell & Renner, 2003; Yin, 2011).

#### **4.5.2 Data analysis approaches**

The two main data analysis strategies used in this research are context analysis and phenomenological analysis (Osborn & Smith, 2008; Yin, 2011).

#### **4.5.2.1 Content analysis**

There are views that all qualitative data analysis involves content analysis to certain degree and this form of analysis includes documents, field notes, interviews, and interview related data such tok stori (Merriam, 1988). According to Krippendorff (2004), content analysis involves going through the document, field notes, interviews, and other texts by reading and re-reading, studying and examining the transcripts, organizing data, looking for themes, searching for relationships between the different themes and ideas and interpreting them. The strategic focus during context analysis is on revealing and communicating of the meaning authentically from the research data (Merriam, 1988). Though this may be seen as simple and uncomplicated, content analysis can be long laborious work and flawed by researcher bias (Krippendorff, 2004) which is inevitable, but it can be minimized. Such researcher bias usually occurs when the themes are predetermined from the literature before content analysis rather than from the emerging research data. I theorise that research bias can be reduced when the themes and communication of the meanings of the content analysis emerge from the research data.

#### **4.5.2.2 Interpretive phenomenological analysis**

Interpretive phenomenological analysis involves examining how the participants in specific social and cultural contexts make sense and meaning of their particular world. It also encompasses the ways in which the participants make meanings in relation to their specific experiences (Osborn & Smith, 2008). Interpretive phenomenological analysis focuses on exploring the structure and essence of the phenomenon under study. This encompasses researchers viewing the phenomenon from different perspectives using different the lenses and by attempting to interpret the experiences of the participants based on each individual participant's views without the researcher's preconceptions or assumptions (Smith, 2008). In this approach, the goal is to make meanings and interpret the experiences of the participants in relation to environmental contexts (Merriam, 1994).

Though this strategy tends to focus on the participant's experiences based specifically on their viewpoints, it also highlights the researcher's active role in the process (Smith, 2008). Moreover, Osborn and Smith (2008) admit that an interpretive phenomenon data analysis process involves both the participants and

the researcher in the constructing of meanings of the participants' experiences. In view of this, they assert that:

...a two-stage interpretation process, or a double hermeneutic, is involved. (Whereby), the participants are trying to make sense of their world; (while simultaneously), the researcher is trying to make sense of the how the participants are making sense of their world. (p. 53).

This implies that in this approach, there are two different interpretive stances being employed: an "empathic hermeneutic" stance, and a "questioning hermeneutic" stance (Osborne & Smith, 2008, p. 53). This harmonises with the phenomenological approach that involve understanding a phenomenon from the participants' viewpoints or interpreting the meaning of the lived experiences of participants grounded in their narratives (Giorgi & Giorgi, 2008; Merriam, 2002; Osborn & Smith, 2008; Smith, 2008). Osborn and Smith (2008) also point out that the researchers may further ask significant questions in relation to the participants' experiences in order to make sense of the meanings constructed by the participants and to report on the interpretations of the participants' stories.

#### **4.6 Summary**

In summary, this chapter has outlined, explained and justified the philosophical and methodological stances associated with this research methodology. I have outlined my ontological, and epistemological stances, and located this qualitative research within the interpretivist paradigm. The relevance of indigenous ways of knowing was explored along with the use of kakala notion as a culturally appropriate research framework. The context and ethical considerations were considered. The chapter also examined the modes of data analysis.

In the next chapter I describe the research process in detail.

## **Chapter Five: Relational Research process**

### **5.1 Introduction**

This chapter describes the relational activities involved in the selection of my participants, and school study sites. The research activities are relational because in the Solomon Islands, nurturing and establishing relationships with those involved in the context is critical in research undertakings. Moreover, it outlines the research context and timeline for the research. The chapter introduces the research participants and their schools and how they were selected. Next, it describes the research processes involved in this research. The chapter also examines the research methods and how data was gathered and analysed. Finally, it identifies and explains relevant aspects that contributed to the trustworthiness and integrity of the research data and identifies the limitations of the research design and research process.

### **5.2 The Research Context**

The Solomon Islands is a small sovereign state located north east of Australia and between Papua New Guinea and Vanuatu. It comprises of about 1000 islands and atolls which are scattered over a land area of approximately about 30, 400 square kilometres (Maezama, 2016; Rodie, 2011). Solomon Islands is a multicultural nation with about 93% percent Melanesians, 5% Polynesians and 2% others (Nanau, 2016). The majority of the population, about 90% are in the rural areas demonstrating reliance on cultural knowledge, skills and value systems using the resources from the land and sea for living communally (Maezama, 2016).

This research was situated at three Solomon Islands' Anglican secondary schools and focused on their three principals and a deputy principal. The use of this qualitative research allowed me to investigate the values, beliefs and understandings of Anglican secondary school leaders and examine how these influenced their leadership practices. Also, the research explored social justice in the context of students' and communities' life chances. My role as the researcher was to "understand each case in depth, and in its natural setting, recognizing its complexity and its context" (Punch, 2005, p. 144). That is, understanding the leaders' unique context helped me to select the participants in this research. My research design involved three main phases of data collection: (a) tok stori, (b) participant observation and (c) document analysis. These were all carried out at the

three Anglican schools study sites. However, document analysis was also undertaken at the Solomon Islands National Archives in Honiara, and the Anglican Church of Melanesia Headquarters in Honiara in April and May 2017.

### **5.2.1 Research Timeline: Data Generation Phases**

The data gathering phases started in April and May 2017 and were completed in November 2018. They involved repeated visits to the schools to tok stori with school leaders, and teachers. They also involved observation and document collection. The data gathering process was organic. The first phase involved relationship building and getting to know and understand the school leaders and their schools as in 5.2.5. This was done through Pidgin tok stori and English. There were also observations and document/information collection during this phase. I visited again during phase two when the time was culturally appropriate for data collection. Tok stori was undertaken with the school leaders at schools along with observations and document analysis for a period of two weeks with each school leader. In November 2018 I had another follow up in-depth data collection (phase three) involving tok stori, participant observation and document analysis. The data gathering was not linear and involved probing and tok stori with the school leaders and some of the teachers when it was suitable in their cultural context. These tok stori, participant observations and document analysis data collection strategies are described in detail in 5.3.

### **5.2.2 The school leaders and their schools**

Moses is the principal of Orange School. He has been teaching for more than twenty years and as principal for four years. Orange School is a large co-education school with an enrolment of 387 boys and 295 girls during the time of the research. Orange School has ongoing infrastructure development projects on the ground.

Josiah is the principal of Green School. He had been teaching for more than ten years and as deputy principal for five years and newly appointed as principal in 2018. Josiah attended Anglican schools and has been teaching in Anglican schools since then. Green School is a large urban co-educational school with a student enrolment of 486 boys and 478 girls at the time of the research. The school has ongoing school infrastructures development project on the ground.

Esther is the deputy principal of Green School. She has been teaching for more than twenty-five years. She served as deputy principal for four years. She was educated in Anglican schools and had been teaching in private schools, government and Anglican schools.

Samuel is the principal of Yellow School. He had been teaching for more than twenty years, as deputy principal for two years and principal for eleven years. Samuel was educated at Anglican and government schools. He taught at government and Anglican schools. Yellow School is a large and co-educational secondary school with 355 boys and 365 girls' enrolment during the time the research was undertaken. The school has ongoing school facilities development projects on the ground.

### **5.2.3 The selection of participants and their school study sites**

Merriam (1988) also notes that a qualitative study allows the researcher to “discover, understand, and gain insights ... to select a sample from which the most can be learned” (p. 61). This purposeful sampling strategy was used to select the participants and school study sites. I have been involved in education in Anglican secondary schools for more than 10 years therefore this research approach allowed me to utilize my expertise and special knowledge about a group to select representative participants. Purposeful sampling also ensures that the samples have certain relevant features or criteria useful for the study. For instance, Cohen et al., (2011) explain that this enables the researcher to “hand-pick the cases to be included in the sample on the basis of their judgement of their typicality or possession of the particular characteristics being sought” (p. 156). I selected participants for this research who I believe could contribute to my understanding of the study's focus. I therefore considered two key aspects to select research participants. Firstly, the four secondary school principals had to have had more than three years' experience in their leadership. Secondly, they should be Anglicans teaching at Anglican secondary schools. Two of them were newly appointed to the role and one has been a former principal.

I selected the school study site through multiple purposeful sampling based on broad representation or “possession of particular characteristic being sought” Cohen et al., 2011, p. 156). I selected schools considering factors such as co-

education, day, boarding, rural or city secondary schools. I also considered geographical location easy access for me as the researcher to minimise travel time and maximize opportunities for the visits. Therefore – I selected three Anglican secondary schools, (a), Orange School: rural co-educational, (b), Green School: urban co-educational day, (c), Yellow School: rural co-educational. Equally important, I selected a broad representation of school study sites because of my experiences as a teacher and school leader at most of these Anglican schools, and so I am aware of the contextual nuances such as school culture, practices, academic achievements, facilities and resources. This multiple purposeful sampling illuminated different perspectives and insights that expanded my understanding of their leadership.

#### **5.2.4 Seeking research permit, nurturing relationships and participants' consent**

I had ethics approval for the research from the University of Waikato Ethics committee (Appendix A). I then sought permission to undertake the research from the Ministry of Education and Human Resources Development (MEHRD) (Appendix B). I also sought permission from the Anglican Church of Melanesia for permission to undertake the study at their three secondary schools (Appendix C). In order to gain access to the schools, and the participants, I approached the school board chairperson in person about my intentions and explained the purpose and outline of the research to them (Appendix D). They agreed and informed me to contact the school principals. I arranged face-to-face meetings with the leaders of each school and explained the intention and outline of the study (Appendix D). During these meetings, I provided a folder with research information and allowed them time to read. Next, I explained the research project, their rights and what their participation would involve. I then gave the participants opportunities to ask questions and to share any thoughts.

The information I provided in the folder included the consent form for the participants to be involved in the research which each signed and returned to me. I also explained the information sheet (Appendix D) and consent form (Appendix E) and talanoa/tok stori guiding ideas/concepts (Appendix F). I clarified my research roles, and expectations during the meetings. I also informed the participants about their roles and their involvement in the research process. Furthermore, I informed them that the process might take up some of their time and or add extra tasks to

their responsibilities due to their involvement in the research process. The process of seeking permission was undertaken face-to-face because I wanted to establish a relationship based on trust. I believed humane face-to-face talanoa/tok stori was the most appropriate way to do this as I was observing the proper protocols when entering a research setting in the Pacific Islands (Gegeo, 1998; Nabobo-Baba, 2006).

As a researcher, I believed gaining face-to-face permission for my research recognised the participants for who they are with respect and authenticity as givers of knowledge and wisdom in their cultural context. This approach enabled the participants and me to build a relationship and a commitment to the research process. This was done during my initial contact of accessing my participants after my research permit gave the approval to undertake the study in the concerned Anglican secondary schools by the MEHRD and the Anglican Church authorities respectively in April and May 2017.

### **5.2.5 Nurturing and maintaining relationships in the research process**

In unique indigenous contexts, like the Solomon Islands, nurturing of relationships is critical for research and studies. This is because the timelines of the research activities' schedules are not always applicable and important in indigenous communities like other contexts. What is valuable and important is the building and maintaining of relationships underpinning the pertinent contextual protocols of different cultural contexts before, during and after the research process. It involves establishing close and respectful relationships. For example, in the Solomon Islands, this encompasses connecting the hearts of the researchers to the participants through sharing wantok stories and establishing familial connections in order to yield authentic data. This establishes the researchers' and the indigenous researched community's long terms commitment to another is also essential (Bishop, 1997; Smith, 1998). This implies that the researchers cannot stringently adhere to the University ethical guidelines when researching in indigenous settings. For example, in this research, I undertook three phases of data collection because of this unique cultural context's requirements. The first phase was purposely to establish relationships with the Anglican school leaders and to know about them and their schools. This involved informing them about the research intentions and some tok stori, participant observation and document collection. The second and third phases

involved data gathering through tok stori, participant observation, and document analysis. In this research, the relationships which built the trust amongst the participants and me contributed to the authenticity of the data. I theorise that building and maintaining relationships is critical to researching in indigenous contexts which can contribute to the credibility, and trustworthiness of research data and this relationship building takes time and cannot be rushed.

### **5.3 Data Generation / Research Methods**

#### **5.3.1 Talanoa and Tok stori data gathering strategy in the Pacific communities**

##### ***5.3.1.1 Rationale for using and suitability***

Pacific Island peoples' traditional and cultural knowledge systems and the ways they make sense of their world is passed down through the generations (Vaioleti, Morrison & Vermeulen, 2002; Vaioleti, 2012, 2013). Generational leadership stories are still preserved, revived and authenticated through talanoa (Otsuka, 2005; Tavola, 1991; Vaioleti, 2013). The concept of talanoa is a form of communication that is integral to the way in which many Pacific peoples share generational leadership stories, learn and relate to each other (Kana & Tamatea, 2006; Malasa, 2007; Morrison & Vaioleti, 2008; Otsuka, 2005; Vaioleti, Morrison & Veramu, 2002; Vaioleti, 2003; 2006; 2012; 2013). Talanoa is at the heart of the transmission and construction of knowledge in Pacific societies (Otsuka, 2005; Tavola, 1991; Vaioleti, Morrison & Vermeulen, 2002) and is culturally grounded (Otsuka, 2005). It is used in different ways to obtain information, including interviewing and enquiring into how people are feeling about things (Otsuka, 2005; Tovala, 1991). Some of the countries where it is used include Tonga, Samoa, Fiji (Kana & Tamatea, 2006; Nabobo-Baba, 2006; Vaioleti, 2006) the Cook Islands, Hawaii, Niue, and Solomon Islands (Prescott, 2008). In the Solomon Islands, Vanuatu and Papua New Guinea, the concept of talanoa is called tok stori (Sanga, 2012). Therefore, tok stori was used as one of the data gathering methods in this research because it is culturally appropriate in the Solomon Islands context.

This is because talanoa's pertinent cultural protocols "link it to identity and values, providing stories to live by, lived, and shaped in places and through relationships' in the context (culture) in which it is used" (Vaioleti, 2013, p. 195). In this research, I use talanoa/tok stori to support my participants to tell their leadership stories about

how their traditional cultural values shape and influence their leadership practices for social justice. This is because “Solomon Islands still have a very strong oral tradition where the most use mode of communication is by word of the mouth” (Malasa, 2007, p. 42). Through talanoa/tok stori storying, the participants are able to share their diverse views, perspectives and understandings naturally (Sanga, 2004) on what leadership for social justice is. By using talanoa/tok stori, as an insider and researcher, I am also able to maintain the cultural protocols that nurture and maintain caring relationships that enable the Anglican school principals to tell their leadership stories and their reflections.

The talanoa/tok stori approach is seen as the most appropriate strategy in a Pacific Islands’ context as it is culturally sensitive and requires rapport between the participants and the researcher (Kana & Tamatea, 2006; Vaioleti, 2006). The talanoa/tok stori research approach is highly regarded and is within the parameters of the qualitative research paradigm (Bishop, 1997; Bishop & Glynn, 1999; Kana & Tamatea, 2006; Smith, 1998; Vaioleti, 2006). Most importantly, talanoa/tok stori serves as the ‘glue’ that keeps the informal conversations alive and meaningful between the participants and the researcher (Kana & Tamatea, 2006; Smith, 1998; Vaioleti, 2006) and helps to generate authentic, and trustworthy data (Kana & Tamatea, 2006; Otsuka, 2006; Vaioleti, 2006). This supports the findings of Otsuka (2006) suggesting that “It is essential to conduct culturally appropriate research with indigenous people such as Pacific Islanders” (p. 2) in order to generate authentic and trustworthy data. Such approaches are aligned with what Vaioleti (2006) states:

...the reciprocity embedded in Talanoa will raise the expectations that researchers and participants have of each other, promoting mutual accountability, which adds to the trustworthiness and quality of the research. The effect of reciprocity is such that when people give their time and knowledge, they expect it to be respected and honoured, and to be used well. Developments will be followed with interest. The researcher will not want to let down participants with whom he or she has developed a relationship. (p. 26)

Such inherent aspects of talanoa/tok stori methodology will contribute to the authenticity of the data and quality of this research (Otsuka, 2006; Vaioleti, 2006).

Talanoa/tok stori approach engages the emotion, spirit and mind. Vaioleti (2013) argues that “Talanoa is fundamental to understanding the participants’ personality, relationships, values, and knowledge as it strikes at the heart of their epistemology” (p. 201). This suggests that talanoa/tok stori enables the researcher and participants to interrogate deeper the emotional, spiritual and cultural aspects relating to the intentions of the study (Farrelly & Nabobo-Baba, 2012; Vaioleti, 2013). According to Farrelly and Nabobo-Baba (2012) and Vaioleti (2013), the participants can speak freely from the heart where there are no preconceptions because there is empathy involved. This is critical in this research, as it enabled me to authentically probe deeper into how my participants’ values and beliefs influence their leadership for social justice. Also, the research involved exploring the ways in which spirituality as a value influenced their leadership practices for social justice. The tok stori conversations enabled the participants to easily share their stories as the process has deep traditional and cultural roots in Pacific societies (Otsuka, 2005; Vaioleti, 2013).

Talanoa/tok stori as a discursive methodology reflects and respects the wealth of knowledge contained within “Oceania’s library” of oral cultures (Subramani, 1993, p. 3). This implies knowledge in Pacific societies requires culturally appropriate research strategies such as talanoa/tok stori for unfolding “insider perspectives and particularities” (Sanga, 2004, p. 48). Through talanoa/tok stori, knowledge is socially constructed and is inseparable from that context in which it is shared (Clery, 2014; Gegeo, 2007). Sanga (2004) supports this view and suggests that when research is conceptualized as a localized and cultural endeavour in Pacific communities, researchers essentially should use approaches which have Pacific epistemologies at their core. This idea is crucial because talanoa supports the non-linear ways of knowing of Pacific people that resists over-generalising people’s realities (Clery, 2014; Sanga, 2004). This means that research in the Pacific Islands should illustrate the complexities and rich realities of Pacific people, and consciously challenge reducing or simplifying these contradictions (Sanga, 2004). The employment of talanoa/tok stori approach will illuminate multiple and diverse ways of knowing and being that other research strategies may not be able to illustrate in this unique Solomon Islands cultural context. Talanoa/tok stori helped me to interrogate diverse perspectives that can enhance Anglican school leaders

practice improve the student educational outcomes in the face of conflicting values and expectations. I also used tok stori with teachers from the Anglican schools, after they accepted my invitation for their comments on the leaders' practices. They signed the consent form before we tok stori. Their tok stori was noted, translated and transcribed. I used their comments to confirm and verify the data gathered from the school leaders.

### **5.3.1.2 Limitations**

It is important to be mindful of the limitations of talanoa/tok stori. It can be highly informal (Vaioleti, 2006) and complex (Fa'avae., Jones., & Manu'atu, 2016; Tunufa'i, 2016). The complexities involved essentially require researchers to be fully aware of these challenges in order to prepare for using talanoa/tok stori. Preparation and practice need to be undertaken for those new to talanoa/tok stori as it involves the enactment of cultural competency and this can be difficult and challenging for novice researchers (Fa'avae et al., 2016). I am an insider, and of the culture. I had previous experience using tok stori during my Masters' degree research in 2009. However, I also completed practice sessions of tok stori prior to undertaking tok stori with my research participants in this study.

The complexities involved in talanoa/tok stori and the similar features it has with other qualitative research methods such as focus groups and interviews makes it quite difficult to distinguish from other data gathering methods (Tunufa'i, 2016). Further, talanoa can sometimes be time consuming and gradually drift off track from the research intentions, unless the researcher is able to exert sensitive control. In this research, I used a tok stori question guideline to keep me focused on the objectives of the research. During the tok stori, I maintained focus on the intentions of the research by reiterating on the key guiding questions when tok stori drifted off the main research aims.

As a researcher, it is important to be aware that sometimes talanoa/tok stori is difficult to document and transcribe. The talanoa/tok stori was digitally recorded but I also made notes during tok stori. The recorded tok stori was played several times as I translated them from Pidgin to English before transcribing them. These translations and transcriptions were cross checked with my notes to ensure the main ideas of the participants were summarized. There are also other limitations such as

not wanting to share information by the school leaders, trust and honesty with regards to answers, fear of speaking out about matters close to the church because of fear of being moved to another school or terminated. I am of the culture and an insider and have used tok stori before, so I was well positioned to mitigate any unexpected limitations.

### ***5.3.1.3 How I used tok stori***

A weekly work plan of activities was drawn up and followed. I made sure arrangements and all pertinent formalities were undertaken within my data collection timeline. There were times, during tok stori, when I paused so participants could elaborate on what they were referring to. Additionally, I employed self-reflection on the purpose of the research during the tok stori sessions and throughout the research process. I did this to keep the school leaders and myself focussed on the intention of the research so that we did not drift away from the focus of the study.

I completed tok stori which was a fluid process and initial plans were made to spend time with each school leader in their schools. These meetings ranged from one to three hours and sometimes involved participant observations and/or tok stori. This took place three times during each data collection phase during April 2017 to November 2018. Tok stori were carried out in the local vernacular – Solomon Islands Pidgin (lingua franca) to allow for ease of conversation, and to ensure that the participants felt comfortable and were able to explain their thoughts easily and freely. These sessions were digitally recorded, and I also made some notes during the tok stori. Sometimes the participants switching between English and Pidgin when explaining more deeply their views and ideas.

I also observed the participants' as they went about their leadership during the day. Moreover, I observed new school development building projects such as student dormitories, classrooms and sanitation facilities. At one of the schools, I talked about the intention of the study to all the teachers as part of their professional development. The session took about one hour and was well acknowledged as the first of its kind to explore what leading for social justice is like in the Solomon Islands context.

#### ***5.3.1.4 Translating and transcribing tok stori***

The tok stori data in Solomon Islands Pidgin (lingua franca) was transcribed into Pidgin and then translated and transcribed into English. This was a labour-intensive process, as it involved the double work of translating and transcribing the recordings. This was carefully done to ensure the meanings of what the school leaders said in Pidgin was maintained in the translation and transcripts. For example, I transcribed the digital recording in order to increase familiarity with the data and to make sure that nothing was excluded from the data analysis. There was additional time spent to review the transcripts by listening to the tok stori again and checking each participant's transcript. This was done to minimise errors and researcher bias. The transcribed transcripts were given to participants for them to check and to ensure I captured a true account of their tok stori and the associated meanings – member checking and confirmation (Basit, 2010) before data analysis. This took place during the data gathering phases at the Anglican schools in the Solomon Islands.

I also used respondent checking as an opportunity to tok stori some more in order to further interrogate the views and perceptions of participants. Firstly, the participants had the opportunity to check their transcripts and to make any amendments they wished. I used member checking as a second tok stori to verify the transcripts, and to provide every opportunity for the participants to give their most comprehensive answers. I probed further and the participants were free to comment and explain their ideas fully. I also recorded and transcribed these and took notes during the process.

Furthermore, I employed continuous reflexivity during the data collection processes (Bryman, 2001). That is, I ensured there was transparency and accountability by the employment of continuous reflection on the focus of the research, and the implication for the knowledge and information gathering methods (Bryman, 2001; Fontana & Frey, 2005). This was to minimise my preconceived values, biases and decisions that might influence the data that was collected (Creswell, 2003) during tok stori. The use of this approach helped to ease and overcome the challenges, such as hierarchal power relations, it is more informal (Otsuka, 2006; Vaioleti, 2006).

### **5.3.2 Participatory observation**

#### ***5.3.2.1 Rationale for using and suitability***

I considered formal and informal observations to be the most appropriate for the following reasons. Firstly, using formal and informal observations approach enabled me to obtain data of the natural lived activities of the participants (Cohen et al., 2011; Gay et al., 2012). That is, I observed the school leader's leadership practices and gained insights into the ways they lead for social justice. Also, immersing myself within each Anglican school social setting for an extended period of time enabled me to confirm and validate the perspectives and views expressed and to experience the social reality of the participants and their natural setting and context (Angrosino, 2005; Bryman, 2001; Morrison, 2012). Gay et al (2012) argue that informal participant observation nurtures and develops a relationship and builds trust between the researcher and participants which is crucial in this research.

Participation observation as a data gathering method has been extensively used in education by qualitative researchers, especially in educational leadership (Morrison, 2012). However, observation is a broad continuum encompassing how the observer engages in what it is they are observing. The observation process extends from complete participation at one end where the observer becomes a member of the group being observed and fully participates in all the group's activities to complete observer role where the observer is not part of the observed group and uninvolved in group activities (Adler & Adler, 1994). Finally, I selected this approach because it has the potential to generate deeply authentic data in this research (Savin-Baden & Major, 2013).

#### ***5.3.2.2 Limitations***

There are limitations to the formal and informal observation approach. It is a time-consuming process and the documentation of data is complex (Gillham, 2010). The process of documenting and selecting what needs to be recorded is important during informal observations. However, this process requires researcher's ability to be focused on documenting and interpreting accurately what has been observed so as to minimize bias and error in the generated data (Schensul, Schensul., & LeCompte, 1999).

The formal and informal observations can be time consuming for both the researcher and the participants (De Munck, 2009; Gillham, 2010). For instance, making time schedules and arrangements for informal observations between the researcher and participants demands the building of relationships, trust, confidence and cultural competency (De Munck, 2009). It requires a skillful researcher and the amount of time involved can be minimised through discipline, concentration and careful planning (Gillham, 2010). Faking can also be a problem in informal observation. Sometimes when people are observed, they can change their behaviour from what they normally would not do and say (Ramsay, 1987). Some call this 'impression management' (Gardner & Martinko, 1988). However, this can be minimised by using other methods of collecting data such as gathering relevant documents and observing over an extended period of time. Also, establishing trust and building strong relationships can help to overcome the limitations. In this study, I spent time on relationship building with the school leaders before the data gathering started (refer to chapter 5, 5.2.4).

The need for clarity in detailed field notes is essential (Gay et al., 2012). I made notes at the field site during observation. This was because when the interval between observation and writing field notes is long, it can cause distortion from the original observation. This in turn can impact the trustworthiness of the data. Also, the clarity and detailed nature of my field notes enabled me to distinguish them from my reflective notes. Gay et al., (2012) suggest the use of observation protocols or guidelines to guide observation can enable the researcher to focus on the research intentions during the observation and can also provide a framework for the field notes.

### ***5.3.2.3 How I used participant observation***

In this research, I used both the formal and informal observation (Cohen et al., 2011) which involved some participation. When the researcher informally interacts with the participants during some activities, they "look directly at what is taking place *in situ* rather than relying on second-hand accounts" (Cohen et al., 2011, p. 456). This gave me the opportunity to be part of what was being observed and helped me to understand how Anglican school leaders practiced their leadership in this context. My participation also included speaking with them about their actions as well as making informal observations of their daily leadership actions.

I was in the Anglican schools observing the school leaders' practices repeatedly between April 2017 and November 2018. This is important because what is sometimes said can be different from the actual practice at the school level (Cohen et al., 2011; Morrison, 2012; Robson, 2002). Cooper and Schinder (2001) add that "some behavior and action might be taken for granted, expected and go unnoticed" (p. 374). In the informal observations, I observed and recorded the different activities the Anglican school principals were involved in their school setting. I also observed behaviour such as their caring and friendliness towards the students and teachers. This helped me to understand how the Anglican school leaders enacted their leadership practices in the face of different and sometimes conflicting stakeholders' interests, requirements, and expectations. I used an observation guide to assist me in organising and categorising information across various sets of notes.

### **5.3.3 Document Analysis**

#### ***5.3.3.1 Rationale for using and suitability***

Savin-Baden and Major (2013) describe document analysis as a "form of data collection that can be used solely or in combination with other forms of data collection method" (p. 403), and is considered appropriate to help provide a rich and authentic information needed for this research.

The analysis process includes "written, printed, visual or electronic matter that provides information or evidence or that serves as an official record" (Savin-Baden & Major, 2013, p. 403). These documents may be "produced by individuals or groups and take many different forms" (McCulloch, 2012, p. 210) and examples include diaries, memos, letters, etc. Gathering and analysing documents in combination with other data sources can help to provide a holistic picture of the phenomena under study (Prior, 2003). For instance, documents may reveal an aspect of a principal's leadership practice that has not been noticeable either through talanoa/tok stori or observation. This can then be followed up in a further talanoa/tok stori. Document analysis is often used in qualitative study to validate evidence and interpretations made (Savin-Baden & Major, 2013). Bailey (1994) argues that "face validity and construct validity in documents are stronger and sufficient than other forms of validity" (p. 318). In this research, the documents accessed and obtained in the Anglican schools enabled me to locate, understand, and interpret how school principals enacted their leadership practices within

policies and school regulations, school visions and overall school leadership and management structures.

In document analysis, Bryman (2001) argues that the researcher collects, collates and analyses empirical data in order to produce a theoretical account that either describes, interprets or explains what has occurred. For instance, analysis of documents revealed the ways and the extent to which the schools' vision, mission, philosophical values and ethos are espoused and enacted in each Anglican school leader's leadership practices. Furthermore, document analysis provided me with a broader understanding of the school context (McCulloch, 2012) and the associated school culture of each Anglican school. This helped me to create links between some of the leader's responses from talanoa/ tok stori. In qualitative research, document analysis is used to supplement talanoa/tok stori and observation (Savin-Baden & Major, 2013).

### **5.3.3.2 *Limitations***

Documents can be sometimes difficult to access despite their existence (Bailey, 1994). This may require the researcher to explain the research purpose and to establish trust, so the participants have confidence in the process. Also, some of the documents can be biased and selective, as they may be written for a different purpose, audience and context (Cohen et al., 2007). Moreover, documents may come in different forms and be quite complex to analyse (Savin-Baden & Major, 2013). For example, it may be difficult to separate fact from interpretation in a document and the documents must be studied in their contexts in order to understand their significance at the time.

### **5.3.3.3 *How I used document analysis***

To address these limitations, I prepared a series of questions as a guideline for selecting the relevant information. During the selection and analysing processes, I focused on the underpinning research purposes and the research questions. I collected school policies, rules and regulations, development plans, budgets, student enrollment information, class lists, school fees information, timetables, school leaders' daily programmes, meeting minutes, school magazines, and teacher professional development programmes. For example, I used the school policies to identify the values that the school (leaders, and teachers) espoused to promote

educational equity. Also, what are some of the ways the school leaders use to promote student learning and address social injustice issues in the school? In the school rules and regulations and school daily programmes, I looked for information on whether the school offers remedial classes for slow learners. In the school development plan, I looked for information on school facilities and resources that encourage equity and gender equality in the school. For example, are there equal an number of dormitories for both males and females?

#### **5.4 Focusing research data analysis**

In this research, I used the content analysis, interpretative phenomenological approaches for analyzing tok stori, documents, and participation field notes. The use of the above data analysis strategies enables the research data to be analysed and viewed from different angles, lenses and perspectives which contributed to the authenticity and trustworthiness of the findings and the study. I theorise that the use of multiple and relevant data analysis approaches in analyzing research findings can contribute to the authenticity and credibility of the study. The five main tok stori research questions/ideas guidelines were used to guide data analysis are:

- 1 What are the leadership understandings of Anglican secondary school leaders?
- 2 What are the leadership values, beliefs and understandings that underpin Anglican school leadership practices in Solomon Islands?
- 3 How do Anglican school leaders define and understand social justice?
- 4 In what ways do these values, beliefs and understandings influence their leadership for social justice in practice?
- 5 What are the related constraints and possibilities for school leaders with regards to leading for social justice in the Solomon Islands?

Using multiple data analysis strategies helped me to establish categories, themes, understandings and meaning.

#### **5.5 Tok stori data analysis**

As the data was 'rich' and descriptive in nature, I used qualitative thematic data analysis in this research. Thematic analysis is the identification of common themes and patterns of living and behaviour that emerge from the data (Bell, 2005; Denzin & Lincoln, 2000; Mutch, 2005). The processes described below were selected as they best matched the interpretive approach because it enabled me to achieve the

purposes of generating, describing, and exploring themes; and explaining the differences and similarities (Cohen et al., 2011, pp. 538-539). This approach also allowed data gained from any one method and any one research to be considered in parallel with other data collected from other studies. Thematic analysis is commonly used and is particularly suitable for analysing and reporting personal qualitative data (Mutch, 2005). In thematic analysis, I used different coded letters and colours for different themes that emerged from tok stori data. Similar themes were labeled with the same coded letter with a specific colour. From these, the common emerging and recurring themes were selected as the main themes of the findings.

Inductive coding was used as each transcript was read and re-read; that is, the data was coded and sorted into emerging categories and themes as these arose. Coding was recorded in the margins of the transcripts so that data related to each code could be later grouped together. Non-linguistic information was also noted, for example pauses, voice volume, speaking rate, etc.

### **5.5.1 Data analysis**

I started with one participant's responses for a specific question and then moved on to the others. This was done for all the participants. The identified themes were noted and coded with different letters and colours. For example, one of the themes: *equal dignity and rights* was given A letter and blue colour. The theme of *school leaders that believed and practiced servant leadership* was given B letter and green colour while *cultural values were important for leading and learning* was marked with C letter and red. The uniqueness of each individual participant is considered so that it is preserved and stand out in this report (Huberman & Miles, 1994).

Next, I examined the documents and observation notes for examples and perspectives that supported, or otherwise that particular theme or idea of leadership again using different highlighter colours. For example, Yellow School information prospectus and Staff Meeting Minutes NO 2 references are made to professionalism of teachers as significant for student learning. These pages' references were noted and highlighted with the same colour. In this way, I built up evidence for support, or not of that specific aspect of each principal's leadership. This information was then used, for example as a quote, to illustrate a point. For example, Samuel's

emphasis on the value of caring for students and teachers through role modelling in the school was supported by the Staff Meeting Minutes NO 2. I used a quote from this Staff Meeting Minutes NO 2 to illustrate the depth of his care and commitment.

I built up information for each theme which involved many hours of work because each document had to be reread and reexamined many times. However, it signified that the data was thoroughly examined and organized and upon its completion it became easier to identify which leadership aspects of the school leaders were promoting holistic learning for all students. Also, it enabled me to recognize which were not supporting and where the gaps were such as the emphasis on preparing students for examinations and limited of useful knowledge and values for rural communal living. Moreover, it helped me to identify the Anglican school principals' leadership values and perspectives that encouraged equity in the Solomon Islands cultural context. This did not happen simultaneously for each participant as information gathering completion dates were different and at times it took a long time for the school leaders to respond to my communication with them.

## **5.6 Observation field notes**

Documenting observation is fundamental in participation observation (Gay et al., 2012). Qualitative research materials are gathered, recorded, and compiled usually on site during the research (Gay et al., 2012; Savin-Baden & Major, 2013). In this study, firstly, I made a list of the important aspects I intended to focus on. I noted them in my field notes as “accurately described and as comprehensively as possible all relevant aspects of the situation” (Gay et., 2012, p. 382). The field notes contain descriptive information about what the (researcher) has directly seen, observed, heard and experienced on the site during the study. I used the informal observation to see, hear, observe and experience (Gay et al., 2012) how school leadership is enacted at the Anglican schools. I recorded these observations as descriptive information. During this informal observation, I reflected on the observations and thought about the lived activities at the school settings. For instance, I described the school activities happening at the school each day and offered reasons as to why I thought the activities were enacted. I then linked them to the values and beliefs of the school leaders as well as making sense of them. For example, the chapel prayers are for the spiritual development of students to develop qualities such as respect and compassion.

## **5.7 Analysis of Documents**

The analysis of documents followed what Cortazzi (2002) says: that the various forms of text within a research context are "... held to be evidence of past and current realities of future plans" (p. 196). The documents included meeting minutes, school policies and rules, school programmes, school enrolments, school brochures, school budgets, school development plans etc. A detailed record of the documents retrieved from each school was kept and analysed using the following process.

The documents such as school information guidelines, policies, magazines, school development plans, meeting minutes, and school enrolments were reviewed for any overt or implied reference to school development aspects in terms of how school leadership practices promote holistic student development and social justice. This information sources and the research questions/guidelines were used to recognise which documents are the most relevant and to provide evidence that they are walking the talk (or not) of educational leadership for social justice. These data were analysed with an interpretive approach using qualitative content analysis that systematically described and sorted the identified references by coding them under anticipated and emerging categories as they arose (Fitzgerald, 2012). Reading and re-reading of the documents enabled me to "pin down their key themes and ... draw a picture of the presuppositions and meanings" (Perakyla & Ruusuvuori, 2011, p. 530) that are relevant to considerations of Anglican school leadership practices work. Document analysis also assisted me to decide what follow up questions I needed to ask the participants. For example, if the document indicated that it was important that students receive extra help if they are struggling in some aspects of their education, then I asked how this was done in practice. If they said that girls took on leadership roles, then I asked for examples.

## **5.8 Preparing and learning to understand the research data.**

An example of the preparation of data and reading through the responses of the participants and arranging them into categories according to the main questions in each section is shown in table 3.

**Table 3. School leaders' responses arranged according to tok stori key question guidelines**

Question	Responses coded with colours	Pseudonyms
What do you consider important in your leadership?	Moral and spiritual values	Samuel
	Spiritual, moral and cultural values	Moses
	Moral, ethical and spiritual values	Esther
	Moral, Spiritual, and cultural values as well as servant and democratic leadership	Josiah

I read and re-read and studied the data so I had a good understanding of the summary of the tok stori, documents, and observation field notes gathered throughout the data analysis and research process. This was very important as I needed to understand the data well before I organised them into meaningful groups and finally interpreted them. Thorough and effective analysis starts with quality data and a better understanding of the data generated before proceeding to determine the focus of the data analysis.

### **5.8.1 Organising data into categories and themes**

The research data were organized into categories and themes according to the main research questions. This also encompassed the identification of themes based on the school leaders' tok stori responses, documents and observation field notes according to the main research questions/ideas guidelines. For example, the categories, and themes for the second question/idea guideline were arranged as follows:

What are the leadership values, beliefs and understandings that underpin Anglican school leadership practices in Solomon Islands?

- The Anglican doctrines shaped, and in some cases restricted leadership understandings
- Leadership involved serving others
- Leadership involved an ethic of care
- Leadership involved instilling of values and beliefs for life

I was able to identify the relationships that existed between the main themes that were noticeable in the research findings and then interpret their meanings in relation

to the values, beliefs and understandings of Anglican school leaders and the influence on their practice. I also noted the similarities and differences between the responses of the participants and how their contextual factors impact on their practice.

### **5.9 Challenges encountered during the research process**

There were challenges encountered during the field work. Two of the tok stori sessions had to be rescheduled as the participants were too busy. Also, one of the participants was very slow to respond to my emails. Moreover, the geographical location of one of the school leaders meant I had to travel to another island which was time consuming. I was originally going to tok stori with four Anglican school leaders in four Anglican schools, however, one of the Anglican school leaders was not available so I tok stori with four Anglican school leaders in three Anglican schools (Esther and Josiah were from the same school).

The research context has its own challenges. For example, two of the school leaders were on their roles for one or two months, during the first phase of data gathering in February and March 2018. A second phase of data collection was undertaken in November 2018 when they had been in the role for ten months. During the second phase of data gathering, one of the school leaders, Josiah, was in Asia on school business, and so was not involved in the second phase. Challenges such as these are often experienced in the Solomon Islands research context.

### **5.10 Trustworthiness and integrity of the research data**

The employment of three gathering methods, tok stori, participant observation and document analysis provided multiple sources of evidence which were used to confirm the emerging themes. The multiple data collection strategies provided a chain of evidence established in the form of data recorded digitally and analyses for each participant according to relevant questions. This enabled me to explain the links between data, analyses and conclusions.

To ensure that findings accurately described the phenomena being researched my assumptions, world view and theoretical framework was clarified at the outset of the study (Merriam, 1998) and throughout data analysis and reporting. Cohen et al., (2011) call this internal validity. This occurs through on-going reflection on all aspects of the research, data collection and findings (reflexivity).

For external validity, ensuring the results are valid, was enabled through the use of triangulation (Merriam, 1998). Furthermore, the findings of the multiple methods were used to confirm the emerging findings. That is the triangulation of the data contributes to the credibility, trustworthiness and authenticity of the research.

### **5.10.1 Reflexivity**

Reflexivity is considered as one of the important aspects of qualitative research (Bott, 2010). Reflexivity is a process in which a researcher undertakes continuous self-reflection in a research (Bott, 2010). It is crucial throughout the whole study. It is done by looking at one's biases, theoretical predisposition and preferences (Luttrell, 2010). In this research, I constantly reflected on my data collection methods, tok stori, translation and transcription, document analysis, and informal participant observation to reduce my own bias.

Self-reflexivity is a critical aspect for ensuring credibility in qualitative research (Bott, 2010). Luttrell (2010) describes self-reflexivity as “understanding one's self” and stake in one's study and suggests that it is essential to understand both the limitations and the strengths of the “instrument” (p. 3). It is therefore important that researchers undertake critical self-reflection of their social backgrounds, relational connections to the field context, theoretical and political leanings as these can contribute to researchers' bias (Cohen et al., 2009; Luttrell, 2010). O'Leary (2004) also proposed the concept of self-reflection as “the ability of the researcher to stand outside the research process and critically reflect on that process” (p. 11). This is the reason Cohen et al., (2009) explain that “researchers should acknowledge and disclose their own selves in the research, seeking to understand their part in, or influence on, the research” (Cohen et al., 2009, p. 171).

Since I was a former education officer in the Anglican Church, I continuously undertook critical reflections on my previous role that might influence my personal feelings, positionality and relationship with participants. I was aware that my commitments to the Anglican Church education system had the potential to bias my findings. That is, I was and had to be conscious of this with my participants. I always made sure my personal work background did not jeopardize my relationship with my participants in any way throughout the research.

### **5.10.2 Trustworthiness of the research**

Maintaining quality in educational research refers to how validity, reliability and trustworthiness are achieved and maintained in the research study (Basit, 2010; Cohen et al., 2007; Patton, 2002). The nature of research paradigms plays a significant role in determining and maintaining quality in educational research. This is because it influences the researcher's value and belief system and role. This can in turn influence the methodologies that would be involved in data collection and how the data will be analysed and presented (Cohen et al., 2007). According to Cohen et al., (2007) and Patton (2002), validity refers to whether the questions or method employed really explore the phenomena they are intended to explore.

In qualitative research, reliability is unique and particular to a setting, and does not seek duplication to claim reliability. Instead, it encompasses trustworthiness, honesty, distinctiveness of context, authenticity, comprehensiveness, detail and depth of responses, and significance to the participants (Basit, 2010). Some scholars reject the term reliability in qualitative research and suggest other concepts such as credibility, neutrality, confirmability, dependability, consistency, applicability, trustworthiness and transferability (Guba & Lincoln, 1985). This is because in qualitative research, reliability reveals the uniqueness of a setting that cannot be replicated but encompasses qualities of the trustworthiness of the research.

In this research, the uniqueness of the context challenges western ideas of what constitutes valid knowledge and decolonizes frameworks that are espoused to be uniform in all research contexts. For instance, in this research, tok stori was used as one of the data collection methods because it is culturally suitable in Solomon Islands context. I theorise that the nature of context determines the research framework in order to enhance a more just and culturally appropriate methodology. Tok stori therefore does not necessarily conform to western ways of doing research. The findings chapter has the participants' responses reported in both Pidgin and English because there are some words that cannot be translated. Moreover, the vernacular Pidgin used is more descriptive than English. The employment of both Pidgin and English versions enhances trustworthiness of the study.

### **5.10.3 Triangulation**

Triangulation is defined as "the use of two or more methods of data collection in the study of some aspect of human behaviour" (Cohen et al., 2011, p. 195). Cohen

and the others explain the importance of ‘methodological triangulation’ and assert it as “one of the most frequently used and the one that possibly has the more to offer” in educational research (Cohen et al., 2011, p. 197). The employment of more sets of data from more data gathering strategies is crucial for establishing validity. By using tok stori, participant observations and document analysis I had confidence in the data generated. Cohen et al., (2011) support triangulation method as suitable especially when a researcher investigates a complex phenomenon.

Creswell (2013) also stresses that triangulation “involves corroborating evidence from different sources to shed light on a theme or perspective” (p. 251). He considers “member checking where the researcher solicits participants’ views of the credibility of the findings and interpretations” (Creswell, 2013, p. 253) as an example. According to Creswell (2013), this method “involves taking data, analyses, interpretations, and conclusions back to the participants so that they can judge the accuracy and credibility of the account” (p. 252). In this research, I took back the transcripts to the participants for them to cross check the accuracy of my transcription and to ensure they were happy with what had been recorded. They were also able to identify any aspects they felt were missing. This member checking contributes to authenticity and trustworthiness of the research data.

#### **5.10.4 Checking and confirmation with participants**

The process of checking and confirming data with the participants contributed to the trustworthiness and credibility of the data. The participants in this study were given the transcripts in English to check and make changes they deemed appropriate so that the translated documents fully represented their ideas. All the participants were fluent in English. Basit (2010) suggests member checking involving “...sending the interview transcripts to the interviewees subsequently after transcribing for checking can ensure that the data are reliable and trustworthy” (p. 71). In addition, informal and tok stori with the participants during the checking and confirmation of the transcripts enabled me to further clarify information respondents had not made clear and vice versa. Such a collaborative approach during data validation added to the credibility and authenticity of the data.

#### **5.10.5 Insider’s social and cultural credibility**

As an insider with access to the participants’ social and cultural backgrounds I was in a strong position to undertake the research in the unique Solomon Islands context.

I was aware of the complexities of being an insider. My situation fulfilled what Vaioleti (2006) identifies when he says that “It is vital, then, for researchers and their sponsors to fully appreciate the essential underpinning for the context in which special knowledge is gifted to them” (p. 29). The researcher’s awareness of appropriate social and cultural protocols contributed to the authenticity of the data that was gathered (Bishop, 1997; Kana & Tamatea, 2006; Otsuka, 2006; Smith, 1998; Vaioleti, 2006). Such ethical considerations, according to Lofland and Lofland, cited in Mutch (2005), are essential underpinnings to “remind the qualitative researcher that they must enter, remain in, and leave the field with sensitivity and respect” (p. 125).

Vaioleti (2006) also stated “researchers must have credibility within the community” (p. 29). I am a trusted member and leader within the researched education community of the Solomon Islands with a passion for social justice within the school system. This reflects Bishop and Glynn’s (1999) educational planning model activities: who initiates; who benefits; whose cultural reality is represented; whose realities and experiences are legitimated; and who is accountable? This is important because, as an insider, initiating this research for the benefit of the people whose cultural identity is represented will consolidate participation and support. For instance, exploring how the values and experiences of Anglican secondary school leaders influenced their social justice leadership recognised and legitimated their work and, in turn held the participants and the researcher accountable in the research process. This contributed to the generation of authentic and rich data during data gathering process.

As an insider, I am aware of most of the traditional structures within different Solomon Islands cultural groups. For instance, drawing on my patriarchal Tikopian community, our chiefs do not talk during meetings and they are not responsible for solving conflicts. Different people within their tribes are designated with the responsibility to talk during meetings and undertake certain tasks as their representative (Fifth, 1968). One of the roles of a chief is to offer advice when those responsible cannot solve the problems. It involves the communities and is cyclic in nature. Through tok stori and continuous reflection decisions are made about how the peoples’ livelihood and common good can be promoted.

### **5.11 Limitation of the research design and research process**

This study would have been enriched if I had been able to involve more Anglican school leaders. However, the sample was small but important because it allowed for indepth tok stori that enriched the data. Tok stori further deepened the data. The geographical location of the schools made data collection challenging especially the long distance of the participants in the Solomon Islands. This also involved huge financial costs for travelling. Thus, it took a lot of time travelling to and from the schools during data collection as well.

Using the interpretative research approach in this study illustrated that the findings could not be generalised, as they represented only the views and understandings of the Anglican school leaders in this study. These findings represent an interpretation of reallife practices in this specific unique context. The data gathered and the triangulation of methods employed to generate and analyse the data increase the trustworthiness and credibility of the findings.

This research revealed that the leadership practices the principals believed as fundamental for promoting the development of all for life were not fully enacted. However, the views of some staff also validated and supported the school leaders' views of their own practice and helped to build understanding of the challenges in leading for social justice at their schools. This validates the research design which included the views of the critical. Ribbins (1993) calls this a contextualized perspective. The school leaders themselves were reluctant to talk about their achievements, in case it is seen as boasting. There are however two perspectives that are missing, the students and the parents. In another study this would add other perspectives that would help to broaden and enrich the picture of their leadership.

### **5.12 Summary**

This relational research process involved the selection of the participants and their school study sites, seeking research permits for the research, establishing relationships with the participants and seeking their consent. Tok stori, formal and informal participant observation, and document analysis research methods were employed to generate data. Translation and transcription were also used during data gathering. Data analysis used involved the five steps which encompasses tok stori analysis, observation field notes and analysis of documents. Interpretative phenomenological, and thematic analysis approaches were employed in generating

main themes in the study. There were also some challenges involved in this research. However, important aspects such as validity, reflexivity, trustworthiness, checking and confirmation with participants, and insider social and cultural credibility were used to enhance integrity, authenticity and credibility of the research. My credibility as an insider undertaking this study in this unique cultural context contributes to the trustworthiness and authenticity of this study.

The next chapter presents the research findings related to the values, beliefs and understandings of Anglican school leaders and how they influence their leadership practice for social justice. It also reports the school leaders' views, perceptions and understandings of the concept of social justice including the related constraints and possibilities for leading for social justice in Solomon Islands context.

## **Chapter Six: Research Findings**

### **6.1 Introduction**

The intention of this research was to investigate the leadership perceptions and understandings of four Anglican secondary school leaders in the Solomon Islands and explore how these influenced their leadership practices for social justice. The research also examined what factors supported or constrained each school leader's leadership for social justice and how they responded to these factors. To achieve this intention, I designed research which explored the following questions:

1. What are the leadership understandings of Anglican secondary school leaders?
2. What are the leadership values, beliefs and understandings that underpin Anglican school leadership practices in Solomon Islands?
3. How do Anglican school leaders define and understand social justice?
4. In what ways do these values, beliefs and understandings influence their leadership for social justice in practice?
5. What are the related constraints and possibilities for school leaders with regards to leading for social justice in the Solomon Islands?

This chapter is presented in four parts and reports on findings which address each of the questions above. Part One shares the Anglican school leaders' perceptions and understandings of leadership. Part Two reports on the Anglican school leaders' understandings of social justice and what they believed leading for social justice looked like in action. Part Three identifies social justice issues and constraints that the educational leaders identified in the Solomon Island educational context. Part Four reports on findings which illustrated how leaders sought to address these issues and demonstrated ways to lead for social justice overall and the factors which influenced this.

This chapter is written in Pidgin and in English because the Solomon Islands is a unique cultural context with about 87 different indigenous languages spoken (Paul, 2009). This demonstrates the many different cultures and ethnicities that make up the Solomon Islands. However, Pidgin is used as the main language, the lingua franca used to communicate with each other. Pidgin is more descriptive than English and so it is important to present the findings in Pidgin to authentically bring

out the voices of the participants and their unique socio-cultural context. The use of Pidgin also acknowledges the voices of the many students that are unheard and tend to be invisible to the policy makers, school leaders, teacher, parents and communities. The findings come from the analysis and generation of recurring themes that emerged from individual tok - stori encounters between May 2017 and November/December 2018 and the secondary data which was generated through field notes, informal observations and document analysis throughout the research process.

## **Part 1: The Anglican school leaders' understandings of leadership**

### **6.2 Save'e blo olgeta Anglican Sikul lidas lo wat na lidasipi hem meni'im (Pidgin)/Understanding of the concept of leadership (English)**

The Anglican school leaders had varied and multiple understandings of educational leadership. In some instances, the contexts in which they lead were very different and this meant diverse approaches to leadership were required. However, common themes emerged, and it was clear that the Anglican church had significant influence in shaping leadership perceptions and understandings, and the shape that leadership took across the different contexts. Leadership was considered an action which sustained the teachings of the church and reinforced desired values and belief systems in order to sustain communities. Further, leadership was founded on an ethic of care and involved serving others and responding to cultural and contextual nuances.

#### **6.2.1 The Church doctrine shaped and in some cases restricted leadership understandings**

The Church was a powerful influencing factor on the school leaders' understanding of leadership. It was clear that the Anglican education philosophy which referenced the Three Pillars of True Religion, Sound Learning and Useful Industry was an influential philosophical framework which shaped the ways the school leaders perceived leadership. Accessed via Church teachings, and founded on Christian faith and beliefs, this philosophy was explicitly advocated for and spoken about frequently by the leaders. It was also reflected in the ways the school leaders espoused their commitment to the holistic development of students in order to serve and contribute to their communities. Each school leader supported a commitment

to leadership through explicitly acknowledging the three pillars presented by the Church as critical and central to their leadership work.

According to one principal, leadership involved “preparing students for life”, which eventually culminated in positive long-term community development. As Josiah expressed:

Hemi barava tru ia, Mi bilivim tiri fala idias blo Trufala Lotu na gudfala sa'ave wetem hao fo stap usiful hem barava impotani fo kam upem sosol justis fo makem holistiki edukeison blo oli sikul pikinini fo fiuja blo olketa lo ples blo Solomoni. Olgeta impoteni tu fo gud blo everi wani lo Solomoni na olgeta Pasifiki komunitis stap tugeta na sosaiti folum kalsa blo olgeta na hao hem mekem laef holistiki fo olgeta stap gudfala olowe lo ples blo olgeta.

*All in all, I believe the three pillars are fundamental....in terms of holistic education of students for life here. They are also central for the common good of all in Solomon Islands and Pacific societies whose cultural way of life is holistic in nature.*

Similarly, Moses explained:

Olgeta pillas ia olgeta konnected olsem wanfala ana infomem tu wan anada ana hadi fo separati becos olgeta faondason blo laef blo everi man na mere. Olgeta talem tru fala samtin, justis, feanes ana laef fo everi wan lo komuniti lo Solomoni we'e fo stap.

*These pillars are connected and inform one another and are inseparable as they are the foundation for life for humanity. These concepts illuminate truth, justice, equity, fairness and life for all in in Solomon Island communities.*

Further evidence of this philosophy being engaged within contexts could be seen in documents from Green School Mission Statement which stated:

Green School aims to provide an open and apostolic Christian Education that incorporates Bishop Selwyn's Education Philosophy of True Religion, Sound Learning and Useful Industry as the basis to develop a person holistically, for positive community leadership and quality service for the Anglican Church Community and the country. Anglican education philosophy as the foundation of their school existence and purpose. (Green School Handbook, p. 2, 2004)

It was noted that the handbook was developed in 2004 and upon inquiry, had not been reviewed since. This may indicate the powerful and enduring nature of such philosophies or perhaps the limited opportunities to review or challenge existing policies when documentation is underpinned by Church doctrine. Further evidence of the enduring nature of these ideas surfaced when a former student, teacher and

principal of Yellow School, continued to reiterate and share this message with students in his school (as previously documented in graduation ceremony reports);

We in the Anglican Church of Melanesia have these inseparable educational principles we have inherited from Bishop George Augustus Selwyn and handed down to us today, 166 years ago: True Religion, Sound Learning, Useful Industry. (Qwaina, p. 5, 2015)

These views demonstrate the significance of the three pillars to the school leaders and the role they played in sustaining these discourses through their positional leadership. Furthermore, each school leader recognised the immense work which underpinned each of the pillars. They acknowledged that the pillars did not exist in isolation and each school leader spoke to the importance of using the pillars as a key reference point to gauge their own leadership actions, and decision making processes. While espoused, upon closer investigation the findings revealed no examples of this in action with little evidence of the school leaders engaging in reflective practice or seeking to engage in leadership development outside of these ideals.

While the three pillars remained the central source for educational leadership knowledge and, as this philosophy has withstood the challenge of time, few opportunities to examine leadership outside of these pillars had been presented to the leaders. This does highlight and perhaps give reason to question the capacity and perhaps even the agency of each school leader to be responsive to educational change within their respective contexts when the founding philosophical frameworks from the Church have existed for over a century and remain unchanged in school documents and policies.

### **6.2.2 Leadership involved serving others**

All the participants believed that leadership required service to others. When describing leadership, they highlighted servant leadership as a critical feature of their leadership practice. For example, Samuel commented:

Sevani lidasipi hemi impotani lo hao mi duim lidasipi paraktis. Mi sikul lida na mi lid folom exampolo lo hao fo luk afutarem sikul pikinini olketa tisa na komunitis wetim kea na feanesi.

*Servant leadership is important in my leadership practice. As a school leader I lead by example demonstrating and serving students, teachers and communities with care and fairness.*

He reaffirmed these ideas in a later interview when he described his leadership in action:

Lidas hu ologeta pragtisis sevani lidasipi ologeta save'e sevum olgara pipol wetem sakirifisol seving atitiuti na becos hem we'e fo kam upem laef wea humility, simpliciti wetem tru fala honesti. Olgeta lidas ia savee sevimu kamu turu folomu hardi olgeta sikul pikinini na tisas wetem komunitis, hem na iumi kolem sevani lidasipi praktisis. Hao fo se'evum wetem hiuiliti, turuth na justis wetem exampol.

*Leaders who practice servant leadership serve others with a sacrificial serving attitude because it is a way of life that underpins humility, simplicity, and honesty. These leaders are serving from the heart those under their care with firmness and fairness. If there is any that impacts on students, teachers and communities, it is servant leadership practices. The art of serving with humility, truth, justice, and be an example.*

Similarly, Esther's understandings of leadership were linked to serving others and she stated:

Lidasipi hemi aboutem laef becos lidas olgeta servem pipol wea ologeta stap lo kea blo olgeta ana lo saet blo sikul, sikul prinsipols sevem olgeta sikul pikinini, tisas, komuniti weitem sasaiti.

*Leadership is about life because leaders are serving those under their care, and in the case of schools, school principals serve students, teachers, community and society.*

Moses also understood leadership to be underpinned by servant leadership overall and shared:

Spiritual valius hem stap tru lo God becos hemi loving Father who hem mekem iumi sevemu ologeta narawan, ologeta everi hiuianiti fo respectim and woka blo servisi. Mi demonistatem Christian Feiti blo mi taem mi karem laef wea mi respectim and sevem ologeta narawan ana saiti fo kamapem gudfala pisi wetem eviri wan lo sikul na komunitis lo lidasipi blo mi olsem sikul prinsipol ana odeni waka priesti.

*The spiritual values rooted in God as a loving father makes us serve others, all humanity through respect and service. I demonstrate my Christian faith through a life of respect and service for others as well as peaceful co-existence amongst school and communities in my leadership as a school principal and ordained clergy.*

All of the school leaders acknowledged that service to others was a central part of their leadership and for each leader, demonstrating servant leadership was an important mechanism to role model to students and the wider community what they perceived good leadership looked like.

### **6.2.3 Leadership involved an ethic of care**

All of the school leaders perceived that good leadership was founded on actions which involved caring for others. A caring approach to leadership was deemed important because, in their experience, they believed their leadership affected a community wider than just the school. Esther shared that she believed her leadership manifested mainly in the form of caring because it “acknowledged and celebrated the human worth and dignity of all she encountered”. She was also aware that leaders were able to make choices about caring for others, and these choices had far reaching consequences, and stated:

Wat eva sikul polisis, practisis olgeta sikul lidas duim bae garem samfala samting lo laef blo olgeta sikul pikinini, tisas, komunitis, wetem sosaiti weta bae hem gud fala o bae hem no gud fala.

*Whatever school policies and practices that school leaders undertake impacts the lives of students, teachers, community, and society either negatively or positively.*

Similarly, Samuel described leading with an ethic of care. Observations during fieldwork showed he was present and visible in the school during formal and informal school programs. His response to this observation was that this helped to ensure the welfare of students and teachers and maintain high standards of learning and teaching. Even though Samuel had recently retired, he had accepted the invitation by the Anglican church for him to come back and improve the deteriorating leadership and management in the school. According to one of his colleagues and a current Yellow School leader, this was because of his care for the students (Yellow School Teacher, personal communication, March 1<sup>st</sup> 2018).

Most of the school leaders talked of taking the role of parents of the students while they were in their care during the school day or term and as such, each principal highlighted a need to embrace a caring attitude. Describing leadership as an action which promoted and demonstrated care extended beyond interactions with others to the systemic and administrative decisions made by the leaders.

For some leaders, this included making decisions about how to best care for and meet the needs of students. For example, some leaders shared anecdotes of making sure students have decent accommodation and sanitation for their boarding students by providing adequate welfare such as dormitory facilities. However, at one of the less resourced schools, there were no proper sanitation facilities or reasonable accommodation and decisions about where money was spent were not made to rectify these issues, instead prioritising other areas. Comments from some of the teachers highlighted that some staff and community members were not happy with how the school was administered and were disappointed that decision making had not held the student's basic needs at the centre. They commented that the caring ethos sometimes waned when leaders were under pressure and this reflected in how the school was led and managed. (Orange School teacher personal communication, March 15<sup>th</sup>, 2018). Instances like this illustrate the importance of ensuring espoused leadership values are translated into practice.

#### **6.2.4 Leadership involved instilling values and beliefs for life**

All the school leaders believed their leadership played a key role in shaping the spiritual, cultural, moral beliefs of others. For example, Samuel stated:

Lidasipi hemi abaotem hao fo kamapem valius wetem belifs lo olgeta sikul pikinini, tisas, pipol ana komunitis fo laef. Lo ologeta Anglikan sikul, Hemi abaotem tradison blo Siosi, wea hemi rilie abaotem hao fo kamapem valius, bilifs olsem sipitua, morol ana samfala kalsarol valius. Waka blo mi olsem prinsipol hemi fo tokem ana talem olgeta valius ana bilifs fo laef ana demonstrate tu exsample fo laef lo olgeta sikuls ana olgeta pipol.

*Leadership is about instilling values and beliefs in students, teachers, people and communities for life. In the case of our Anglican school, it is about the tradition of the church, which is really about the instilling of values and beliefs such as spiritual, moral and some cultural values. My job as principal is to inform and convey the values and beliefs for life and be an example to the school and others.*

The leaders proclaimed that their communities and society as a whole needed values and beliefs which made a positive contribution to the community and promoted peaceful co-existence and good citizenship. As such, both the teachers and the leaders believed that leaders were central to encouraging moral values such as honesty and compassion. More so, as all of the school leaders were practicing Anglicans, they believed strongly in the Anglican values of respect and service.

Esther said that nurturing of these values through building relationships with others was a vital part of her leadership practice:

Lidasipi hem abaotem hao for makem releisonsipi, conekson, na felosipi waitem olgeta sikulu pikinini, tisas, parens na komunitis fo makem findem gudfala etukeison fo olgeta sikul pikinini fo fiuja laef blo olgeta. Tis wan hem impoten becos evri wan no semsem olgeta garem wae fo ting ting seleva ma lane seleva tu.

*Leadership is about making relationships, connections and fellowships with all students, teachers, parents and communities in order to identify relevant educational needs of students for life. This is because everyone is a unique individual with own thought processes and learning processes.*

The leaders believed students' learning and development was a shared collaborative effort that involved the whole community. Samuel believed that if learning involved the whole community, there should be some recognition of alternative beliefs and ways of life. Therefore, establishing relationships, connections and fellowship amongst all stakeholders was integral to the holistic development of students. Esther further stated:

Lidasipi wetem leningi hemi konected becos lenningi hem abaotem hao fo kamapem gudfala ful hiuman bingi, wetem sipiritual ana morolo valius hemi impoteni fo olgeta sikul pikinini garem gud fala save'e lo laef.

*Leadership and learning are connected as learning is about the development of the whole person, and spiritual and moral values are central to students' holistic development.*

#### **6.2.5 Understanding, embracing and sustaining cultural values was an important leadership action**

Local and cultural knowledge forms the foundations of the many communities in the Solomon Islands. This knowledge is contextual, historical and ritualised and involves passing on information through generations to enhance the life opportunities and circumstances for society members. The findings indicated the important role that school leaders and teachers played in embracing and sustaining cultural knowledge along with the importance of understanding cultural values and knowledge in developing leadership. It was important for leaders and teachers to have a deep understanding of the cultural context that they were working in. While the Solomon Islands society is a unique context in itself, within the Solomon Islands there are also contextual differences which need to be acknowledged and integrated into each education context. It was perceived by the school leaders that this was a

central part of their role. For example, Moses highlighted how this was part of his leadership understanding and practice:

Olgeta kulturol valius ana nolege blo olgeta sikul pikinini ana komunitis hemi barava impoteni fo includim lo hao fo kamapem gudfala edukeison ana mi usem hem lo lidasip blo mi. Olgeta involem wei of laef blo olgeta wea siosi, famili ana komunitis usim for lanem olgeta sikul pikinini.

*The cultural values and knowledge of students and communities is also vital for inclusion in education development and I am using it in my leadership. These include the local ways of life, the church, family and how communities use cultural values in learning.*

Cultural knowledge and values were perceived by the school leaders as critical for enhancing students' sense of belonging in the school community. A common leadership practice described by the leaders included promoting inclusive teaching and learning approaches. This manifested in the ways each leader supported their teachers to use inclusive teaching approaches which reflected and embedded aspects of the students' cultural way of life. During one conversation Moses expressed how he encouraged his teachers to use indigenous practices whereby students learned through demonstration, imitation, observation and trialling. He believed this created an interactive and meaningful learning experience for students which was connected to the realities of their lives. He gave the example of inviting skilled weavers from the communities to teach the weaving of baskets, and mats, and how to make clothes. This also included the knowledge of the use of specific plant materials.

The use of local practical skills in the traditional ways of carving, and building houses was vital for the promotion of the local communities' livelihood and way of life. Different indigenous communities in the Solomon Islands have their own ways of building houses which have been passed on for generations. They are built to withstand hurricanes and be environmentally friendly. For instance, the cultural ways of building houses to withstand the strong winds and cyclones is still recognised as suitable for housing in the susceptible island communities. Houses are built very low with local bush materials without technologically manufactured substances so that people can tie ropes around them during very strong winds. The structural low height of the local buildings makes the force of the winds and cyclones to pass above them with minimal damages.

All of the school leaders believed these cultural ways of life can serve to motivate students learning and enhance meaningful student success. Also, using students' and communities' culture in learning enhances and maintained their cultural communal and relational ways of life which had and was still sustaining these indigenous communities. In the Solomon Island's communities, the cultural values inherent in a communal way of life that underpin caring and respect for one another, were significant. This is where everyone is culturally tied to one another through tribal and family cultural bonds. Samuel commented:

Iumi ologeta komunal pipol bicos lo wei komunal kulsa lo laef hemi stap ana fomum leaf blo iumi. Komunal kulsa lo wei iumi hemi kearing ana livening wetem and fo wan nanata komunally becos iumi olgeta membas lo wan tribu ana wan bifala family. Tis wan hemi wei blo iumi ana hemi kam upem gudfala ologeta ilan komunitis ana sosaitis fo plante'e genereison na.

*We are communal people because of the communal culture that underpins our lives. Communal culture encompasses caring and living with and for one another communally as members of our tribe and extended family. This is our way of life which sustained our island communities and society for generations*

Two of the school leaders expressed that their personal lives and belief systems were shaped by their cultural upbringing, their family, and the church. Communal values and beliefs were acknowledged to be crucial for maintaining community cohesion and way of life. However, Samuel expressed that there are some cultural values and beliefs that were unhelpful and required consideration. Moses acknowledged and commented on the significance of cultural identity and connection in the context of his life, his worldview and his leadership practice. He believes he is a product of his cultural and spiritual upbringing. Moses shared how his cultural value influenced his leadership stating:

Kalsarol valius wetem identiti blo mi olsem indiginas Solomoni Ilander hemi impoteni tumas lo lidasipi practis blo mi. Kalsarol wetem spiritol valius ana belifs hemi seipem ana moldem mi lo who na mi lo tudei, fo exampol, samfala wei fo lidim lo komuniti fo upholdem respecti, uniti, wetem piisiful wei for stap tugeta lo olegeta diferen tribus, komunitis, komunalism ana for kearing fo wan anada.

*My cultural values and identity as an indigenous Solomon Islander are also important in my leadership practice. My cultural and spiritual values and beliefs shaped and moulded me to be who I am today, for instance, some of my cultural ways of leading in our community for upholding respect, unity,*

*peaceful co-existence amongst different tribes, and communities, communalism, and caring for one another.*

My observations of Moses leading at Orange School confirmed how his leadership had sought to develop respect and a peaceful co-existence between the school and surrounding communities. Through growing relationships and sharing cultural knowledge, the school had developed strong partnerships with the community which helped the school in terms of accessing some of the communities' local resources for infrastructure development. For example, the communities have offered trees for timber, sand and gravel for the construction of future classrooms, dormitories and sanitation facilities.

To conclude, this section has highlighted the perceptions and understandings that the school leaders had of educational leadership. Some common themes emerged across each school context emphasising the significant role that the church played in influencing the leaders' perceptions of leadership and the shape that leadership took amongst each context. Critical to these ideas about leadership was the role of the servant leader, the presence of an ethic of care, and the need to embrace and sustain cultural knowledge. The next section addresses the school leaders' understandings of social justice.

## **Part Two: The school leaders' understandings of social justice and what they believed leading for social justice looked like in action**

### **6.3 Andastanding blong olgeta sikul lidas lo wat na sosol justis ana wat olgeta bilivim sosol justis lidasipi hemi luk laek/The understandings of the school leaders on social justice and what they believed social justice leadership in action looked like**

The school leaders had diverse understandings of social justice and expressed it in various ways based on their own personal experiences. Social justice was perceived by all leaders as a way of demonstrating equality in leadership practices and these ideas were impacted by the Anglican Church. It became clear that government policy, regional education policy and community goals also influenced the social justice actions of the leaders. The leaders were also aware that leadership for social justice was a contextual practice and this influenced how the Anglican school leaders perceived and lead for social justice in diverse ways at their school context.

Nevertheless, there were also challenges in promoting social justice in the Solomon Islands cultural context.

### **6.3.1 The school leaders viewed leading for social justice as a way of demonstrating equality**

The findings revealed that all of the school leaders perceived demonstrating equality and addressing inequality was a critical part of leading for social justice. This involved actions which positioned students' basic needs at the centre of decision making (in most cases) and prioritised fairness and access to resources. However, the school leaders also found that demonstrating equality in their practice was difficult in their cultural context. These appeared to be a tension whereby the Church doctrine called for equality and fairness, yet there were contextual constraints which prevented the leaders from making these ideals a reality. All the school leaders stated that social justice means that all humans are born free and have equal dignity and rights to a humane way of life that underpins who they are and what they are. One of the leaders, Esther commented:

Sosol justis hem aboutem equality blo olgeta hiumaniti fo laef wea hemi ful wan. Tis is becos olgeta hiuman beingi olgeta kiriated lo imagi blong God ana garem hiuman digniti fo respectem ana treatim lo wei hemi fea ana gudfala wei lo evri samting hemi gud. Fo exampol, olgeta accessem lo sikul wetem olgeta nara basic sevisis olsem healti, genda equality lo evri ting lo laef.

*Social justice is about equality of all humanity to life in its wholeness. This is because humans are created in the image of God and have human dignity to be respected and treated in a fair and just manner to all life's necessities. For instance, equal access to education and other basic services such as health, gender equality in all aspects of life.*

The school leaders gave multiple examples of what equality looked like in their own context. In many cases, was narrowly defined, often referring to aspects of gender such as providing equal access of both boys and girls to education as important in their leadership. This may be because of the espoused national education goal of access to education for all children. The school leaders viewed social justice as the way to demonstrate inclusion in and access to education. Samuel explained:

Sosol justis hemi aboutem inclusion ana equu opportunitis fo evri wan lo olgeta woks ana wei lo laef. Lo olgeta sikuls, tis wan hemi involem providem evri wan equu opportunitis fo ologeta boes ana gele fo sikulim

edukeison wea hemi involem ol edukeison fo laef fo evri wan weta hemi boe o gele, rasi, hemi richi o nomoa ana kulsa lo wea olgeta stapu.

*Social justice is about inclusion and equal opportunities to all walks of life. In the case of schools, this involves providing equal opportunities for both boys and girls to holistic education regardless of gender, race, socio-economic status and cultural background in their cultural context.*

The Green School Handbook also highlighted the core values and principles of “upholding equal access and equity in education. The school was to provide balanced education to pupils at all levels” (Green School Handbook, p 2, 2004).

The findings also revealed the importance of providing an equal, safe and conducive school learning environment and curriculum for all students. For example, at Yellow School, staff are responsible for providing a learning atmosphere where:

Students will gain more from courses/activities of studies or developments when they see some purposes in what they are doing, when the environment is a pleasant one, clean, caring, respectful, responsible, welcoming, responsive, sensitive, when the classroom/school atmosphere is one of cooperation, and when they are taught with vitality and variety by an enthusiastic teacher, and when they are served by a kind and dedicated ancillary staff. (Yellow School Brochure, p. 2, 2012 – 2015).

Yellow School’s prospectus portrayed the vital ingredients school leaders, teachers and schools need for enhancing all students’ learning. These ideas included policy translation through practice at the school level and the need for teachers and leaders with a passion for serving students and society. However, the findings showed that some leaders believed there were some teachers in their schools who were yet to fully realise their roles for serving all with dignity and because of this, the leaders shared how this made their pursuit of providing conducive learning environment for the students at their schools difficult. For example, Josiah described the challenges of staff dynamics and how this impacted on his ability to lead for social justice and stated:

Sosol justis hemi minim everi wan stap lo sosaiti masti stap tugeta lo justis, firi wetem fea enviromenti lo olgeta sikols wetem komunitis. Hemi abaotem hao fo rispectem everi wan olgeta mere, mani, pikinini wetem komunitis ana kam upem gudfala laef fo olgeta.

*Social justice connects a society of individuals who must co-exist in a just, free, and fair environment whether in schools or communities. This implies respecting individuals and communities by encouraging what is useful for them.*

Providing culturally relevant education for communities to promote their way of living was important. The findings illustrated that when staff worked in ways that reflected genuine interest and consideration for their students and their communities' wellbeing, deeper cultural and contextual knowledge can be generated. For instance, this encompassed seeing beyond the school system and engaging practices which were viewed by students and their families as a meaningful way of life in the local community. For example, offering local knowledge and practical skills such as how to plant different types of crops at the right seasons, and food preservation are useful in small island communities who are susceptible to climate change and natural disasters.

### **6.3.2 The school leaders believed that the cultural context is important when leading for social justice**

The school leaders believed that an essential aspect of leading for social justice involved considering the cultural context. As such, leading for social justice looked different in each context even though some of the underpinning ideas were similar. Each leader shared contextual aspects which impacted on their leadership and outlined the challenges inherent in their context. A key feature of the work of these social justice leaders was ensuring that the teaching and learning practices which were undertaken were culturally relevant and appropriate for the Solomon Islands cultural context. As Moses explained:

Sosol justis hem aboutem hao fo kam upem wei ofu laef blo olgeta sikul pikinini wetem komunitis lo ples blo olgeta stap lo hem fo makem olgeta luk aftarem olgeta seleva lo wei hemi gudfala fo laef lo sustenabol wei. Olgeta wei ofu laef ia hemi includim findem and kam upem sosol wetem kulsarol knowlegi blo olgeta sikul pikinini ana komunitis fo makem buildim wei olgeta save'e stap gudfala lo ples blo olgeta.

*Social justice is about enhancing the life chances of students and communities in a particular context to look after themselves in a sustainable way. These involve identifying and developing social and cultural knowledge of students and their communities for enhancing their livelihood in their cultural context.*

The school leaders expressed the importance of considering local cultural knowledge, skills and useful values in the school curriculum that contributed to

increase students and communities' welfare. The leaders were brought up in their rural villages and learned these which became part of their lives. For instance, learning the local knowledge of fishing for some species of fish or using knowledge of the moon and specific plants can promote well-being in home contexts. The cultural wisdom of understanding about the sea, weather, environment (nature) and marine resources relating to the suitable times for fishing or when people need to stop during the breeding seasons all contribute to the health of the village that many children will return to. For example, in Solomon Islands, there are some island communities that go fishing for a certain species of fish – red snapper when a native plant's leaves (local name Alite) are red in colour.

The school leaders explained that there are many people pushed out of the school system who will return to their village where local knowledge is still used for living. This is critical because different contexts have unique knowledge, skills and values that enable people and their communities to live useful lives. For example, in western societies where academic school system is emphasised, communities use the academic curriculum, skills and values for living in their contexts, but this education would not be fully applicable in rural settings in developing countries like Solomon Islands. Similarly, the cultural knowledge and practical skills useful in rural Solomon Islands contexts may not be relevant in Western developed nations. Samuel said:

Olgeta Sikuls hemi centa fo kam upem gudfala sikul pikinini fo laef fo makem olgeta save'e lanem tu aboutem kalsarol valius ifi sosol justis hemi fo kam upem olgeta. Samfala tradisonol kalsarol knowlegi, skils wetem valius olgeta impoteni tru lo saiti lo sosol kulsarol ples blong olgeta. Fo exampol, olgeta sikul pikinini save'e lanem kalsarol valius for hao fo respetim olgeta seleva, tisas wetem olnarawan lo multikalsarol sikul komuniti wea hemi includim lokol knowlegi fo kalsarol dansis, singing, lokol weis fo preparem kaikai ana keepim gudfala kaikai.

*Schools are centres of preparing students for life and thus students also need to learn about their cultural values if social justice is to prevail for them. There are some traditional cultural knowledge, skills and values that are important in their social cultural context. For example, the students are learning the cultural values of respecting themselves, teachers and others in this multicultural school community, including indigenous knowledge of cultural dances, singing, local ways of preparing food and preserving food.*

While seen as important by the teachers and leaders, it was not easy to make space for including explicit cultural curriculum. There was an obvious tension between

the requirements of meeting academic expectations and reflecting policy demands, while still championing local knowledge. Yellow School Brochure document also showed “cultural education and academic courses” (Yellow School Brochure, 2012 – 2015, p. 2) are both seen as fundamental curricula for developing students holistically. Though cultural education was an important aspect of the school curriculum along with the academic curriculum at Yellow School and the other Anglican schools, there was minimum cultural knowledge emphasis in practice. The government and the church prioritise the religious and academic curriculum underpinning national education policy requirements. Furthermore, some of the teachers and school leaders lacked cultural competence to provide relevant local knowledge in their cultural context. The multicultural nature of the school leaders’ contexts illustrated many cultures which made it difficult to offer cultural education. The school leaders expressed that consideration of the contexts encompassed the employment of relevant teaching and learning practices suitable for enhancing student learning in the unique Solomon Islands context. As Esther stated:

Tis fala wei wea westen tiigining ana leniningia hemi barava no fitim fo wei wea olgeta sikul pikinini lo hia save’e lane wea hemi involem interactivi lenining olsem komuniol demonstrson, obsevem wetem imiteiting ana duim triol olsem practisi.

*The traditional western form of teaching and learning is not culturally relevant to students’ cultural ways of learning which involves interacting learning approaches such as communal and shared demonstration, observation, imitating, trial and error.*

Encouraging culturally relevant teaching and learning practices in the Anglican schools will improve students learning outcomes. They believed contextualising school practices essentially puts the students’ educational needs at the centre of school business. The school leaders explained how the current teaching and learning practices was geared towards the preparing students for examinations which was not inclusive.

To conclude this section highlights the Anglican school leaders’ understandings of social justice. The school leaders believed leading for social justice encompassed viewing social justice as a way of demonstrating equality in leadership practices. The Anglican Church and the government influenced how the school leaders

viewed social justice. It also emphasised the importance of considering the context in which leadership takes place when leading for social justice.

### **Part Three: Issues of social justice identified by the school leaders**

#### **6.4 Olgeta sosol justis issius sikul lidas itentifaem lo ples blong olgeta ana lo solomone Ilans etukeison system evriwan expiarenssem/The social justice issues the school leaders identified in their contexts and the Solomon Islands education system more broadly**

In the Solomon Islands cultural context, there are social justice issues which communities and society see as a normal part of life and the status quo where people and communities just live with them. The school leaders identified the nature and structure of education system, school fees and other financial commitments, the Melanesian male dominated society, and the wantok system as some features which contributed to social justice issues. These social justice issues are woven tightly into the cultural fabric of the Solomon Islands and have negatively impacted many communities in different ways for many decades. Further issues identified included inadequate school facilities, meeting stakeholders' expectations and the culture of silence. The contextual social justice issues constrained and restricted the school leaders in their leading for social justice in various ways demonstrating the complexity in leading for social justice in the Solomon Islands.

##### **6.4.1 The nature and structure of the education system currently excludes students and impacts their communities**

All the school leaders spoke about the nature and structure of the education system as one of the causes of injustice in the Solomon Islands. They suggested that the academic nature of the school system excluded many students at different levels and argued that this is an injustice. As Samuel explained:

Edukeison sistim hemi aboutem akademik fo testem ana assem save'e blo olgeta sikul pikinini lo samfala knowlegi ana hemi wan fala causis ofu sosol justis. Plante sikul pikinini olgeta kam out lo sikul lo diferan levols blo akademik sikul sistem ia. Tis fala akademik sikul sistem ia hemi fevarem na olgeta lelebeti sikul pikinini wea olgeta save'e gudfala lo samfala knowlegi wea olgeta testi ana examu lo hemi ia ana plante sikul pikinini olgeta dorop aoti lo sikul.

*The education system is academic and is one of the causes of social injustice. Many students are pushed out at different levels of hierarchal*

*academic school system. Academic school system privileges few academically able students at the expense of the majority of students.*

Samuel voiced his concern that the national educational goal of equal access to quality education was unrealistic and did not promote quality education for all, especially when the academic curriculum was used as criteria for assessing students' ability. This was because only certain aspects of knowledge and skills were assessed which was biased. Moreover, the employment of assessment standards and tests clearly implies competition through elimination of students from continuing their education for the few spaces at higher levels. Many students were pushed out of the education system with limited knowledge, skills and values for life. This structure and practice within the academic school system in essence contributed to high illiteracy and poverty in rural and urban communities and was perceived by all of the leaders as an injustice for many students and their communities. Esther expressed:

Tis fala piramidal akademiki sikul system ia hemi garem limited sipesis lo hia'a levols lo sikul system. Tis wan hemi negativily affectem olgeta fimele (gels) bicos fimeles accesse lo sinia sekondari level hemi lou taem iumi compearem wetem mele sikul pikinini.

*The pyramidal academic school system has limited spaces at higher levels of the school system. This tends to negatively impact females (girls) as females' access to senior secondary level is very low compared to male students.*

The findings revealed that the hierarchal nature and structure of the education system had tremendous negative repercussions especially on females as spaces become less at senior levels. The school leaders acknowledged girls' educational opportunities for higher secondary levels were minimal compared to boys. All the school leaders made the connections between this fact and that the academic school system was seen to be perpetuating social injustice rather than promoting social justice. Moses argued that the education system in its current form promoted the educational needs of a few academically able students. Three of the school leaders went as far to argue that the academic school system as promoting a class structure. As Moses further stated:

Tis fala akademiki sikul system ia hemi onli criatim clasi starakja ana waidenem na kap bitwin ologeta fiu riji pipol bata staka pipol olgeta pua so hemi injustis.

*This academic school system is only creating a class structure and widening the gap between the few rich elites and poor majority and is an injustice.*

The school leaders perceived that the education system is encouraging and structuring society into a class structure. It is forming a pathway for the new rich elite class while many people in communities are viewed as poor and are being disadvantaged by the bottle neck school system. The academic school system was therefore seen as promoting social injustice for many students and their communities rather than enhancing their development and living.

**6.4.2 School fees and other financial commitments hindered students from accessing holistic and quality education**

The findings suggested that school fees prevented many students from accessing Anglican schools. Three of the school leaders spoke about school fees and other financial commitments which prevented students from accessing holistic and quality education. They revealed some schools charged higher school fees which is unnecessary. This denies students from attending schools that offer holistic education. Moses expressed:

Haea sikul fiis ana olgeta nara fiis sikul jagem hemi stopem plante sikul pikinini fo no go lo Anglikan sikuls ana olgeta nara siosi sikuls. Priveti siosi sikuls olgeta save'e jagem haea sikul fiis ana ata fiis.

*Higher school fees and other charges also deny many students from accessing Anglican schools and other church schools. Private church schools charge higher fees and more other fees.*

School information documents for the three schools, Green, Orange and Yellow Schools indicated higher school fees and additional fees such as registration, development, and caution fees.

**Table 4. The school fees and other fees as follows (In Solomon Island Dollars)**

<b>Year fees</b>	<b>Green School</b>	<b>Orange School</b>	<b>Yellow School</b>
Year 7	\$1600	\$1800	\$1800
Year 8	\$1600	\$1800	\$1800
Year 9	\$1600	\$1800	\$1800
Year 10	\$2000	\$2500	\$3300
Year 11	\$2000	\$2500	\$3300
Year 12	\$3000	\$3000	\$3800

Year 13	\$4400		\$4300
<b>Other fees:</b>			
Registration fee	\$250 for new students	\$200 per student	\$200 for new students
Uniform cost	\$250 per pair Student pay \$500 for 2 pairs		
Development fees		\$200 per student	\$400 per student
Year 12	\$980 exam fee	\$980 exam fee	\$980 exam fee
Year 13	Pay USP course fees		Pay USP course fees

(Green, Orange and Yellow Schools Fees Information Brochures, 2018).

Some of the additional fees imposed were additional burdens for many parents particularly those with more children. Consequently, some of the children in the family did not go to school. Most of the extra fees were recently introduced and unjustified according to Moses. As Moses said:

Lo taem bifo taem mi sikul pikinini lo Anglikan sikul, sikul fiis ologeta lou tumasi ia. Olso no eni ata fiis olsem registrason fiis, developumeni fiis, jaapel fiis, transfaa fiis, wetem olgeta nara faenansol komitmens ia. Tis taem gavanmenti hemi puti reguleison fo sikul fiis ana olgeta nara fiis ia fo olgeta sikuls lo kanteri fo folom, buta olgeta siosii, komiunitis, ana govanamenti sikuls wetem priveti siosii sikuls includim Anglikan sikuls olgeta no folom na.

*In the past when I was a student at an Anglican school, school fees were lower. Also, there were no other fees such as registration fees, development fees, chapel fees, transfer fees, and other financial commitments. Now though there are some policy regulations in relation to school fees and other additional costs by government. Churches, communities, many state and private church schools including Anglican schools are not complying.*

It was usually the boarding schools that have higher fees. However, the trend now was many day schools are also increasing their fees and enforcing other fees on students and parents. This is disadvantaging many students from rural contexts where many parents are unemployed and depend on subsistence economy for life. Samuel stated:

Sikul fiis fo sikul blo sikul blo mifala olsem boarting sikul olgeta hae tumas ana tis wan hemi stopem sikul pikinini wea olgeta kam fromu parenti olgeta no woka ana no garem ina fu seleni fo sikul fiis plante olgeta kam lo rurolo

arias fo no go lo sikul. So plante parensi garem problem lo seleni so olgeta no save'e sendem pikinini blong olgeta lo siosi sikuls ana olgeta bodining sikuls.

*School fees for our school as a boarding school were high and tend to limit students from low socio-economic status many of whom come from the rural areas from accessing it. Therefore, many parents that have financial difficulties could not send their children to church schools and other boarding schools.*

Some of the school charges are not justified and this defeats the national educational goal of encouraging equal access to education. For instance, many parents do not send their children to school because of financial difficulties despite the students' academic potential. Also, if they have limited resources, they will choose to send the boys to school rather than the girls.

#### **6.4.3 The school leaders believed the Melanesian male dominated societies are hindering females from accessing equal opportunities**

Three participants talked about the male dominated society in Melanesia as one of the social justice issues that is limiting students, especially females (women and girls). The patriarchal male dominated culture is deeply entrenched in the Solomon Islands culture despite many communities having a matrilineal system. Esther made a strong statement and argued:

Tisfala Melanesian mel dominated sosaital valius wea hemi stap lo Bigman sistem ia hemi save'e favarem na olgeta mani ovarem na olgeta meri losait lo lidasipi, etukeison ana olgeta nara woka blo laef. Tis wan hemi barava kam aoti kilia na lo plante woko lo laef stati kam lo paliamen, olgeta sikul, siosi ana viliges. Kasarol valius ana beliefs olgeta save'e karem big fala influens lo Melanesian pipols' komunities ana sosaities lo hao olgeta save'e luk luk ana olgeta wei of laef blo olgeta.

*The Melanesian male dominated societal cultural values that are inherent in the BigMan System tend to prioritise male over females in terms of leadership, education, employment in all walks of life. This is evident in almost all walks of life from National Parliament to the school, churches and villages. Cultural values and beliefs tend to have tremendous influence on Melanesian people's communities' and societies' world views and all walks of life.*

The findings demonstrated that some of the male dominated cultural practices denied equal opportunities for females in many ways. For example, currently, there are only two female Members of Parliament out of fifty in the Solomon Islands. However, data from my observation indicated that female and male enrolments are

almost equal in the three Anglican schools. For example, at Yellow School there are more females than males, 365 and 355 respectively. Orange School has more males, 387 and 295 females while Green School has slightly more males, 486 than females 478. (Yellow School student enrolment records, 2018; Orange School Board Meetings, May 17<sup>th</sup>, p. 2, 2018; Green School student enrolment records, 2018). The leaders viewed that some of these cultural values and beliefs, such as the male dominated big man society, do not promote equality for example, educational equity relating to education specifically during financial constraints. Samuel commented:

We'e olgeta mani domineitem kulsa ia hemi limitim na olgeta mere fo no garem mgud fala acese lo sikul. Taem problemu lo Sikul fis, olgeta mele (boes) na garem big fala chanisi fo go lo sikul tan olgeta mere (gels).

*Male dominated culture in Melanesia limits females from accessing education, especially when it comes to school fees issues, males (boys) are prioritised over females (girls).*

Some students particularly males are favoured rather than there being equal access for all to education. The participants saw the male dominated society to be one of the factors preventing access of all students to education. Josiah explained:

Kasarol bilifs olsem genda biasi lo Melanisia olgeta shoot no usim olsem hinderens ana hemi obstakol fo stopem olgeta sikul pikinini fo acese em etukeison wea bae olgeta garem gudfala laef lo stap blo olgeta lo fiuja. Evri wan garem responsibility fo enkaurejem sosol justis lo olgeta sikul ana olgeta sikul lidas, parens, komunitis, siosis ana govanmen.

*Cultural beliefs such as gender bias in Melanesia should not be used as a hindrance and an obstacle to deny students from accessing education for life. Everyone has a responsibility to encourage social justice in the school system especially school leaders, teachers, parents, communities, churches and government.*

The leaders believed that although cultural values and beliefs inherent in the male dominated culture should not limit access of females and males to education, leadership, and employment, the reality was that they did. They acknowledged the difficulties in challenging these aspects of society and the findings demonstrated significant cultural bias in relation to males' and females' opportunities to participate in different walks of life. Esther stated:

Samfala kulsarol valius ana bilifs olgeta genda biasi. Fo exampol, olgeta legislason feremu woka lo hao fo makem evri wan garem equl oppotuniti fo

woka olgeta wokem ana kam upem ana approvum lo Solomoni Ilani paliamen bata no evri wan na olgeta garem equulu oppotunitis.

*Some of the cultural values and beliefs are gender biased. For instance, despite legislation on National Equal Employment Opportunity framework development and approval in Solomon Islands Parliament, however, there are disparities in equal employment opportunities.*

The Solomon Island's Parliament passed the National Equal Employment Opportunity Framework Development Policy (Solomon Islands Employment Policy, 2011) in principle for enactment. However, Esther argued that in practice, there are disparities in equal employment opportunities for all, because men tend to be favoured despite women having higher qualifications and extensive work experiences. This clearly indicates how the cultural values and beliefs pertaining to male dominated cultures still negatively influences decision making and practice.

#### **6.4.4 The wantok system reinforced social injustice**

All the school leaders talked about the wantok system, which is also called nepotism, as one of the causes of social injustice in the Solomon Islands. That is, there is a conflict of interest by many people in leadership positions which has negatively impacted on the lives of others. The wantok system was helpful in many ways in the Solomon Islands communal way of life however, in education contexts it appears to be increasingly misused by those in power at the expense of others. As Josiah expressed:

Wantok system – nepotism hemi save'e kousim sosol injustis fo plante sikul pikinini, pipol, ana komunitis becos hemi save'e faevarem na olgeta rilativi blo wan wan for acsesem olgeta finansol risosis, olgeta woka olsem emploemen ana samfala somting lo laef. Olgeta wea woka lo posison ana garem bikfala risponsibilitis masi tri fo fea, kam upem gudfala ana kea moa fo olgeta pipol wea olgeta lidim ia.

*Wantok system – nepotism is causing social injustice for many students, people and communities due to favouring of one's relatives to access financial resources, employment and other aspects of life. Those in positions of responsibility need to be fair, transparent and accountable to all under their care.*

The participants spoke about how the wantok system was being manipulated causing hardships for many people at all levels of society in the Solomon Islands. Moses commented:

Nepotisim wea olkolem wantok sistim lo Solomoni Ilani hemi wan fala hemi save'e kousim sosol injustis. Wantok system hemi bin abusim ana siin

olsem wan fomu blo korupson wea hemi disadvatagem na plante pipol. Tis fala nepotism ia hemi pragtised lo evri level stat kam lo paliamen membas, govanem, privati secta siosis, sikuls, tesiari sikuls kasem na lo viligi levolo.

*Nepotism which is called the wantok system in Solomon Islands is one of the causes of social injustice. It is being abused and is seen as a form of corruption that disadvantages many people. This is practiced at all levels from Parliament members, the government, the private sector, churches, schools, tertiary institutions to the local village level.*

This demonstrates that the wantok system was perceived by the school leaders as a form of exploitation rather than as a tool for helping those in need in the Solomon Islands socio-cultural context as was originally intended. Esther expressed similar views, and experiences illustrating that the wantok system interferes with social justice and encompasses all walks of life saying:

Wantok sistem hemi intafia wetem sosol justis. Ologeta siosis ana sikuls fo exampol, samfala sikul lidas hu'u olgeta no usim gud fala posison blo olgeta, risponsibilitis ana trusti ana seletem olgeta wantoks lo transfa ana sikul enronmen. Olgeta shooti folom na we'e hemi fea ana stan strong lo somting hemi tru ia.

*The wantok system interferes with social justice. Even within churches and schools, for example, there are some school leaders who abuse their positions, responsibilities and trust and select their own wantoks through transfers and school enrolment rather than exercising firmness and fairness.*

The unfairness of the wantok system is becoming endemic almost in every aspect of life. Esther explained that leaders need firmness and fairness in their lives and in their leadership practices. Esther gave an example of how she employed courage and maintained her character and integrity as a school leader in the face of the wantok system, saying:

Wan fala disaplinari isisiu kam up taem mi memba lo disaplinari komiti lo wan fala sikul blong Anglikan fo desaitem olgeta femele sikul pikinini hu'u olgeta wantoks blong mi. Tu fala sikul pikinini garem tingting olsem bae mi no disaplinium tufala follom sikul rulus becos tufala rilativi blong mi ana wantoks. Bata mi sitani strongo fo feanesi so mi disaplinium tufala folomu sikul rulu ana saspendem tufala situteni ia olsem olgeta nara sikul pikinini. Lo sikul mifala no save'e fevarem samfala sikul pikinini ovarem nara wan mi fala masi tiritim evri wan semsem.

*There was a disciplinary issue when I was on the disciplinary committee at one Anglican school, the female students were my wantoks. The two students were thinking that I would not deal with them according to the school rules as they are related to me and are my wantoks. However, I was firm and fair,*

*and disciplined them according to the school rules and suspended the students like all the other students. In the school, we don't discriminate.*

Esther was aware of the wantok system and expressed that school leaders who were firm, fair and uphold their integrity can overcome the negative effects of the wantok system and promote educational equity. However, she believed there were few school leaders in Anglican schools and state schools with the moral integrity to encourage social justice for all in the education system in the Solomon Islands.

#### **6.4.5 Inadequate school facilities and resources**

All the participants spoke at length about inadequate school facilities and resources as one of the limitations to leading for social justice. Many schools in the Solomon Islands, including Anglican schools, are without the required teaching and learning resources. As Josiah stated:

Sikul no garem inafu bilding ana fasilitas hemi priventem plante'e sikul pikinini furom acessem gud fala and holistiki etukeison ana hemi sosol justis issiu. Sikul barava niidem na plante'e sikul fasilitas ana risosis.

*Lack of adequate school infrastructure is preventing many students from accessing quality and holistic education and is a social justice issue. The school needs more school infrastructure and resources.*

This illustrates that the Anglican school initiatives offering holistic and quality education for all students is negatively affected. Holistic education requires enough school resources for meaningful learning to take place. Samuel viewed inadequate school facilities as one of the limitations to offering a holistic education. He expressed:

Olgeta sikul no garem plante gud fala fasilitas olsem kalasi rumu domatoris, hausi fo tisas wetem tising ana leninging resosis wea hemi wan fala facta fo pripearem olgeta sikul pikinini gudfala fo laef. Libari hemi no garem tu samfala impoteni risosis fo olgeta sikul pikinini wetem tisas. Kavamenti ana siosi na garem risponsibiliti fo duim tis fala woka ia bicos hemi nasinolo gavanmenti.

*There is a lack of adequate school facilities such as classrooms, dormitories, teachers' accommodation, and teaching and learning resources which is one of the constraints for preparing students holistically for life. The library also lacks some of the basic resources for students and teachers. The government and church are responsible for this undertaking because it is a national commitment.*

Documents, particularly Yellow School information, showed:

Yellow School location was built only for Forms 1 – 5 which opened in 1991 including Form 6 Arts and Science and Forms 7 Arts and Science strands in 2005 respectively. These two senior forms do not have the required infrastructure – such as the dormitories, classrooms and necessary staff residences and so there has been the over-crowding in the school. They have only been using the present Forms 1 – 5 facilities causing so much over crowdedness everywhere in the dormitories, classrooms, dining hall, assembly hall and the chapel. (Yellow School Brochure, 2015)

During data collection on site in 2018 at Yellow School, I observed and noted that the same facilities were still used by Years 7 to 13 despite a total enrolment of 720. That is there were 220 more students in 2018 than in 2005. To cater for this increase, the school hall was being used as a classroom. (Yellow School Observation, March and November 2018)

All the school leaders explained that inadequate school facilities such as classroom and dormitories further created other social justice issues, such as overcrowding. As Esther commented:

Olgeta sikuls no garem inafu risosis wetem gudfala risosis lo tising ana lenining. Tis wan hemi kausem na ova karaoted lo kalas rumus. Tis fala rikuaeti namba blong sikul pikinini lo wan fala kalasi hemi 35 bata tis taem eviri kalsis ova fulu na wetem 60 plas sikul pikinini. Eviri sikuls olgeta no semsem lo olgeta rikuaeti infarastrakjas, kalasi rums, domatoris, laborotoris, hao olgeta duim tising ana lenining ana olgeta hiUMANI risosis.

*Schools are not fully resourced, lacking necessary teaching and learning resources. This results in overcrowded classrooms. Also, the required number of students per class is 35 but now all classes are overcrowded with 60 plus students. All schools are not the same and are not of the same standard in terms of required infrastructures, classrooms, dormitories, laboratories, teaching, learning and human resources.*

There was high demand for Anglican schools. However, there were limited school facilities to cater for the increased school enrolment. Most of the overcrowded classrooms were exceeding the required number of students per class. There were 60 plus students in most classes making teaching and learning difficult, especially meeting individual slow learners' learning needs. This has made the work more stressful, especially for school leaders and teachers.

#### **6.4.6 Meeting the different stakeholders' expectations**

In the Solomon Islands, there are different stakeholders; parents, communities, the church and the government. The education system was required to meet all their expectations. Unfortunately, the current academic school system does not enable

the opportunities to meet expectations of all stakeholders. Leading schools to cater for all stakeholders is challenging. Three of the school leaders talked about education policies and practices that hinder their efforts for equal access for all to education. As Samuel explained:

Hao fo mitim olgeta tingting ana samting olgeta parensi, komunitis, siosi ana gavanmenti laekem hemi mekem hati fo kam upem lidasipi fo sosol justis. Ologeta tensoni stap tru taem olgeta difereni sitakiholodas garem oni tingting disaes, ana polisi rikuaemens fo sikul lidas fo fulfilim. Fo exampolo, gavanmenti garem oni politikol ana iekonomik gols fo hemi save'e kam upem gud fala stanting wetem olgeta riginol ana globol maketi fosisi.

*Meeting the expectations of parents, communities, church and government is a constraint to leading for social justice. There are tensions involved as different stakeholders have varying expectations, desires, and policy requirements for school leaders to fulfil. For example, the government has its own political and economic goals to be competitive and compatible with regional and global market forces.*

The findings suggest that stakeholders have different views on the nature of the curriculum and leadership practices. This has tremendously influenced the education system in terms of structure and hierarchy of knowledge. Josiah commented:

Plante etukeited, empled ana ubani parens laekem akademik subjeks wea bae lidim lo big fala woka wea hemi garem bik fala pay fo pikinini blong olgeta olsem doctas, piloti ana enginias. Tis save'e garem influensi lo hao nasinol etukeison polisi desisoni meking ana fomulason botis woka. Bata onli fiu sikul pikinini olgeta gud lo akademic na bae save'e accessem simol namba ofu sipaisis lo haea levolo.

*Many educated, employed and urban parents prefer the more academic subjects that would lead to highly paid careers for their children such as lawyers, doctors, pilots, and engineers. This is sometimes influential in national education policy decision making and formulation bodies. However, only a few academically able students will be able to access the limited spaces at higher levels.*

In the Solomon Islands, school leadership takes place within a government education policy framework. The Solomon Island's government has its own goals to pursue nationally, regionally and internationally. Since political independence, the Solomon Islands government has embarked on developing an education system to produce human resources for carrying out the functions of the government. This action has highlighted the academic school policies and practices that are

unresponsive to many students and communities' educational requirements, especially for those from rural Solomon Islands communities. These views showed that school leaders are facing constraints in their efforts to promote social justice in their schools. A lot of personal sacrifice is needed as well as hard work and courage from the school leaders. As one of the participants, Samuel stated:

Gavanmenti ana siosi na risponsibol for metim sikul infastraja developmenti ana risosis. Gavanmenti ana siosi helpem lo saiti lo sikul fans, bata mi bilivim risponsibiliti blong olgeta hemi moa tan tis. Olgeta masi luk save'e lo hao fiuja etukeison trens olsem hae populason grouf ana hae diman fo siosi sikul so su'uti bildim moa sikuls. Tis wan hemi mekem mi fo go lukim siosi fo provaidem fans fo helpem bildim ologeta sikul projeks lo no finis yeti ana no usim olgeta sikul pikinini fo fanreising. Olgeta sikul pikinini lo hia fo leni an no fo duim fan reistem moni for bildim infastraja.

*The government and church are responsible for the school infrastructure development and the resources. Though, the government and church assist in the form of school grants, I believe their responsibility is more than this. They have to take stock of future educational trends such as high population growth and high demand for church schools and build more schools. In view of this, I approached the church to provide funds to assist on-going school infrastructures projects rather than using school fundraising activities involving students. Students are here to learn and not to do fundraising to build the school infrastructures.*

Document analysis confirmed this in the school development plan and staff meeting minutes. For example, in the Staff meeting minutes, Samuel stressed:

“the notion where recipients contribute is not applicable in schools because students are not resource owners. The school is a consumer and it cannot make money. The students cannot be used to fundraise for the project. They are here to study. The principal is planning to have an audience with the Anglican Church of Melanesia about this project”. (Yellow School Staff Meeting Minutes NO 2, p. 7, 13<sup>th</sup> February 2018)

Two school leaders spoke about the lack of parents' support in the holistic development of their children which is limiting their initiatives for leading for social justice. Moses said:

Samfala parens no laekem sikul fo disiplinim olgeta pikinini blong olgeta bata hemi no streti lo sait lo sikul ruls ana regulason. Mi fala masi tiritim gud fala lo kaeni situason olsem ana tok stori gud fala wetem parens. Parens save'e undastan taem mi fala tok stori gud fala wetem olgeto abaotem sikul disapilini ruls ana regulasons.

*There are some parents who don't want the school to discipline their children which is contrary to our school rules and regulations. We have to be ethical with such circumstances and communicate well with parents.*

*Parents tend to understand when we communicate explicitly with them about our school disciplinary rules and regulations.*

The learning of students is a shared and collaborative undertaking that requires the school parent community to be in partnership with the school. In the Solomon Islands communal way of life, children's learning and development involves communal interaction within the family, extended family, village and community.

#### **6.4.7 The culture of silence**

Two of the school leaders expressed that the culture of silence is one of the constraints to leading for social justice. This is a real and interesting concept which was and is ingrained in the Solomon Island's male dominated culture. Esther explained:

*Kulsa of silensi wea olgeta evri stakholdas, tisas, sikul lidas, komunitis, siosi, etukeison atoritis ana gavanmenti olgeta rilactent fo askem questen o'o raisem konsens rigudem na sistem, statesgo'o blo olgeta stap lo posions ofu atoritis olsem big mani sistem – mele tominated sosaiti. Fo exampol, olgeta pipol neva askem o'o talem ani ting abaotem hao akademiki sistem hemi falilem sikul pikinini ana komunitis lo Solomone Islans kontexi.*

*The culture of silence where all stakeholders, teachers, school leaders, communities, church, education authorities and government are reluctant to ask questions or raise concerns regarding the system, status quo of those in positions of authority such as the big man system – male dominated society. For example, people never ask or say anything about how the academic school system is failing students and communities in Solomon Islands context.*

The culture of silence is preventing people from standing up and speaking out for themselves on issues that are affecting them. People were brought up with this culture in their villages where only certain people in leadership positions make decisions for all. Even nationally, as a democratic country, people remain silent on national policy and practice issues that impact them. Josiah also stated:

*Lo solomone Islans, pipol olgeta save'e akceptem na wat states qo'o ana sistem wea hemi stap lo ples ia ana olgeta no save'e askem questens aboutem hao komunitis, sosaiti ana pipol wea olgeta bing go tru ana afeketed.*

*In the Solomon Islands, people just accept the status quo and system that is in place without asking questions about how communities, society and people are being impacted.*

In the school system, many students were being failed by the academic school system for so long. Stakeholders are aware of this but are reluctant to speak out for a change to the education policy and practice that marginalises the majority of students and their communities. Even in the school system, there are some cultural beliefs that negatively impact students. Esther commented:

Samfala kulsarol valius ana bilifs wea olgeta biasi ana save'e limitim fimeles (bigfala mere ana simol fala mere) aceseem lo lidasipi lo nasonol, viligi levolo wetem olgeta sikuls, etukeison, caria prospeks ana olgeta nara woka lo laef. Pipol ana komunitis, siosi ana gavanmeni no save'e askem or raiseem konsen aboutem olgeta sosol justis issius ia bata stap silent nomoa.

*There are some cultural values and beliefs that are gender biased and tend to limit females (women and girls) access to leadership at national, village level including schools, education, career prospects and other walks of life. People and communities, church and government never ask or raise concern about these social justice issues but remain silent.*

In other walks of life in the Solomon Islands, there are many people who are capitalising on this culture of silence in order to further their personal interests. Esther provided an example about the culture of silence at her school, saying:

Long taem bifo, pasti yias, mifala garem na kulsa blo silensi lo tisfala sikul ia taem foma sikul lida hemi prinsipol. Mi fala no save'e askem questens aboutem sikul lida sipi pragtisis especiulli wat na hemi go on ia o'o sagestem nara fala we'e fo duim samting lo sikul ia. Mi fala duim folom wat na normu ana wat na pragtis wea hemi olgeta usim lo hia lo taem bifo taem foma prinsipol hemi sikul lida.

*In the past years, we have a culture of silence in this school during the former school leader's tenure. We do not ask questions about school leadership practices especially what is going on or suggest alternative ways of doing things. Do as you are told was the norm or practice that used to be here during the past years when the former principal was the school leader.*

In the opinion of the school leaders the 'culture of silence' in the Solomon Islands society is hindering students' access to holistic education. It can also encourage exploitation of the marginalised students and their communities by those in authority.

In summary, this section has emphasised the social justice issues that the school leaders identified in their cultural context and the Solomon Islands educational context more broadly. The recurring themes stood out from the school leaders' contexts highlighted the nature and structure of the education system along with

school fees and other financial commitments. Moreover, the Anglican school leaders practice took place in a cultural context where the Melanesian male dominated society and the wantok system were culturally ingrained. Furthermore, there were contextual factors which constrained the school leaders' leadership for social justice such as inadequate school facilities, meeting stakeholders' expectations and culture of silence. These deny many communities from equal opportunities to different walks of life.

#### **Part Four: Actions of socially justice educational leaders**

##### **6.5 Hao na olgeta sikul lidas addresssem ana kam upem gudfala olgeta sosol justis issius ia/How did the school leaders address these social justice issues?**

The Anglican school leaders addressed the social justice issues in different ways in their school contexts. There was not a 'one-size-fits-all' approach to addressing these issues and each leader lead with a different approach. However some key themes were prevalent in these practices which highlighted the importance of school community partnerships to support their social justice leadership undertakings; strong beliefs and personal values, leading with a student-centred approach and engaging collaborative leadership practices. Furthermore, the school leaders expressed that leading for social justice is challenging, hard work, and time consuming.

###### **6.5.1 The school leaders established and sustained strong relationship within the school community and beyond**

The school leaders shared how they pursued social justice leadership actions through brokering and establishing relationships. The leaders perceived the importance of creating and maintaining strong relationships to be important in leading for social justice.

Observation at Yellow School confirmed Samuel employing an ethic of care by brokering and establishing relationships amongst students and teachers. Prior to Samuel becoming principal, the teachers were not working together and were not performing their professional duties as teachers. There was division amongst the teachers which culminated in poor relationships between the teachers and the students which negatively affected the learning of students. One of the strategies Samuel used on arrival as a new principal was that he encouraged an open-door

policy as an agency for fostering relationships and counselling. This was undertaken through the enactment of more listening to the teachers and students as it is critical to learn about some of their challenges, difficulties, concerns, needs, and welfare. In the face of the hierarchal structure within the school, Samuel went down to the level of the students, to be with them and to nurture relationships. He explained that the purpose of teachers and students working together was to achieve the bigger picture of the school vision and mission in relation to the positive development of teachers and students. According to Samuel, leadership also involves creating relationships amongst all within organisations, including schools, as it is critical for the realisation of their goals, especially the learning of students. (Observation, November 2018) Esther expressed:

Kam upem rileisonships ana konecsons amon olgeta etukeison stekholdas hemi barava impotent fo kam upem gud fala lenining niids blong olgeta sikul pikinini ana hemi woka blong evri wan lo hol komuniti. Lening blong olgeta sikul pikinini hemi woka wea evri wan olgeta risponsibol lo hem fo makem kam upem gud fala holistiki lening.

*Establishing relationships and connections amongst education stakeholders is important for promoting the learning needs of students as learning is a collective effort that encompasses the whole community. Learning is a shared and inclusive undertaking for enhancing holistic learning.*

Observation at Green School confirmed nurturing and establishment of good relationships amongst the school leaders and teachers, and parents. Also, Esther was encouraging teachers to establish interactive relationships with students so as to foster deeper listening to their educational needs. She believed this was useful for engaging active participation of students in the teaching and learning process. Moreover, Esther believed sustaining a strong relationship between the teachers and parents to be important for parents to support their children's learning as learning does not only take place at school but also at home. Moses expressed:

Mi garem storongo kommunal valius wea hemi helpem mi fo kam upem rileisonship ana netiwoks wetem olgeta parens ana olgeta sikuls stap kol sap lo siku blong l mi fala. Tis wan hemi kam upem gud fala enviromenti fo searem riflekson, tingting, idias ana expiarensis lo olgeta lening niids blong sikul pikinini.

*My strong communal values helped me to create relationships and networks with the parents and other nearby schools. This creates an environment for sharing reflections, ideas and experiences on the learning needs of students.*

Moses employed his cultural values drawn from his local context to establish relationship between the school, communities and other schools. Moses nurtured and maintained a good relationship with the communities to explore ways of encouraging student holistic learning. He used the strong relationships with the parents and communities to assist in moulding and shaping students character on social issues such as drug abuse. Moses believed leading for social justice also encompassed the development of students' character morally. He capitalised on the strong relationship established to educate parents and communities on the school's disciplinary system – the school rules and regulations to support students' discipline. Moses believed that this was part of creating a conducive environment and support for enhancing students learning outcomes.

### **6.5.2 School community partnership promotes social justice leadership initiatives**

All the school leaders stated that school community partnership supported their social justice leadership initiatives at their schools. They pointed out that school community partnerships were instrumental in the development of the community high schools in the 1990's and they had the potential to improve education development in the Solomon Islands. School community partnerships can work with leaders/principals' associations to inform MEHRD on developing responsive education policies and practices. The school leaders believed nurturing of school community partnerships encourages social justice. As Moses explained:

Fo kam upem gud fala sikul komuniti patnasipi hemi impoteni fo etukeison awenes lo hao akademik sikul sistem hemi pusim plante sikul pikinini aoti lo diferan levels. Hemi Olso provaidem oppotinitis fo etukeison aweanes lo hao samfala kulsarol valius ana bilifs save'e makem sosol injustis. Fo exampol, genda biasi wea hemi favarem olgeta meles ovam females fo accesem etukeison ana lidasipi.

*Establishing school community partnerships is important for educational awareness on how the academic school system is pushing many students out at different levels. It also provides opportunities for educational awareness on how some cultural values and beliefs perpetuate social injustice. For example, gender bias involving favouring males over females to access education, and leadership.*

Moses further argued:

Mi bilive'e lo seati ana kollaboreitiv sikul komuniti patinasipi fo kam upem etukeisonol development lo Solomoni Islans. Tis is becos olgeta lokol komunitis garem samfala risisis. Fo exampol olgeta tris fo timba, sandi ana

gravol wea sae'e iusem fo developmen blo sikuls wea olgeta lo rurol ana iuban arias. Tis wan hemi barava importen becos plante sikuls olgeta no garem sikul facilitis fo holistic etukeison fo sikul pikinini ana komunitis. Tis fala sikul komuniti patnasipi ia hemi save'e sevem tu olsem wan fala bodi fo reisem olgeta konsens ana ting ting fo etukeison refoms fo kam upem gud fala etukeison fo laef ana sosol justis.

*I believe in school – community partnership for educational development in Solomon Islands. This is because local communities have some of the resources. For example, trees for timber, sand and gravel that can be tapped into for the development of schools both in rural and urban areas. This is crucial because many schools lack adequate facilities for holistic education for students and communities. Such school – community partnerships can also serve as a platform for raising concerns for educational reforms in pursuit of education for life and social justice.*

Observation at Orange School confirmed that the local communities were providing some of these resources for various development projects in the school such as dormitories, classrooms, staff houses and sanitation. (Observation, February and November 2018).

What emerged from the findings revealed that school community partnerships are essential for the positive development of schools. Many of the schools in the Solomon Islands including Anglican schools lack some of the required facilities. The communities have resources which can be tapped into for improving the school infrastructure. The school leaders expressed that most of the Anglican schools, as well as many other schools' resources such as classrooms, dormitorie and other buildings, were built through partnerships between the school, parents, communities, churches and the government.

Samuel also said that school community partnerships can work with school leaders/principals' associations for improving education policies and practices. He explained:

Tis fala sikul komuniti patnasipi idia ia save'e helpem fo kam upem sikul lidas/prinsipols' assosiason fo searem vius, experiensis ana fo lobbing MEHRD. Taem olgeta sikuls ana komunitis woking togeta wetem sikul prinsipols bae save'e kam upem paoaful bodi or loby grupu fo proposem samfala changis lo MEHRD fo kam upem ana priparem sikul pikinini fo laef.

*This school community partnership concept can help strengthen school leaders/principals' associations for sharing views, experiences and for lobbying MEHRD. Schools and communities working together with school*

*principals will become a powerful body or lobby group for proposing change to MEHRD in pursuit of preparing students for life.*

The school principal's associations can serve as a campaign group to inform the MEHRD as they are the implementors and link with the parents and communities. The views and experiences of the school principals, coupled with the concern of the parents and communities, can serve as a lens for recommending changes.

### **6.5.3 Strong beliefs and personal values**

The findings illustrate that the school leaders' Christian faith and beliefs contributed to the development and formation of their school lives. The participants believed the notions of education and Christian principles shaped and encouraged them to serve all the students' educational needs in socially just ways involving action. As Esther stated:

Mi save'e usim olowe Christian faith ana spirituality wea hemi rooted lo God thru Jesus Christ becos hemi loving ana gracious God wea hemi sousi blo truth ana justis for olgeta humanity fo sevem evri wan lo wei hemi gud fala ana sinsiali.

*I always use my Christian faith and spirituality grounded on God through Jesus Christ as a loving and gracious God that is the source of truth and justice for all humanity for serving all sincerely.*

Similarly, Samuel explained:

Christian faith ana bilifs bl mi hemi shapem ana mouldem karekta blong mi, hao mi save'e luk luk ana wei blo laef. Spiritual valius ana bilifs lo God thru Jesus Christ ana Holy Spirit olgeta source of power, wisdom, strength, and love hemi na motivason wea barave makem mi fo sevem olgeta sikul pikinini, tisa'as, ana komunitis wetem kea ana compasson.

*My Christian faith and belief shaped and moulded my character, world views and ways of life. My spiritual values and beliefs in God through Jesus Christ and the Holy Spirit as the source of power, strength, and love is the motivation that drives me to serve all students, teachers and communities with care, and compassion.*

This illustrated an Anglican education value that helped shape the school leaders in terms of their world views and personal values. For example, the participants believed their faith allowed them to develop qualities such as humility, respect, and working together. Documents at Esther's school also highlighted these qualities and values as "Teachers uphold honesty, truthfulness, dedication, and sound Christian leadership within the community, public life and civil society" (Green School

Handbook, 2004, p. 4). The school leaders spoke about their passion for serving the students to make a positive difference in their lives and had chosen teaching as a vocation. This drives them to social justice leadership action. This was despite teaching seen as a low paid profession and in the Solomon Islands, teachers are amongst the lowest paid public servants.

The school leaders spoke about the Anglican concepts of education as critical for promoting truth and justice for students and their communities in the Solomon Islands cultural context. For example, the school leaders believed the pillars of education shaped and informed their way of life and leadership of what social justice is and how to encourage equal access to education. It motivated them to undertake social justice through action in various ways. Moses explained:

Anglikan Christian faith wetem bilifs blo mi influensim ana shapim mi lo laef blo mi ana lidasipi lo sait lid fo sosol justis. Mi givim samfala pikinini nara chansu more fo olgeta kontiniu lo sikul.

*My Anglican Christian faith and beliefs influenced and shaped me in my life and leadership in relation to social justice. I gave some students second chance to continue their education.*

This was shown in Moses leadership when, during my observation, I asked teachers why the school was overcrowded. One of the examples they referred to is that Moses retained some of the students who had low pass marks so they could continue their education. However, this is against education policy where only students with higher aggregates were eligible to continue with schooling (Orange School Teachers personal communications, February 2018). There were criticisms of him from the teachers but when I asked him why he did it he said he had compassion and believed that giving these pushed out students a second chance is more important. This was social justice in action (Moses personal communication, February and November 2018). Moreover, Moses said he believed using national examinations to determine their future lives was not realistic and fair because only some aspects of curriculum and life in the school were assessed. According to Moses, there are other important knowledges and values that are useful for life but cannot be assessed. As Samuel also expressed:

Mi save'e reflekti lo wei ana hao spiritual valius ana bilifs bae save'e servem gud fala olgeta sikul pikinini holisticali wetem cmpasson, kea ana love ana fo meke sua no compromisem olgeta edukeison needs blo sikul pikinini. Fo

sevem gud fala olgeta pikinini iumi masi be tingting kritikolli ana reflect Olowe lo hao fo sevem otas wetem humility ana dignity.

*I always reflect on how spiritual values and beliefs would better serve holistic educational needs of all students with compassion, care and love rather than compromising it. This involves continuous critical thinking and reflections in a circular and non-linear way on how to serve others with humility and dignity.*

Moses also stated:

Mi bilivim pesonol valius blong mi wea hemi makem na spirituol, morol ana kulsarol we'e lo laef olgeta impotent lo laef blong mi wetem lidasipi fo sosol justis. Fo exampol, watever mi bilivim ana tinim hemi impoteni ana barava gud fala fo kam upem gudfala laef blo olgeta sikul pikinini, bae mi fulli commitim hati blong mi fo duim olsem na sikul delopmeni plani fo bildim olgeta galasi rum, domatoris ana kam upem sikul risosis fo attressem na ova craddednesi lo galasi rums ana domatoris.

*I believe my personal values underpinning spiritual, moral and cultural aspects of life are also important in my life and leadership for social justice. For example, whatever I believe and consider as fundamental and right for the development of students for life, I would wholeheartedly undertake it such as school development plan initiatives focussing on building classrooms, dormitories, and resourcing school library to address overcrowding in classrooms and dormitories.*

Documents sighted confirmed school development plan initiatives (Orange School Development Plan, 2016 – 2018). These school infrastructure developments were seen on site during field work (Orange School Observation, February and November 2018).

Observations at Yellow School confirmed Samuel undertaking an innovative sourcing of funding for meeting the school fees of students with financial difficulties, particularly those from rural areas whose parents are not in the formal employment sector and depend on traditional subsistence living. He has created a network with former students of Yellow School to provide funding for some of these students from rural, very far from and geographically isolated islands. Apart from this, Samuel set up a students' welfare fund for all students including low socio-economic students to cater for basic needs such as soap, Colgate (toothpaste) and other necessities as their parents are far from them. According to Yellow School's teachers, Samuel himself has been paying the school fees of some of these students who were experiencing difficulties in paying their school fees. (Yellow

School teachers' personal communication, November 2018). When asked why he was doing that, Samuel commented:

Mi no laek lukim olgeta sikul pikinini garem proble'em wetem seleni fo livim sikul ana stopem etukeison blong olgeta taem mi stap lo hia olsem tisa and sikul lida bicos olgeta inosenti ia. Mi stap lo hia olsem paren blo olgeta sikul pikinini ia ana so mi risponsibol fo provoidem holistiki etukeison ana developem garekta blong olgeta. Peposi ana woka blong mi olsem tisa, prinsipol ana paren bae hemi no make'e sensi taem mi no duim gud fala woka fo helpem olgeta sikul pikinini ia wea hemi stopem olgeta fromu acsesem etukeison.

*I don't want to see students with financial difficulties leave the school, forfeit and limit their education while I am here as a teacher and school leader because they are innocent. I am here as a parent of these students and so accountable for providing holistic education including character development for them. My purpose and role as a teacher, principal and parent would be defeated if I don't address whatever challenges that can be tackled and therefore hindering them from accessing education.*

Samuel supported the importance of encouraging inclusion and equal access of the students with financial difficulties to continue their education rather than limiting their schooling. He stated that students that had funding hardships should not be denied education.

#### **6.5.4 Leading with a student-centred approach**

The findings revealed the school leaders pursued different social justice leadership actions grounded in students' welfare and educational needs. The leaders believed putting the students at the centre of leadership practices was important for improving their learning outcomes.

Observation at Yellow School revealed Samuel prioritising the wellbeing and welfare of students to become the centre of the school leadership practice as social justice in action. For example, he improved the ways in which students' food preparation is done and improved their diet. Food hygiene and cleanliness was observed in the preparation of food including clean and safe keeping of cooking facilities. There was provision of other protein foods, root crops, green vegetables and cabbages in the students' diet compared to usual monotonous diet of rice, tin fish and noodles from the previous years. Samuel also purchased food warmers to keep students' food warm and prevent it from flies and other insects. This was not the practice for many years. After some decades, there was renovation and

installation of new cooking gas stoves and refrigerators which enhanced how food is prepared and stored (Observation, November 2018).

Samuel considered the spiritual ways of caring and compassion could serve all students' educational needs in their context. In the face of the academic school system, the participants still believed they had a responsibility to meet the educational needs of students for life. This was a challenging task which required school leaders to undertake constant reflection and thinking. However, the school leaders believed spiritual values and beliefs further distilled, influenced and consolidated their passion for serving all students as social justice in action. For example, using Christian values and teachings as a lens for interrogating some cultural gender bias was the way in which the education system is perpetuating social injustice through many school dropouts. Esther commented like this:

Spirituol valius ana bilifs hemi provadem lens fo findim oaot moa abaotem samfala kasarol valius ana bilifs aboutem sosol justis olsem genda inequality issiusi fo hao fo accessem etukeison, lidasipi, ana algeta woka oppotunitis ana olgeta nara woka lo laef. For exampol, hemi helpem mi fo luk luk gud fala moa lo hao disfala etukeison system ia hemi no savem olgeta etukeison niids blo plante sikul pikininini.

*Spiritual values and beliefs provide a lens to interrogate some of the cultural values and beliefs in relation to social justice such as gender inequality issues relating to accessing education, leadership, employment opportunities and all walks of life. For example, it helps me to interrogate how the current academic education system is not serving the educational needs of many students.*

This illustrated Esther's experiences and understanding of how spiritual values and teachings developed and shaped her life and leadership. These influenced her to prefer transformational leadership practice underpinning critical reflection and thinking based on the Anglican Christian faith and spiritual values as a lens. Esther employed a humane reflective leadership practice at her school. The school leaders believed these influences contributed to the positive development of students and communities. Moses also stated

Olgeta valius blong mi hemi mekem mi fo sensitivi ana considarem olgeta niids ana welfea blong olgeta sikul pikininini barava impotent fo mi olsem lida. Lo tis fala sikul saniteison na hemi wan fala prioritis mi addresssem. Tis fala sikul hemi no garem gud fala sanniteison fasilitis fo planti yias na. Helti ana welbeng blong olgeta sikul pikininini na hemi barava impotent for kam upem lening blong olgeta.

*My values made me sensitive to the needs and welfare of the student, it was important for me as a leader. In this school, the sanitation of the school was one of the priorities I addressed. The school was without proper sanitation facilities for many years. The health and wellbeing of the students is critical for their learning.*

Observation at Orange School confirmed construction of new sanitation facilities (Observation, February and November 2018).

#### **6.5.5 Engaging collaborative leadership practices**

The school leaders spoke about the importance of engaging collaborative leadership practices to explore ways of promoting students learning. The leaders believed that collective and inclusive leadership practices can encourage teachers, parents and communities to share and utilise diverse ideas and experiences for improving school practices. Moreover, shared leadership approaches provided an opportunity for reflection, learning and interrogating social justice issues that prevent many students from accessing holistic education.

Observations at Green School confirmed Josiah's passion for social justice manifested in a more shared and collective decision making. His school has early childhood, primary and secondary divisions which he is responsible for. The teachers expressed that Josiah's leadership is more caring and consultative than the former school principal. For example, Josiah always consults the whole staff council of all the strands, early childhood, primary and secondary with decisions regarding the operation and development of the whole school through combined meetings of all the strands. The head teachers of primary, and early childhood also stated similar sentiments about more collaborative decision making when Josiah became their new school leader in 2018. (Green School Teachers' personal communication, February 27<sup>th</sup>, 2018). Meeting minutes of the combined meetings of the three strands accessed also confirmed this. (Combined Staff Meeting Minutes, 15<sup>th</sup> May 2018, 2pm).

The findings indicated that the cultural communal way of life shaped Josiah's worldview, life and leadership which in turn influenced his preference for democratic leadership approaches. This was why he spoke a great deal about the importance of democratic leadership aspects in his leadership practice such as collaborative, shared and collective decision-making undertakings. Josiah explained:

Mi grou apu lo kulsarol komunal we'e ofu laef wea everi wan kearingi, searingi ana sappotem wan anada lo ilani komuniti blong mi. Olgeta komunal ana kollektivi laef na hemi barava daerectem hao mi duim lidasipi pragtis. Kulsarol valius olsem hao fo rispectim, kea, komunal, seati wetem Kolektivi we'e na olgeta helpem fo saipem intaresti fo sosol justis. Olgeta kulsarol valius ia makem pesanol we'e lo hao mi duim lidasipi fo mi valium tu demogratik lidasipi pragtisis.

*I grew up within my cultural communal way of life underpinning caring, sharing and supporting one another in my Island community. Such communal and collective lifestyles really inform my leadership practice. Cultural values such as respect, care, communal, shared, and collective aspects nurtured and shaped my passion for social justice. The cultural values influenced my personal leadership practices to also value democratic leadership practices.*

Shared and inclusive leadership practices shaped the ways the school leaders lead for social justice in their school contexts. Moreover, their cultural experiences led them to undertake collaborative leadership practices that were important for improving student achievement. Moses further stated:

Komunal wei wea mi grou kam up wetem wea evri wan searem and woka tugeta olsem wan fala wei lo laef hemi enkaoregem mi fo kam upem inklusivi ana kolsal tative lidasipi practisis. Mi bilivi inklusivi lida sipi wea save'e makem evri wan woka tugeta, tisas, sikul lidas ana parens save'e searem ting ting, idias ana expetis lo hao fo kam upem ana mekem olgeta sikul pikinini acsesem holistiki etukeison.

*My communal upbringing underpinning shared and collaborative ways of life encourages me to be inclusive in my leadership practices. I believe inclusive leadership practices enables teachers, school leaders and parents to share different perspectives and expertise on ways of promoting all students access to holistic education.*

Documents sighted revealed Moses engaging collaborative leadership practices through delegation and formation of different committees for overseeing different aspects of Orange School practices such as school projects and management, disciplining students, dining hall, health and sanitation, sports, works and academic and social/entertainment committees. (Orange School Hanuato'o Diocesan Report, 2016). However, observation at Orange School revealed there was limited collaborative leadership approaches at the school level (Observation, February and November 2018).

### **6.5.6 Leading for social justice is challenging, hard work and time consuming**

The school leaders stressed that leading for social justice involves a lot of work, is stressful, and difficult. This is because a lot of resources are required in order to promote social justice in terms of student learning. For example, the classrooms are multicultural which the schools need to accommodate. These multicultural classrooms need to be able to cater for the different learning styles and the needs of their students. As Samuel commented:

Sikul blo mifala hemi barava nidim plante risosis fo kam upem gud fala lening blo olgeta sikul pikinini. Fo getem olgeta risosis ia hemi barava riqiurem plante efoti ana woka. Hemi also riqiurem plante taem lo saiti lo planining ana kam upem we'es fo garem olgeta risosis ia.

*Our school critically needs many resources to enhance the learning of the students. To acquire these resources requires a lot of effort and work. It also requires a lot of time in planning and exploring ways to have all the resources.*

Observation at Yellow School revealed Samuel spending much of his time making sure all the school activities are well executed (Observation, November 2018).

According to the teachers:

He was present most of the time in the school from 6.30am in the morning until late afternoon 4.30pm doing administration work, counselling, moulding and shaping of teachers and students' life. (Yellow School Teachers personal communication, November 2018)

Esther also stated:

Taem garem passon fo liding fo sosol justis hemi minim goening extara maele fo sevem olgeta wea oli garem nidi olsem sikul pikinini leningi niids. Hemi also minim sacrifaesi taem fo olgeta nara samting wea garem peposi taem fo stap wetem churen ana relativs.

*Having a passion for leading for social justice means going the extra mile in serving those in need such as students' learning needs. It connotes sacrifice of time used for other purposes including time with one's children and relatives.*

The findings revealed that leading for social justice involves a great deal of sacrifice in terms of time with family, and their other commitments. Furthermore, Samuel stressed that leaders who prioritise social justice endeavours do sacrifice their safety, security and life. Drawing from his personal experience on the ethnic tension in Guadalcanal, Samuel explained:

Lidas wea olgeta stan upu fo sosol justis olgeta sacrifaesem laef blong olgeta eveni lo taem blong conflict olsem weres fo kam upem justis ana piisi lo olgeta involo ia. Lo 1999 mi prinsipol blo ialo sikul ana woka blo mi fo lidem sikul fo makem sikul pikinini save'e kontiniu fo lane ana sikul lo midolo blo eteniki tenson ia wea hemi rilli chalengining. Hemi garem silipiles naets fo kipim sikul ana situni bodi wetem tisas fo stap lo pisi ana hamoni ana fo kam upem undastanding wetem respecti wetem olgeta militents.

*Leaders who stand for social justice do sacrifice their life even during conflicts such as wars to bring about justice and peace to those involved. In 1999, I was the principal of Yellow School and the task of leading the school for students to continue their learning in the middle of the ethnic tension was really challenging. There were sleepless nights to keep the school – the student body and teachers living in peace and harmony and to establish understanding and respect with the militants.*

The participants expressed that social justice leaders usually spent long hours in work, but all agreed that with courage and through the school and community working together, they can form a powerful agent to bring about changes that lead to educational equity.

In summary, this section highlighted how the Anglican school leaders addressed the social justice issues using various social justice leadership actions at their school contexts. The common emerging themes revealed that establishing and maintaining strong relationships, the school community partnership approach, strong beliefs and personal values, student centred leadership practices and engaging in collaborative leadership approaches were central in their social justice leadership practice. However, the Anglican school leaders explained that leading for social justice in the Solomon Islands is challenging, hard work, and time consuming.

## **6.6 Chapter summary**

This chapter outlined important findings related to the values, beliefs and understandings of Anglican secondary school leaders in Solomon Islands and how they lead for social justice. The leaders believed the church doctrine shaped, and in some cases restricted leadership understandings and perceived that leadership involved serving others. Moreover, the school leaders viewed that leadership involved an ethic of care and the instilling of values, and beliefs for life. Furthermore, the findings showed that understanding, embracing and sustaining values was an important leadership action. The leaders viewed social justice as a way of demonstrating equality. They believed the cultural context is vital when

leading for social justice. The findings highlighted school fees and other financial commitments hinder students from accessing holistic and quality education. Besides, the school leaders believed that the domination of the Melanesian male hindered females from equal opportunity in all walks of life. Some of the constraints in leading for social justice included inadequate school facilities and resources, meeting the stakeholders' expectations and a culture (code) of silence. They also believed the wantok system causes social injustice which negatively affects many people. The findings indicated how the school leaders employed diverse social justice leadership actions which included establishing and sustaining strong relationship, school community partnership approach, strong beliefs and personal values, student centred leadership practices, engaging consultative leadership approaches can bring about change and social justice. However, the Anglican school leaders found that leading for social justice is really challenging, hard-work and involves a lot of sacrifice.

In the next chapter I discuss these findings and theorise in light of the relevant literature.

## **Chapter Seven: Discussion of the Findings and Theorising**

### **7.1 Introduction**

This chapter discusses and theorises the findings on how the Anglican school leaders lead for social justice in the Solomon Islands. It explains that context matters in leading for social justice. It also examines the positive and negative aspects of cultural competence when leading for social justice. The difficulties in leading for social justice in the context are examined. This chapter further explains a lack of strategic vision and planning by the Anglican Church and the government. It examines how the school leaders' Christian/spiritual beliefs become the driving force in their leadership. The chapter also describes that leading for social justice involves action. The notion of school-community partnerships is also explored as one of the ways of enhancing social justice. Finally, an indigenous leadership model, the fenua communal leadership model, is theorised as one of the ways of promoting social justice in the Solomon Islands cultural context.

### **7.2 Context matters in leading for social justice**

This section describes local knowledge, promoting of meaningful experiences and culturally relevant education in the Solomon Islands.

#### **7.2.1 Consideration of local knowledge**

The findings of the study showed that leading for social justice entails the consideration of local knowledge and value system in the schools. Such ideas are critical for successful communal living and the livelihood of the communities in their local setting. As has been mentioned previously, some of the Anglican schools are not fulfilling this because of the constraints involved integrating such perspectives into their practices. There are many different cultures in the Solomon Islands. Studies have also indicated similar views affirming that "enacting social justice is highly contextual" (Richardson & Sauers, 2014, p. 108). As found in this study, leading for social justice is a contextual endeavour. This is because different contexts have their own educational, political, social, cultural and economic aspects which school leaders need to understand when undertaking social justice initiatives (Lopez, 2015). The communities in diverse contexts have their own ways of living and doing things which give them meaning and purpose in life. It is therefore important that Anglican school leaders and teachers in the Solomon Islands have a

deeper understanding of the local values and knowledge because of the many cultures. That is, if the school leaders are to practice social justice leadership then they also are required to consider the relevant cultural values, knowledge and skills. This is important for respecting the educational needs of the students and their communities in order to encourage culturally responsive leadership practices (Khalifa et al, 2016; Lopez, 2015; Santamaria, 2014).

Previous research findings have supported that culturally responsive leadership practices can enhance equal opportunities for all students (Khalifa et al., 2016; Lopez, 2015; Santamaria, 2014). They assert that culturally responsive leadership practice goes beyond the traditional school practices to consider the cultural and contextual aspects of life. Khalifa et al., (2016) suggest that “culturally responsive leadership influences the school context and addresses the cultural needs of the students, parents and teachers” (p. 3) by positioning students’ learning at the centre of school business. This has crucial implications for the Anglican school leaders to have a paradigm shift in how they practice leadership in the face of the academically driven school system. The Anglican school leaders need professional development to undertake critical reflection, interrogate and innovative ways that promote equity and how to be culturally responsive in a multicultural context. Such professional practices can encourage the school principals and teachers to learn about the values, worldviews and cultural ways of life of the students and their communities (Gambrell, 2016; Harmon, 2012; Lopez, 2013). This can enable them to apply relevant teaching and learning approaches for enhancing the wellbeing of the students and communities.

### **7.2.2 Promoting meaningful learning experiences**

The findings indicated that meaningful learning also encompasses ongoing learning and reflection on how learning can be made useful in Solomon Islands’ communities and society using the kinds of cultural knowledge systems and practices available. This means that the Anglican school leaders need to have an understanding of how to enhance the students’ and communities’ ways of life. However, there is minimal application of meaningful education at some of the Anglican schools due to the lack of resources and the uniqueness of the cultural context. Provision of education for life in this cultural context requires adequate resources. There is a need to promote worthwhile values and skills in the Anglican

schools. The findings support the literature on education in multicultural societies and in Pacific Islands (Bakalevu, et al, 2015; Nabobo-Baba, 2012; Sanga & Walker, 2012; Thaman, 2015). The studies identified and advocated that there are some local indigenous knowledges, technologies, and values which Pacific Islands, including the Solomon Islands, practiced that enabled them to thrive in their context for thousands of years. Sanga and Walker (2012) suggested that these practices survived because they were understood through their practical application over time. There was no need to write them down. Many of these cultural notions/practices need to be recognised and promoted in the school system.

The findings of this study pointed to the importance of recognising and enhancing the students' and the communities' values and knowledge systems rather than learning the ways of life of others in other contexts. This was because different contexts have their knowledge and ethos that cannot be applied in all contexts. Therefore, the notion of meaningful learning can encourage reclaiming some of the vital spiritual, cultural identity and ownership of indigenous values and knowledge in this cultural Solomon Islands' setting. This is the central function of the education system which all the school leaders, teachers, parents, communities, churches and the government really need to understand and consider. Some of these views were considered in the initial intentions of the Community High School model (Sikua, 2002; Sikua & Alcorn, 2010) but were not fully successful because of the pressure from parents to maintain the academic school system. I believe the employment of indigenous leadership practices underpinning communal participation of all stakeholders in how school practices are undertaken can enhance positive student and community development. The findings of this study have important implications for the Community High Schools in the Solomon Islands. There is a need to integrate local knowledge and skills in the curriculum by the teachers. Teacher training courses at SINU should be inclusive of indigenous based knowledge and values. Local knowledge expertise can be sought from within communities to help the teaching and learning of cultural ways of life.

### **7.2.3 Culturally relevant education in the Solomon Islands**

The findings in the study pointed to the importance of culturally appropriate knowledge and values which young people can apply for living in their context after they complete their formal education. This could culminate in the positive

development of their communities and society in the Solomon Islands. This means that the schools, teachers, and school leaders need to provide a balanced and relevant curriculum both academic and vocational and include practical life skills that cater for the educational needs of all students (MEHRD, 2016a). The Anglican school leaders in this study specifically expressed the need for providing initial practical applications of knowledge, skills and values at the school or later study in rural training centres through the different activities and programs. This involves hands on practical activities that would develop the students' practical skills, talents and gifts for the common good (Bakalevu et al., 2015). Such expectations reflected their beliefs about what they espoused to be important in developing students to become useful and caring members of their communities (Memua, 2011; Thaman, 2015). However, this was not really happening because of the tensions with MEHRD and parents who prefer academically focused education (Memua, 2011; Beuka & Strachan, 2010)

According to the Anglican school leaders in the study, the practical knowledge, skills and values are relevant in many rural Solomon Islands contexts. They explained that some of the practical skill subjects including agricultural knowledge, which involved poultry care, gardening, carpentry and furniture making are useful but are given limited focus in some of the Anglican schools. Previous studies' findings also confirmed that it is essential for the school system to provide relevant education for all students in the Solomon Islands (Bakalevu et al., 2015; Malasa, 2008; Memua, 2011; Sikua, 2002; Sikua & Alcorn, 2010; Wasuka et al., 1989). It has been known for a while that the current system is not working because of lack of vision, finance and a reluctance to change. The churches took this on board and established rural training centres to cater for this. This demonstrates the need to design the curriculum in such a way that it is responsive to society by considering the unique local contexts. For instance, the findings of the study suggest that there is a need to consider the ways of life in the local communities. Such perspectives connote that the bigger picture of education is about the positive development of communities and society grounded in useful education in a context encompassing common values of honesty, truthfulness, and concern for good citizenship.

Therefore, it is crucial for school leaders to provide a conducive environment that would increase the ability of students and their communities for living in their

socio-cultural context. This is because many of the students are from rural Solomon Islands contexts that have many differences from each other, including languages and cultural practices. For example, some students are from coastal regions, some from inland-highlands and others from man-made artificial islands like those at Lau and Langalanga lagoons in Malaita. This implies that there is a need to embed different cultural knowledge based on the geographical placement of schools. For instance, at Lau and Langalanga lagoons, there are man-made artificial island communities which critically require local knowledge of the sea and ocean, the tides, fishing, and marine life for their livelihood (Wasuka, Kaua & Butu, 1989). They also need to have knowledge of swimming, paddling and balancing on their canoes. This suggests that “the environment has great influence on the kind of knowledge and skills which students need to learn in order to become a useful member of the society” (Wasuka et al., 1989, p.95).

Furthermore, these rural coastal lagoon contexts also have knowledge of canoe and ship building that is unique. For example, the Langalanga people are renowned as ship builders because of their local knowledge of ship building. Such indigenous skills are vital for enhancing their life in their communities and society. Besides, Lau and Langalanga lagoon communities are dependent on these ships and outboard motor for sea transport and therefore require practical hands on activity and skills for the maintenance of their sea transport boats and ships. Such contextual knowledge and skills are also be applicable in many coastal communities that entirely depend on sea transport. This is new knowledge because of the uniqueness of the cultural context. In some rural communities, they have indigenous knowledge and skills of how and when to do planting of different types of root crops to sustain their livelihood as an indigenous food security strategy (Wasuka et al., 1989). For example, in the islands of Ulawa and Small Malaita, yam has a cultural significance because it can be preserved for longer during natural disaster times. These communities prioritise the planting of this root crop during the months of September to March while harvesting takes place from April to August annually. Such cultural food conservation and preservation knowledge is critical for these local island communities’ survival and sustainability. This unique knowledge is important in the Solomon Islands context. These perspectives encourage social justice for people and communities in this cultural context. Indigenous knowledge

can be taught at the community high schools and rural training centres by engaging local community expertise and elders in the teaching and learning process. There is a need to improve the rural training centres to cater for such local skills and technologies.

### **7.3 Cultural competence is critical when leading for social justice**

This section discusses the positive aspects of cultural competence for leading for social justice which includes communal cohesion and indigenous knowledge. On the other hand, the negative aspects encompass the wantok system, the big man culture and the culture of silence.

#### **7.3.1 Communal cohesive way of life**

The Anglican school leaders commented that the cultural values such as respect and sharing are crucial for promoting the learning needs of all the students. The Anglican school leaders were drawing these ideas from their cultural contexts. They were brought up in their villages where Church and their communal communities' life centred on communal service. The indigenous values recognised and empowered the people's gifts, talents and resources for the greater common good. These values are seen as the lifeblood that has sustained livelihood of Pacific Islands communities (Anamani, 2011; Manase, 2011; Raivoka, 2009), including Solomon Islands. This suggests that people are connected through relationships and a communal sense of belonging which makes them look after the welfare of each other (Asano, 2009; Sanga, 2009). These perspectives are aligned with the growing support for culturally responsive leadership grounded on local knowledge, cultures, languages and values that recognise the learning needs of students as effective for student success in the Pacific Islands (Fua, 2007; Nabobo-Baba, 2012; McCormick, 2014; 2016 Thaman, 2009). The findings support the literature. This is because the current teaching and learning practices are incompatible with how indigenous students learn (Koya, 2014; Thaman, 2015). There is a need to shift the pedagogical paradigm to be centred on the indigenous knowledge and value systems as the foundation for enhancing student learning opportunities (Nabobo-Baba, 2012; McCormick, 2016; Thaman, 2009).

Some Pacific educators are calling for the rethinking of Pacific education development and processes in relation to, indigenous knowledge, values and skills within the formal education knowledge system (Koya, 2014; Nabobo-Baba, 2012;

Thaman, 2009; Sanga, 2011). They believe such an integrated education endeavour will encourage social justice, equity and prepare students for life in local, national and global contexts (Nabobo-Baba, 2012; Thaman, 2009; Sanga, 2011). The Anglican school leaders also pointed to the importance of local values for enhancing equity and success. The initiative, Rethinking Pacific Education Initiative for Pacific People (RPEIPP), was formed to enhance local participation in the education system with the goal of promoting social justice for the students and their communities in the Pacific Islands (Nabobo-Baba, 2012; Thaman, 2009; Sanga, 2011). It is therefore important that the Anglican school leaders, and other school leaders in the Solomon Islands, tap into their local knowledge and cultural values and employ them in their leadership to promote the learning of students in their context. I theorise that the inclusion of cultural values are vital for promoting the learning of students in the unique Solomon Islands context.

### **7.3.2 Indigenous knowledge and value systems**

The findings of this study indicated the significance of using cultural values and knowledge in leading and learning. This is because of the perception that these cultural understandings of the school leaders and teachers will enable students to be given the tools for life in their local setting. A study by Santamaria et al., (2014) on indigenous leaders in New Zealand and United States also affirms that the school leaders used their identities, unique knowledge, skills and experiences in their leadership and school practice which helped to address inequity in the academic school system. This suggests the need for the school leaders and teachers in the Solomon Islands to tap into their cultural knowledge and values as a resource for improving student learning outcomes (Nabobo-Baba, 2012; McCormick, 2016; Thaman, 2009). The school leaders, teachers and communities can work in partnership in using local ways of teaching and learning such as collaborative observation, imitation, and trialling the learning of skills. The Anglican school leaders also stated that when the students' cultural ways of life integrated in the school practices, it enhances the students' sense of belonging, their values and their acceptance which is a form of motivation for them to learn. This is critical for improving the learning of students in the face of the academic school system.

The findings of this study also pointed to the inclusion of the students' cultural values in education which can promote culturally inclusive teaching and learning

approaches where students are valued and accepted in the school for who they are. Such culturally inclusive approaches recognise the dignity of the pupils which is a critical aspect of leading for social justice in the teaching and learning process. Studies also support the employment of culturally relevant teaching and learning approaches that considers and uses relevant pedagogies which can improve educational equity and success (Gambrell, 2016; Harmon, 2012; Lopez, 2013; Santamaria, 2014). This study recognises that cultural educational practices which underpin indigenous ways of learning are relevant to the students' ways of understanding. For example, Moses expressed that the use of indigenous responsive practices is undertaken through demonstrations, observing, imitations and trialling which are more interactive, practically oriented, collaborative and meaningful as a student-centred learning approach in the Solomon Islands cultural context. Such ideas are essential for promoting educational success of the students to enhance their life chances.

The findings of previous research confirmed that the employment of culturally relevant school practices improved the educational success of the students in multicultural schools (Lopez, 2013; Santamaria, 2014). However, this was not happening fully at the Anglican schools including some of the schools involved in this research. The findings supported the literature that the traditional teacher centred teaching and learning practices focussing on preparing students for examinations narrows the learning of the students (Bakalevu et al., 2015; Memua, 2011; Thaman, 2015). This may be because of the unique cultural context and may also suggest that the teaching education program at the School of Education of the Solomon Islands National University (S.I.N.U) may not encourage such culturally relevant pedagogies. Some of these Anglican school leaders and teachers had their teacher training at SINU, previously know as the Solomon Islands' College of Education. Therefore, it is important for the Anglican school leaders, teachers and other schools in the Solomon Islands to reflect and explore ways of improving their practices by integrating local cultural values. May be S.I.N.U also needs to develop relevant teacher education courses by underpinning them with cultural knowledge and value systems. This would also require the professional development of currently practicing teachers on local knowledge and ways of improving school practices.

### **7.3.3 Melanesian male dominated societies suppresses gender equality**

The findings of this study supported the literature that the male dominated societal cultural values in Melanesia is limiting equal opportunities for education and leadership (Akao, 2008; Strachan et al., 2010). This is especially noticeable for females. The male dominated cultural values appear to deny equity to females (Akao, 2008; Elisha, 2012; Maezama, 2016; Strachan et al., 2010). Most of the schools, churches and village leaders are men despite some of the islands being matrilineal (Maezama, 2016). However, the student enrolment at the Anglican schools in this study revealed almost equal number of students (boys and girls) with slightly more males than females enrolled. This does not support previous research findings on the ACOM schools gender enrolment status which indicated that there was gender bias in girls and boys' enrolment at the Anglican schools (Sorugita, 2016). This difference was because this study's data was based on the three Anglican schools so they may not be representative of all Anglican schools while Sorugita's (2016) information was founded on all the Anglican schools' enrolment data.

The previous studies on women school principal leadership in the Solomon Islands also confirmed that the patriarchal cultural values influence and restrict women's leadership prospects in the schools despite their leadership qualities, credentials and higher percentage of women in the field of teaching (Akao, 2008; Elisha, 2012; Maezama, 2016). Other studies in the other Melanesian nations in relation to women leadership in education affirmed similar trends in Vanuatu (Warsal, 2009) and Papua New Guinea (Kilavana, 2004; Vali, 2010). This implies that the strong cultural values impact females (girls and women) in relation to leadership and education in these Melanesian countries (Strachan et al., 2010). However, studies have illustrated that the participation of these women leaders in education development could provide different ways of thinking, doing things, and ideas for making a difference in the lives of students (Santamaria, 2014; Blackmore, 2013). Moreover, the past studies' findings on women leaders have identified vital and unique leadership qualities, knowledge, skills, identities and values that could be tapped to promote social justice in the school system in the Solomon Islands (Akao, 2008; Blackmore, 2013; Santamaria et al., 2014; Strachan, 1997). This has important implications for the Anglican Church Authorities, and Education Authorities and the MEHRD to look beyond the patriarchal cultural values to a

more transparent and equitable school leadership recruitment process. Continuous professional development is needed for these education stakeholders on moral and ethical leadership practices to promote authenticity and accountability. This is because cultural values and practices can be hard to shift even though culture is not static.

The findings of this study showed that the patriarchal cultural values limit females when it comes to school fees issues where boys are prioritised over girls to attend school. This means that many parents in the Solomon Islands who are not employed and have financial constraints send the boys to schools while the girls stay at home (Akao, 2008; Maezama, 2016; Strachan et al., 2010). Studies in Papua New Guinea also indicated similar findings on who to educate when families have financial difficulties and it was the boys who were sent to school (Kilavanwa, 2004; Vali, 2010). Such perspectives do not encourage equal access to education especially for females. This has important implications for the Anglican schools to provide education on how some of the cultural values especially those that are gender biased are limiting equity in education. The teachers and students can learn about the negative cultural aspects and explore ways of offering more equitable opportunities for all to all walks of life. The Anglican Church and other churches also need to preach to and teach their congregations about the ways some of the patriarchal cultural values influence gender bias in different walks of life including education, leadership and employment. Moreover, it is important for the Anglican schools to provide adequate facilities for both girls and boys such as dormitories with showers and toilets.

#### **7.3.4 The wantok system is depriving communities from equitable life opportunities**

The wantok system is increasingly being misused by those in leadership positions at the expense of others. This is contrary to the moral, ethical and spiritual values which espouse that leaders should uphold just and honest attitudes that benefit communities under their care (Johnson, 2015; Verkerk, 2015). There are changes in how people and communities do things now especially in the places of work both in rural and urban settings. The school leaders expressed that many people have been influenced by the cultural and relational values inherent in the wantok system when they are in leadership positions, employment or other walks of life in their practices. These views are similar to Morgan's (2005) assertion that many leaders

are using their family relational connections as the basis for making decisions in whatever they are engaged to serve their own interests and those of the relatives and wantoks. In this cultural context, they think they are being authentic. The wantok system is hindering leading for social justice at different levels of societies in the Solomon Islands. There are tensions involved in meeting leaders' relatives and wantoks demands and exercising moral responsibility such as fairness and justice for the common good. The wantok system is depriving many people from equity in relation to accessing a place in an education institution, jobs, scholarships, and constituency rural development projects coordinated by a Member of Parliament. This has implications for Anglican school leaders and teachers. The leaders need to exercise their moral and spiritual duty in their practices. Leaders need to uphold moral integrity for the good of all (Johnson, 2015; Northouse, 2013).

Moreover, the Anglican school leaders explained that the wantok system is a form of corruption that causes hardship for many people. The wantok system is practised at almost all levels of society from the Parliament members, government, private sector, churches, schools, tertiary institutions to local village level. Such perspectives are aligned with Morgan's (2005) assertion that the wantok system as a cultural practice is believed to be one of the root causes of corruption in the Melanesian nation's government systems including the Solomon Islands. This demonstrates that the cultural practice has significantly played a role in the decision-making processes involving individuals, politicians, policy makers and government administrators in the Solomon Islands (Moore, 2008). In the teacher education program at SINU, Rodie (2011) also reiterated from her research findings on *Beginning Secondary Teachers education in the Solomon Islands* that "the selection of candidates for teacher education programmes is often influenced by cultural factors such the wantok system" (p. 192). The education system has been negatively influenced by this cultural practice. The Solomon Islands needs to legislate and enact an anti-corruption policy to curb the abuse of authority and responsibility at different levels in society. This includes ethical and stringent consequences for culprits. Moreover, there is a need to develop a recruitment policy on how employment and appointments for jobs are to be undertaken at government institutions and schools. The government and churches also need to encourage people to speak out freely on issues that negatively affect communities.

The school leaders further explained that the wantok system is seen as a form of exploitation rather than a tool for helping all as family and community in the Solomon Islands' socio-cultural context because it was not fulfilling its purpose. This appears to be contrary to how the wantok system is seen through the Melanesian lens "as a lifeline, without which life is impaired" (Mani, p. 60). Studies also indicated that the wantok system can be a protective shell for nurturing life, which has stood the test of time (Kautil, 1986; Mani, 2016; Nanau, 2011). Some people and communities see the wantok system as their leadership obligation to fulfil their communal and relational role to their relatives and wantoks. However, this cultural practice is seen as one of the main causes of administrative misconduct experienced at different levels of society, and organisations in Melanesian nations (Morgan, 2005). There are tensions in leading for social justice in this cultural context. This has crucial implications for the Anglican school leaders and other school leaders in the Solomon Islands. The Anglican school leaders must be authentic in their leadership practices by upholding their spiritual, moral and ethical values to overcome this cultural practice. This is very difficult to do both in church and government schools. More awareness on how the wantok system negatively impacts life in the Solomons needs to be undertaken at all levels of society including schools. Some of the Anglican school leaders exercise moral leadership aspects in their practice.

### **7.3.5 There is a big tension in speaking out about issues in the promotion of social justice**

The culture of silence is preventing people and communities from standing up and speaking out for themselves on issues that are affecting them. If they do speak, it would be perceived as breaking cultural protocol and dishonour to those in authority. It is the responsibility of the leaders to speak on their behalf, but in most cases the men who are leaders would not speak on their behalf because it might be against their patriarchal cultural norms. Standing up and challenging the cultural norms would be viewed as disrespectful to those in authority which can sometimes result in paying compensation. This is contrary to increasing literature supporting the notions of spiritual, moral and ethical values that promote justice and integrity (Ciulla, 2015; Johnson, 2015; Oakes, 2013; Steare, 2009). Culturally those that break cultural norms are sometimes disliked and considered to be uncaring people in their communities. This can bring shame to their families, tribe and chief because

of their communal connections. This can lead to social isolation and so people do not feel safe speaking out.

This new knowledge has significant implications for promoting social justice in the Solomon Islands in this unique cultural context. For example, there are some social justice issues in the education system, where the stakeholders are reluctant to raise concerns regarding how the academic school system is failing many students and their communities. Such perspectives illustrate that whatever is in place, the system, status quo, policies, practices, are all viewed as useful to society. For instance, the academic school policies and practices are perceived by communities as the reality for all, regardless of social, and cultural contexts. This may be the reason why there was minimal changes to the Education Act governing the academic school system in the Solomon Islands since independence despite many educational reform initiatives to suit the cultural, social, economic and political needs of people (Bakalevu et al., 2015; Akao, 2008; Memua, 2011).

The culture of silence was and is ingrained in the Solomon Islands male dominated culture. That is, there are some people who have the right to leadership, speak, and say on behalf of everyone regardless of whether they are doing justice to the welfare and wellbeing of those they lead. (Akao, 2008; Elisha & Edwards, 2014; Maezama, 2016; Strachan et al., 2010). Such cultural leadership practices had been in place for a long time and people and communities tend to perceive them as the only way of life in their social and cultural contexts. For instance, studies in the Solomon Islands have shown that the cultural male dominated leaders appear to suppress women and girls in relation to equity and equal opportunity to education, leadership and in other walks of life (Elisha & Edwards, 2014; Maezama, 2016; Strachan et al., 2010). Such cultural practices require leaders to be ethical and encourage equity and honesty in their practice because the equal opportunity policy often does not translate tangibly in the Solomon Islands cultural context (Ciulla, 2015; Oakes, 2013). The MEHRD education policies of equal access to education is not being fulfilled at the senior secondary levels (MEHRD, 2016a; MEHRD, 2016b). The Anglican school leaders employed some moral and ethical aspects in their leadership practices through equal gender school enrolment at their schools.

This has implications for the all stakeholders at all levels of society. The culture of silence is so embedded. How can change happen? Culture does change over time, but cultural shift is difficult. However, I believe the Anglican Church needs to take leadership through their various ministries such as Sunday Churches services' sermons and preach on these cultural practices that suppress other members of society especially females from participating in all walks of life. This is because leaders have a moral commitment to use their role to challenge structures that suppress others for equality and common good (Johnson, 2015; Verkerk, 2015; Wilson, 2014). This can encourage females to speak up on what they believe useful for the communities. The wonderful work of different womens' groups in the Solomon Islands which contributed to bringing about peace and stability in the Solomon Islands during the ethnic tension era can be used as an example (Elisha & Edwards, 2014). There is a need for more educational awareness in the schools, communities, churches, provincial and national governments on how equality of women and men can be promoted in national development. The Solomon Islands Parliament also needs to make legislation that would encourage equal gender participation in parliament such as reserved seats for females in the Parliament.

The findings of this study revealed that the culture of silence in the Solomon Islands society is hindering all students' access to holistic education. It can also breed corruption in the school system when the teachers, students, people and communities do not speak up when there is financial mismanagement of school funds and grants. Some of the Anglican school leaders (Moses) raised that there were some Anglican school leaders who misappropriated school funds but were not disciplined. The Education Authority and the church only terminated their contract with the Anglican Church schools and released them to the other government schools. This suggests that the culture of silence can also encourage exploitation of the silent marginalised students and their communities by those in authority for personal gain. This is contradicting the Church leadership role that is described as a transparent and accountable agent for promoting fair and just practices for all (Johnson, 2015; Northouse, 2013; Verkerk, 2015). It is therefore critical for the Education Authority and leaders to exercise moral and ethical sensitivity and judgement in making sure their roles encourage fairness and equality for all stakeholders (Ciulla, 2015; Hackman & Johnson, 2013). The communities in

Solomon Islands cultural context need some space for thinking and speaking for themselves so that their voices are heard for social justice to prevail. That is a culture needs to be developed where people feel safe to speak out.

Drawing from her cultural context in Canada, Cheney (2012) argues that there are some values indigenous people need to change if they do not promote the wellbeing and livelihood of their communities. She suggests:

...There are practices or definitions that surround values that indigenous communities must change as people, traditions that no longer support a healthy and balanced future. These traditions must be transformed to support, rather than weaken, our communities. (p. 150)

This illuminates the need to speak up, challenge and change some of the cultural leadership practices and values that are hindering the way of life of people in their cultural contexts. However, if people do not feel safe in speaking out then they would not. This perspective applies to all contexts if social justice is to prevail for communities. Sanga and Walker (2005) assert similar thoughts when many Solomon Islands rural people and communities suffered as result of poor leadership in the late 1990's and called for Apem Moa (improve quality) leadership in the Solomon Islands. They suggest that "leaders must challenge situations that require change for the better" (p. 21) to improve the welfare of communities. It is therefore important for those in leadership positions to lead with transparency and accountability, challenge and change the cultural values, education structures, policies and practices that suppress and hinder equity to holistic education for the students (Dantley, 2010; Reave, 2005; Smith & Malcolm, 2010). These important findings have critical implications for the Anglican Church authorities, school leaders and the government.

The Anglican school leaders were considering and challenging some of the structures, policies and practices that were preventing education for life at their schools to some extent, but more is required. This supports Johnson (2015) and Northouse (2013) views that suggest that leaders need to use their positions and responsibilities morally and ethically for the common good of those under their care. This suggests the need to teach and learn about some of the cultural values that suppress the voice of others and their equal participation in all walks of life in the Solomon Islands schools (Akao, 2008; Elisha, 2012; Maezama, 2016; Strachan

et al., 2010). The churches and government need to be at the fore front in leading by coming down to the village and community level to encourage people to speak out on social justice issues. The SINU School of Education also needs to integrate social justice and social justice leadership aspects in their teacher education courses. I believe there is a need for a culture of safety to be developed so that when people speak-out they would not feel isolated and experience social reprisals. The communities, churches, civil societies, non-government organisations and government need to work in partnership and educate people on freedom of expression as a democratic nation founded on Christian principles. Culture is hard to shift but through the partnership of all stakeholders with courage and determination, the male-dominated culture, wantok system, and culture of silence can gradually change for the common good.

#### **7.4 Leading for social justice is difficult in the context**

This section describes the exam system, school fees and other financial commitments, and the meeting of expectations as some of the factors that makes leading for social justice difficult in the Solomon Islands.

##### **7.4.1 The hierarchy of knowledge excludes many students from educational equity and life**

The school system is promoting a hierarchy of knowledge system where some aspects of curriculum are considered as important while others as not useful (Bakalevu et al., 2015; Memua, 2011; Thaman, 2015). This has tremendous impact on how the education stakeholders view the academic school system and the policies and practices. The policies and practices are designed to promote the hierarchy of knowledge system which only perpetuates inequity and injustice. For example, the standardised assessments in the form of tests and examinations on some school curriculum aspects sacrifices other vital curricula (Bakalevu et al., 2015; Memua, 2011; Thaman, 2015). This serves the educational needs of few able students while many are deprived from education at different levels of the school system. This is a form of suppression of many pupils and their communities. It is unethical and all stakeholders need to have deeper understanding of this from a critical, moral, ethical and spiritual perspective (Ciulla, 2015; Oakes, 2013; Dantley, 2010).

This has important implications for MEHRD, the Anglican Church and other education stakeholders. This supports increasing literature calling for humane

leadership values that could bring about changes in the structures, policies, practices, systems to make a positive difference in the lives of others (Dantley, 2010; Reave, 2005; Smith & Malcolm, 2010). Such perspectives require leaders and MEHRD to think differently and develop equity policies that promote the educational needs of students and their communities. Therefore, there is a need to consider alternative ways of improving how education is offered in the Solomon Islands (Bakalevu et al., 2015; Memua, 2011; Sanga, 2012). Some changes need to be made to teacher education curriculum at SINU to reflect the contextual educational needs of the Solomon Islands (Rodie, 2011). Moreover, there is a need for continuous professional development of teachers and reworking of the school curriculum by MEHRD. The Curriculum Division, Teacher Professional Development Divisions at MEHRD, SINU and education authorities need to work collaboratively on a national teacher professional development programme for teachers in the Solomon Islands.

Girls' educational opportunities for higher secondary levels is minimal compared to boys (Akao, 2008; MEHRD, 2016a; MEHRD, 2016b). The culture of measurement and assessment in the form of standardised test marks used to determine the future life of students and their communities as the self-evident truth is misguided, misapplied and misunderstood. The employment of a "linear rigid one size fits all curriculum, standards linear notions of progression" and practice (Brown, 2011, p. 8) as the reality, and the only approach to govern student learning, is an injustice. Such perspectives illustrate the need to have a refocused vision grounding on the full development of the students and their unique way of life. It is therefore essential for MEHRD and the Anglican Church to rethink some of the ways of making the education more responsive to the educational needs of the students and their communities in their local context (Nabobo-Baba, 2012; Sanga, 2012). The stakeholders in the education system need to critically reflect, explore and develop relevant education for all (Lopez, 2015; Santamaria, 2014). There is a need to build more secondary schools and upgrade the existing schools to cater for the growing population. Year 6 secondary entrance, Year 9 and Year 11 examinations need to be removed but the Year 12 examination retained. To cater for this education development, teachers will need professional development.

The Solomon Islands through MEHRD is using the exam system as a device to reduce the number of students to justify limited funding and schools. It is also used as strategy to justify inadequate school funding and teachers to maintain the exam system. Nevertheless, there is not enough funding and resources for more students to access senior education (MEHRD, 2016a). These are tools to cut costs and funding by MEHRD and is a social justice issue. This illustrates a lack of transparency and accountability by MEHRD in meeting the educational needs of Solomon Islanders (Bakalevu et al., 2015; Memua, 2011). These perspectives demonstrate a lack of vision and planning by MEHRD, and contradictory to the national educational goal of equal access to education for all (MEHRD, 2016a). The educational system needs to evolve and change to enhance the life chances of students and communities in the Solomon Islands cultural context (Bakalevu et al., 2015; Memua, 2011). MEHRD, leaders and all stakeholders need to think differently outside the box, develop and encourage policies and practices that enhance holistic education for pupils.

High school fees coupled with limited schools further exacerbate social injustice in relation to accessing Anglican schools. These perspectives indicate that the Anglican Church does not practice what it preaches in relation to encouraging social justice in the Anglican schools. Anglican Church schools should be leading morally by considering how school fees and other charges impacts many students and parents in the Solomon Islands and do what is right and just for all (Ciulla, 2015; Johnson, 2015; Oakes, 2013). Moreover, the additional fees/financial commitments imposed which were seen to be an extra burden for a lot of parents especially those with more children. For many of the big families, some of the children had to stay away from school to allow a few others to attend school. However, the national education policy recommends some parental contribution in terms of funds and other kinds for Years 1 to 9 and some reasonable and affordable fees for Years 10 to 13 (MEHRD, 2016a). The education policy does not allow additional fees like the ones the Anglican schools impose.

The higher school fees and extra financial commitments defeat the moral purpose of equal access to education as one of the national educational goals (MEHRD, 2016a). Furthermore, it does not reflect what the Anglican Church vision and mission statements envisaged with regards to equal access to education (ACOM,

2018; MEHRD, 2016a; MEHRD, 2016b). The government is providing school grants based on the number of students per head at different rates for day schools and boarding schools. Though the education policy clearly spelt out information relating to school fees and other contributions, the Anglican schools failed to comply. The findings of this study affirmed that some of the Anglican schools are not adhering to the MEHRD policy regulations. This may be due to a lack of information about the education policy regulations or ignoring them so that they can get more money. This demonstrates the need for the Anglican Church of Melanesia (ACOM) education authority to undertake an inspection and advisory role in assisting the school leaders, school boards, and PTA on such policy matters. Therefore, the ACOM education authority needs to provide regular and robust inspection and monitoring of how the schools are to be managed authentically and be accountable to all education stakeholders. The Anglican Church Education Authority needs to formulate just and fair school fee regulations.

The Anglican schools are finding it difficult to meet the expectations and desires of education stakeholders. The government has its own political and economic goals to be competitive and compatible with regional and global market forces (Bakalevu et al., 2015; Thaman, 2015). The parents, communities and the church have their own expectations of what the school should provide them with. This illustrates that the stakeholders have different views about the nature of the school curriculum and practices. This is creating a tension amongst the stakeholders in the education system and means that leading schools to meet the educational requirements of all the different stakeholders is challenging. Such tensions are constraining school leaders and teachers in their efforts to provide educational equity for all students. These new findings have important implications for the Anglican school leaders and MEHRD which will be detailed in Chapter 8.

#### **7.4.2 Leading for social justice is challenging, hard work and time consuming**

The findings of this study revealed that leading for social justice is challenging, hard work and time consuming. The findings of Strachan's (1997) study on women leaders for social justice in New Zealand revealed similar results. The school leaders explained that the Anglican schools require many resources to enhance the learning of the students and acquiring these resources involves a great deal of effort

and work. Moreover, there is a lot of time involved in planning and finding ways of acquiring the resources.

The Anglican school leaders pointed out that leading for social justice involves a lot of sacrifice including time with their own children, family and relatives. This also means sacrificing time for other purposes and other commitments. The leaders stated long hours of work that took up time to be with children and family. At the heart of leading for social justice, those leading for social justice sacrifice their health, safety, welfare, security and life for those under their care. The experiences of the school principals in leading for social justice during conflicts like the ethnic tension is indeed a unique experience risking their lives for what they believe. When the leaders are courageous, and confident, uphold their values, practice social justice leadership and partner with the community they can be powerful agents of change for educational equity.

### **7.5 A lack of strategic vision and planning by the church and government in the past limits leading for social justice**

Inadequate school facilities and resources are causing overcrowding and poor sanitation in some of the Anglican schools and this reflects a lack of vision and planning by the church and government in the past. The Anglican Church needs to rethink how her vision, values now and focus on contemporary issues rather than the mission goals of the past. After all, it was through education that the church grew. It was through education and the schools that the church was initially built on. The Anglican Church played an important role in providing education for many during the missionary times in the Solomon Islands but gave their schools to the Government after independence (Maomaoru, 2016; Zaku, 2014). The challenges the Anglican schools are facing in meeting the goal of educational equity illustrates that church leaders and MEHRD need to refocus on their spiritual and moral responsibility to address this (Dantley, 2010; River-McCutchen, 2014; Wilson, 2014; Zembylas & Iasonos, 2017). This aligns with the increasing literature calling for leaders in organisations to do what is morally right, just and service for the common good (Johnson, 2015; Mendonca & Kanungo, 2007; Northouse, 2013; Verkerk, 2015). Such perspective point to leaders to morally uphold their roles and integrity in the growth and development of people through education as the highest calling of leadership (Hackman & Johnson, 2013; Northouse, 2013; Wilson, 2014).

The Anglican Church and MEHRD need to develop a strategic policy framework on how to build more schools and expand existing secondary schools up to senior levels so that more students can access these levels. The Anglican Church and the government must consider the high population growth of 3.5% per year of which the Anglican Church has the highest population in terms of members (Population Statistics, 2009). This suggests the need for church leaders and MEHRD to be visionary, strategic and think differently about ways to provide holistic education to students (Oakes, 2013; Streare, 2009). The government also needs to recognise and support the churches in the planning and provision of necessary educational resources as an important aspect of education development in the Solomon Islands (McCormick, 2014, 2016). Though the government provides funds to schools, in the form of school grants including Anglican schools, I believe the government and the churches are responsible for providing the necessary school infrastructure buildings as it is a national commitment.

The ACOM education department needs a robust planning and monitoring programme to inspect and appraise the Anglican school leadership practices. Capacity building is essential for education stakeholders on how to improve development of schools and education in the Solomon Islands. Continuous teachers' professional development is also required (Rodie, 2011). The professional development initiative should provide school-based teacher capacity building, that is grounded in the values espoused by the church in the past that centred on service with courage and confidence. Character development involving moral, and ethical values is important for leaders and teachers. Teachers need to be morally committed and uphold integrity in this unique and complex cultural context (Hackman & Johnson, 2013; River-McCutchen, 2014; Wilson, 2014; Zembylas & Iasonos, 2017). Holistic education requires uniform teacher professional up-skilling based on the different knowledge, skills and values required in the various curriculum areas offered. in the school curriculum. The MEHRD Curriculum Development Centre, National Examinations and Assessments, Teacher Development and Teaching Service Divisions can be engaged in the professional development endeavours (Rodie, 2011). Professional development provides an opportunity for teachers to share their experiences, knowledge, skills and learn from each other. It also offers a space and chance to undertake critical reflection into how to promote

educational equity in this cultural context (Lopez, 2015; Santamaria, 2014; Santamaria & Jean-Marie, 2014).

## **7.6 The school leaders' Christian/spiritual faith is a driving force when leading for social justice**

This section discusses some of the positive aspects of the leaders' Christian/spiritual faith such as the support of the church, strong ethic of care and servant leadership. Nevertheless, there are challenges in translating the spiritual values.

### **7.6.1 Servant leadership promotes inclusiveness and fairness**

The findings in this study supported literature that servant leadership aspects encourage the school leaders to be inclusive and fair in their school practices (Sanga & walker, 2005). This illustrates leading by example in demonstrating and serving students, teachers and communities with care and equity. This is congruent with servant leadership, practiced during missionary days and more recently at mission schools (Ah-ken, 2011). The work of Sanga and Walker (2005) also supports servant leadership, in that the priority of servant leaders is to build up a community's people. Leaders who believed in and advocated servant leadership serve the people and place the welfare of the people first above their own interests. However, not all the school leaders were serving those under their care authentically because of the nature of this unique cultural context. It is difficult for the school leaders to serve sincerely as there are cultural challenges involved such as the wantok system, bigman system and the culture of silence (See 7.3.5).

Moreover, the school leaders in this study believed and supported servant leadership that involves a sacrificial serving attitude. This was because a leader's role requires time, commitment and passion for serving others. These views are consistent with Ah-Ken's (2011) perception of servant leadership which entails "service as giving oneself over to serve unconditionally" (p. 21). This suggests that the leaders serve others because of their desire to make a difference in the lives of people and communities (Barbuto and Wheeler (2006). Nevertheless, some of the Anglican school leaders were experiencing challenges in enacting these values. This was because the nature of this Solomon Islands unique cultural contexts tends to make the serving aspects of servant leadership quite difficult to practice. This study recognises the crucial role of the mission/church schools in promoting leadership qualities such as simplicity, and caring attitudes which contribute to how

the school leaders undertake their leadership. I theorise that, despite the many challenges, Anglican school leaders practice servant leadership and when this happens social justice is promoted in their schools. Some of the corruption is the antithesis of servant leadership and speaks to the powerful nature of some cultural norms such as the wantok system.

### **7.6.2 A strong ethic of care is central to leadership for social justice**

The findings supported the literature asserting the employment of an ethic of care by leader leading for social justice (Jean-Marie, 2008; Rusch & Horsford, 2008; Santamaria & Jean-Marie, 2014; Theoharis, 2008). The Anglican school leaders' spiritual values encouraged them to listen more to the students, and teachers in order to learn about the educational needs of the students and so address them, reflecting the ethic of care. They encouraged a shared and collaborative leadership practice in order to change some of the teaching and learning practices in pursuit of educational equity. These Anglican leaders were "engaged with an ethic of care and commitment to undertake constructive talk about personal and oppositions' positions, diverse perspectives" (Rusch & Horsford, 2008, p. 357) on how to enhance the learning of the students and teachers' practices. Creating dialogue and conversation can illuminate fair and just ways of promoting equity for all students.

Literature illustrates that the Christian values of leaders can influence their leadership practice (Caldwell, 2011; Day & Leithwood, 2007; McCloskey, 2014; Sanga & Sanga, 2011; Thaman, 2012). The findings of this study showed that the school leaders' strong beliefs and personal values was the driving force to serve those under their care. They developed a passion for making a difference in the lives of the students which made them choose teaching as a vocation despite being one of the lowest paid job in the Solomon Islands. Some of the Anglican school leaders see serving the students and their communities as more important than the monetary aspect. Studies also show similar perceptions that leaders who have their identity and position grounded in social justice are driven by their passion and inner personalities and see this as their life's work (Jean-Marie, 2008; Santamaria & Jean-Marie, 2014; Theoharis, 2008). These views are crucial for learning, sharing and encouraging within the Anglican schools and the schools in the Solomon Islands for improving student learning. However, leading for social justice in the Anglican schools was complicated because of the structural barriers involved. Moreover,

when working long hours there is a danger of burn out for the school leaders. This suggests that there is a need to provide support for the school leaders leading for social justice.

The Anglican school leaders also pointed out that their spiritual values shaped and informed their ways of life and leadership of what social justice is and how to encourage educational equity. One of the school leaders paid for students with financial difficulties to enable them to access education. Some of the Anglican school leaders enacted socially just practices by challenging the status quo. They did this by schools offering a second chance for some of the pushed-out students with low pass marks. This supports De Pree's (1989) observation of "what we believe precedes policy and practice" (p. 26). These Anglican school leaders were not compliant with some of the education policies and practices when undertaking social justice leadership practises. They influenced and enacted some changes to how school practices were undertaken which disturbed power in different ways at their schools (Ryan, 2010). The school leaders employed their political acumen to enact changes that promote social justice and equity for the students (Bolman & Deal, 2008; McGinn, 2005; Ryan, 2016). They believed that giving them a second chance is more important for their future than complying with education policies. The Anglican school leaders explained that using the national examinations to determine the future life chances of the students is an injustice and unrealistic as only some aspects of the curriculum are assessed. This has implication for school leaders and teachers in the Anglican schools and the education system in the Solomon Islands. This can further create overcrowding, and increased work loads for teachers who are leading to rid educational inequity.

## **7.7 Leading for social justice is an action**

This section discusses the ways in which the school leaders pursued their social justice leadership actions in various ways through by engaging in students' centred leadership approaches.

### **7.7.1 Student centred leadership approaches encourages social justice**

The school leaders pointed out that the nature of the school context serves as a platform for making good decisions to promote the welfare and learning of the students. This supports what Moos (2013) highlights that "Educational leadership

practice is embedded and shaped in its own context” (p. 282.). Anglican schools have their own contextual needs that require attention which involves action. This is consistent with some researchers’ assertion that educational leadership needs to consider the context where leadership is practised (Burke, Marx, & Knowenstein, 2012; Lingam et al., 2014; Moos, 2013). One of the school leaders enacted this by prioritising the wellbeing and welfare of the students as crucial because it was not well delivered over many years. He embarked on improving the students’ diet and wellbeing because it was critical for the students’ learning. However, enacting social justice leadership demands resources, and takes time to address the educational needs of students.

One of the school leaders approached the Anglican Church authorities for funding for the school infrastructure. The school leader also expressed that student enrolment in the future will be done according to the school facilities and resources available. The Anglican school leaders initiated some changes to how school practices are undertaken to improve student learning. For example, the school leaders introduced the development of some school policy guidelines to guide their practices so that there is effective and efficient use of the school resources and for transparency and accountability purposes. This perspective is similar to Zembylas and Iasonos’s (2017) view that leading for social justice as an action involves the positive transformation of a school’s culture, policy and practice to enhance social justice. This has implications for Anglican school leaders and all education stakeholders in the Solomon Islands. Stakeholders need to work together to improve educational equity in the school system by offering alternative pathways for students, leading the drive to build more schools, or to expand the existing schools with additional school infrastructure. Social justice should start with the educational stakeholders. There is a need for a vocational/technical strand at some of the big schools which will require teachers to be trained for this new education initiative.

The school principals pursued social justice leadership actions in different ways because of their unique school cultural contexts. This perspective appears to be similar with Blackmore’s (2013) suggestion that leading for social justice can be enacted in “different ways in different contexts” (p. 150) to enhance the learning of pupils. This illustrates that leading for social justice involves an action undertaken in different ways according to the nature of the context. The findings support studies

by Lingam et al., (2014) on the Solomon Islands rural school leaders that “school leadership is context bound and that contextual adaptation of distinctive styles is to be encouraged for the purpose of school improvement and effectiveness” (p. 374). I theorise that the challenges in the different and unique contexts signify that a variety of leadership actions are needed for promoting social justice. Those leadership actions are shaped by the values of the school leaders and needs improving in pursuit of social justice.

### **7.8 School community partnerships promote social justice initiatives**

The findings of this study indicated that the school community partnerships have the potential to encourage social justice. That is, the partnership provides opportunities for the teachers, students, parents and communities to contribute to the positive development of the school and education by enabling responsive and equitable learning opportunities for all students. The partnership approach can be a platform for exploring school development that is relevant to enhancing the educational needs of the students and the communities, for example, by engaging contextually located and culturally responsive leadership strategies (Khalifa et al., 2016). It is considered crucial in multicultural and indigenous contexts that leaders learn about the values, beliefs, and cultural ways of life of the students and communities (Khalifa et al., 2016; Lopez, 2015; Santamaria, 2014) by engaging in culturally responsive teaching strategies.

School community partnerships provide opportunities for interrogating leadership practices, teaching strategies and developing school policies that are incompatible with the students’ and communities’ educational needs. One example of this, are the cultural values that are gender biased and privilege males over females (Akaio, 2008; Elisha, 2012; Strachan et al., 2010). Having a greater understanding can help stakeholders understand how these cultural aspects hinder females from accessing relevant education. Therefore, the Anglican school leaders need to establish partnerships between their schools, the parents and the communities to overcome some of the constraints hindering students from educational equity and holistic education.

The failure of many community high schools to fulfil their initial intention of providing relevant education for the students and their communities was due to the

top down leadership practices that many of the leaders pursued. The schools failed to recognise the importance of community involvement in the development of their schools (Memua, 2011). That is, many of the school leaders isolated the schools from the community by adopting the top down leadership model of the government through the MEHRD, education authorities to the school leaders. Nevertheless, Theoharis (2008) and Borkovich (2014) assert that it is important to consider the communities and society beyond the schools in advocating for social justice initiatives. This suggests the importance of “forming alliances to overcome the barriers that stand before social justice” (Borkovick, 2014, p. 300) in pursuit of social justice. Such conceptualisations can promote equitable educational opportunities for students. It is important for the Anglican schools in the Solomon Islands to establish school community partnerships with the wider community to interrogate and explore ways of enhancing social justice. The idea of schools and communities working together with school principals will become a powerful body or lobby group for proposing change to MEHRD in pursuit of preparing students for life.

## **7.9 Theorising leading for social justice in the Solomon Islands through an indigenous leadership model: the fenua communal leadership model**

In the light of the values, beliefs and understandings of the school leaders relating to leading for social justice and the findings in this research, it is important to theorise how to enhance social justice leadership in the Solomon Islands cultural context. The school leaders were from communities with their own knowledge and value systems rooted in communalism which has sustained them for generations. Therefore, important lessons can be learnt from how communities who lead and live by caring for one another’s welfare and wellbeing. Given the findings, I believe the fenua communal leadership model provides a powerful way to enhance social justice, educational equity and equal opportunity.

### **7.9.1 Justification for the fenua communal leadership model**

The fenua communal leadership model (Appendix G) is drawn from the indigenous communities’ ways of life as the culturally responsive leadership model for encouraging social justice in the Solomon Island context. This leadership model involves the weaving of the spiritual, moral, cultural, social, physical, indigenous

knowledge, and value systems that underpin the students, communities and society's way of life. This indigenous leadership model is relevant and appropriate because the research findings revealed tensions in leading for social justice in this unique cultural context. This requires solutions derived from within this unique context. I believe communal collaborative sense making, critical reflection, learning, debating and exploring through this model can bring about positive changes for equity and social justice in this cultural context. Educational equity and social justice in the Solomon Islands require all the educational stakeholders to communally tok stori together on social justice issues.

The stakeholders have indigenous ways which they can tap into because of the communal way of life. This communal way of life has the potential for promoting socially just practices in the school system. I believe this fenua communal leadership model will help to bring out the voices of the many students and their communities that have been unheard in many Pacific Islands' governments, schools, education institutions and churches.

### **7.9.2 Brief background of the indigenous Fenua communal leadership model**

The term fenua from my island of Tikopia connotes people, communities, island (land) connection – with all the living and non-living illustrating holistic nature of life – the spiritual, cultural, social, physical and moral aspects. In other Polynesian places, this term is known as venuma, whenua, vanua, penua, whanua and so on. This illustrates the interconnectedness of the people with one another and their environment. I used the fenua communal leadership model drawn from the Pacific communities' cultural way of life to underpin communal sharing, collective action, and collaborative aspects of life which has sustained people for generations and are still maintaining their livelihood today. The Tikopian community successfully employed this bottom up fenua communal leadership model during one of the worst famines which almost led to their extinction many generations ago (Diamond, 2005; Fifth, 1967). The pillars of education with the mat weaving metaphor is used as a tool in the employment of this indigenous leadership model (fenua communal leadership model) for promoting educational equity and social justice in the unique Solomon Islands cultural context.

### **7.9.3 Recognising the communal values of the cultural context**

Communal relational ways of life have the belief that when everyone cares and looks after the welfare of one another life can be interweaved. When the school leaders, teachers, students, parents, and communities' lives are woven together the knowledge and value systems can encourage values such as cooperation, sharing, working together, and caring for each other as a community. These are some of the values that have gradually been eroded in many Solomon Islands communities. The fenua communal leadership model has the potential to nurture these spiritual, moral, and cultural values for the next phase of fenua communal leadership model involving communal tok stori.

### **7.9.4 Creating a level playing field for the voices of all stakeholders through communal and collaborative tok stori**

Collaborative and communal tok stori amongst the students, teachers, parents, communities, education authorities and MEHRD encourages them to interrogate and debate how to make the school system responsive to the educational needs of students and communities. In this communal tok stori the different stakeholders share their views by reflecting, learning, interrogating, and exploring ways for enhancing relevant and meaningful education. This involves collaborative sense making by all the stakeholders where everyone critically debates the social justice issues hindering equity and leading for social justice in this context.

Moreover, communal and collaborative tok stori provides an opportunity for all the stakeholders to have their voice heard on what educational equity and social justice means for all. For example, through learning, reflection and interrogating how the male dominated society, wantok system and culture of silence is depriving females and many communities from equal opportunities in many aspects of life in the Solomon Islands. This can encourage the unique and collective wisdom from the communities. That is having a deeper understanding on these social justice issues and cultural constraints collectively can lead to a shift in communities' mindset. They can make changes to encourage equitable opportunities for building the lives and gifts of both women's and men's gifts for the common good.

Moreover, having a deeper understanding of educational inequity pertaining to many school dropouts with limited relevant skills for life, the stakeholders can draw from their indigenous knowledge and value system and wisdom to promote

culturally responsive leadership and school practices. These collaborative tok stori can serve as professional learning for the stakeholders to examine how the educational structures, policies and practices perpetuate educational inequity in the Solomon Islands. The churches, education authorities and government as stakeholders can also engage in such shared tok stori learning, reflecting and exploring new ways of thinking and doing things that consider and promotes equity and social justice for all students. In essence, this communal leadership model will in turn nurture the collective wisdom from all stakeholders for the common good. This is what has been missing in many communities and different walks of life in the Solomon Islands cultural context.

#### **7.9.5 Weaving of relevant knowledge and values for life in this unique cultural context**

The identified useful knowledge, skills, values, ideas, perspectives, views, expertise, experiences that are useful for leading and learning are woven together. In this phase all the stakeholders weave the different strands of relevant knowledge, skills, values from the indigenous contexts and those of the formal education system for integration in the school practices. This is because the mat of understanding cannot be weaved by one strand alone. Only by the working together of the strands can the weavers' mat be completed.

In the Solomon Islands the practical knowledge and skills components such as agriculture, farming, life skills, sewing, cooking, food preparation and preservation, woodwork and technology such as carpentry, building are given limited attention in the academic school system. However, these educational aspects are useful in the Solomon Islands rural contexts. Through this fenua communal leadership model, practical knowledge and skills will be weaved into the school curriculum along with the formal education knowledge. This weaving phase can also identify and integrate culturally relevant teaching and learning practices that are compatible to the local students' ways of learning and life. Most importantly this leadership model promotes the weaving of what is relevant for the development of students and their communities from within this cultural context.

#### **7.9.6 Application of the indigenous leadership model for promoting social justice**

The application of culturally responsive leadership practice (fenua communal leadership model) can promote the learning of the students and their communities.

The engagement of the local communities and parents, school leaders, teachers and students through the fenua communal leadership model can encourage tapping into local expertise from the local communities to participate in the teaching of certain local knowledge and skills such as fishing, gardening, building houses, carving skills, weaving mats, canoe making and other cultural knowledge and values. This was one of the initial intentions of the community high school model, but it was not fulfilled because of the lack of active local community engagement with the CHS leadership and school practices.

With the fenua leadership model, the parents and communities can have real life education as the academic courses do not meet the needs of village life and subsistence economies. Education of parents to be more realistic about their goals for their children is necessary for principals to become more confident to offer holistic education. Fundamentally, the fenua communal leadership model is an indigenous bottom up approach underpinning school community partnership. The fenua communal leadership model has the potential of enhancing the effectiveness of the school community partnership concept in the development of schools. That is fenua communal leadership model as a bottom up approach can encourage participation of all stakeholders in ways that promote educational equity and social justice in the Anglican schools and the wider education system in the Solomon Islands.

### **7.10 Summary**

This chapter discussed major findings of the research. The study highlighted that the Anglican school leaders believed that context matters in leading for social justice. This involves consideration of local knowledge, promoting meaningful learning experience and culturally relevant education in the Solomon Islands. The school leaders believed that cultural competence is critical when leading for social justice. It encourages and maintains communal cohesion, indigenous knowledge and value systems. However, some of the disadvantages include Melanesian male dominated societies, wantok system and culture of silence which deny many people from equal life opportunities. The research indicated that leading for social justice is difficult in the context. This is because of the exam school system, school fees and other financial commitments, meeting stakeholders' expectations. It also revealed that leading for social justice is challenging, hard work and involves a lot

of sacrifices including time, family and life. Moreover, the research points to a lack of strategic vision and planning by the Anglican Church and government in the past which culminates in inadequate school facilities and resources. The study showed that leading for social justice is an action. The leader pursued social justice leadership actions involving improving the welfare and wellbeing of the students and offering second chance for students with low marks to continue their education. The study also indicated that the school leaders' Christian/spiritual faith and beliefs was the driving force when leading for social justice as it promotes servant leadership and a strong ethic of care. It identified school community partnership as one of the possibilities of enhancing social justice. Finally, the chapter theorises that the fenua communal leadership model which is holistic in nature and a bottom up approach from the within the context has the potential for encouraging social justice in the Solomon Islands.

In the next chapter I present the conclusions arising from the study.

## **Chapter Eight: Conclusion**

### **8.1 Introduction**

My thesis explored the values, beliefs and understandings of the Anglican school leaders and how these influence their leadership for social justice in the Solomon Islands. I pursued this research because of my passion to promote educational equity and social justice in the Solomon Islands education system. The study focused on the understandings of the school leaders of the concept of social justice, causes of social injustices/social justice issues, the challenges for leading for social justice in this unique context. The chapter also outlines the overview of the study, summary of the findings, implications of the findings for MEHRD, the Anglican Church authorities, parents, communities, policy makers, school leaders, and teachers. These implications could provide insights for all stakeholders in relation to how Anglican school leaders lead for social justice in the Solomon Islands school. Moreover, it offers suggestions for further research. Specifically, this chapter comments on the unique contributions this study has made to our understanding on how Anglican school leaders lead for social justice in the Solomon Islands cultural context. It also offers the fenua communal leadership model as a new theoretical and practical tool for promoting equity and social justice in the Solomon Islands cultural context.

### **8.2 An overview of the study**

This study sought to gain insights into the how school leadership in the context of Church run schools, particularly the ways in which they lead for social justice in the Solomon Islands. This was critical especially because of the growing number of students pushed out (high school dropouts) from the academic school system annually with limited life chances and educational endeavour (Bakalevu et al., 2015; MEHRD, 2016; Memua, 2011; Rodie, 2018). This is one of the major social justice issues facing Solomon Islands (Memua, 2011; Pollard, 2005; Sikua, 2002; Treadaway, 2000).

I chose an interpretive, qualitative study design located in indigenous ways of knowing underpinning holistic relational and communal thinking. The research engaged Thaman's (1988) kakala as a culturally responsive framework with the pillars of education, like weaving a mat metaphor. Tok stori (talanoa), a culturally

appropriate data collection tool was employed along with observations and document analysis. The research considered the importance of considering cultural and social considerations which were often overlooked in indigenous research. The research also interrogated uniform and stringent university ethical processes and timelines which considered all contexts as similar by suggesting more cultural sensitivity in indigenous contexts.

### **8.3 A summary of the key findings**

The school leaders found that leading for social justice is an ethic of care, a life of serving others, and involves instilling values for life.

The leaders see social justice as a way of demonstrating equality which can be pursued in different ways. The school leaders asserted that leading for social justice needs to consider the contextual cultural ways of life as important for the students and communities.

The Anglican values and beliefs shaped the school leaders' leadership practices to uphold holistic education but were constrained by the contextual factors.

The school leaders found leading for social justice challenging and difficult in the Solomon Islands, because of the lack of support from ACOM, MEHRD and the school communities. There were not enough schools but in reality a developing nation cannot make education compulsory, so, education needs to be made relevant for many who will be living in the rural villages. ACOM and MEHRD need to step up and be prepared to help design a new curriculum that is culturally relevant.

The leaders experienced a tension between leading for social justice and following policy requirements. Leading for social justice is hard work and involves a lot of sacrifice. Education policies and practices perpetuate education inequality and social injustice demonstrating a lack of strategic vision and planning by the government and the church.

The school leaders pursued different social justice leadership actions encompassing establishing and sustaining strong school community partnerships, engaging student centred leadership, strong beliefs and personal values and undertaking consultative/collaborative leadership approaches according to their school cultural context.

## **8.4 Implications of the Findings for ACOM and MEHRD**

### **8.4.1 Implications for policy makers: Government – Ministry of Education and Human Resource Development**

The findings of this study have the following implications for MEHRD. A balanced curriculum is required that equally emphasises all subjects and recognises that indigenous knowledge and value systems must underpin what is taught. These implications would require:

- a. A review of education curriculum policies and school practices; and
- b. The provision of scholarships/funding for practical skills subjects, technological and vocational education;

Greater equitable access to education would require MEHRD to:

- c. Review fees charged by the schools for example, registration and transfer fees;
- d. Assist the churches and other stakeholders in the building of school infrastructures;
- e. Work with all stakeholders to remove gender bias in the school system;
- f. Address the dominant patriarchal cultural values and practices; and
- g. Review the examination system to enable more students to access Form 6 so that students are well prepared for technical and vocational education such as is provided in rural training centres.

### **8.4.2 Implications for the teacher education provider: SINU**

The findings of this study have the following implications for SINU the teacher education provider. These implications would require SINU to:

- a. Design teacher education courses that underpin equity and social justice so as to provide a greater understanding of some of the social justice issues in the Solomon Islands. To explore ways of addressing them, it is important to provide insights into these issues;
- b. Provide teacher education programmes and courses that are grounded in indigenous cultural knowledge and values that are culturally relevant to the Solomon Islands context;

- c. Provide teacher education programmes and courses that reflect this unique cultural knowledge and value systems that are culturally suited to promote equity and social justice in the education system; and
- d. Create a school of indigenous and cultural studies as one of the schools at SINU.

#### **8.4.3 Implications for the Anglican Church Authorities**

The findings of this study have the following implications for ACOM. These implications would require the ACOM education department to:

- a. Develop a strategic policy framework for governing the development, leadership, management and administration of Anglican schools in pursuit of educational equity and social justice pertaining to holistic and quality education;
- b. Have a robust inspection, appraisal and monitoring plan in place for the schools. This is crucial for identifying the schools' required development needs in order to improve them;
- c. Provide professional development for Anglican school leaders and teachers on professional standards and ethical leadership practices;
- d. Nurture spiritual, moral, ethical, servant and useful cultural/indigenous leadership practices that work for the common good;
- e. Review and develop ACOM education policy relating to school fees. This is important for promoting equity and equal access to education as a national goal, and also to uphold the ACOM values and ethos underpinning truth, justice and social justice;
- f. Undertake regular leadership and management advisory, support and monitoring responsibilities at all the Anglican schools;
- g. Provide regular, systematic financial and accounting management, advisory support to all Anglican school bursars, leaders and teachers. This is critical for transparency and accountability purposes. Anglican schools receive substantial funds from the government grants, ACOM grants, school fees, registration fees, development fees, transfer fees and other parental contributions;
- h. Provide annual auditing of all ACOM schools to avoid reactive auditing after misappropriation of school funds has been identified;

- i. Recruit qualified school leaders, teachers and support staff with spiritual, moral, and ethical integrity; and
- j. Build more schools to cater for the growing population.

#### **8.4.4 Implications for school leaders, and teachers, parents, communities (PTA)**

The findings of the study have the following implications for education stakeholders. These implications would require the relevant education stakeholders to:

- a. Encourage and establish school community partnerships and a PTA comprised of school leaders, teachers, parents and community representatives for the development of education and school resources;
- b. Use school community partnerships and the PTA as vehicles for tok stori, that promote educational awareness around how the academic school system is failing students, school fees, the wantok system, patriarchal cultural practices, the code of silence, and other issues that limit equity and equal access for students, for example gender bias;
- c. Model and practice servant leadership and fenua communal leadership to promote equity and social justice and encourage community involvement in education;
- d. Utilise the school principals' association as a powerful agent for change; and
- e. Encourage spiritual, moral, ethical and useful cultural values in the school and communities.

#### **8.4.5 Implications for further research**

The findings of this study highlighted some important areas for further research pertaining to leading for social justice in the Solomon Islands school system, for example:

- a. An examination of how school leaders in secular government schools lead for social justice in the Solomon Islands;
- b. Investigate the ways in which the school leaders in the other church schools undertake their leadership for social justice, the challenges they encounter and possible ways of promoting social justice;

- c. An exploration of how education policy and practice promotes equity and social justice in the education system. For example, what are some of the education policies that limit equity and social justice opportunities and what are some of the ways of improving the policy and practice to encourage equity and social justice; and
- d. An examination of the views and perceptions of the school leaders, teachers and parents as to how to promote educational equity and social justice in the academic school system. For example, what are their understandings of social justice and what are some of the ways of leading for social justice in the school system.

## **8.5 Contributions of this study**

This study fills a significant gap in the research literature in the field of leading for social justice in a developing Solomon Islands cultural context.

The Anglican leaders' Christian faith and indigenous cultures were hugely influential in shaping and informing their leadership for social justice in this cultural context.

The school leaders found leading for social justice is a contextual endeavour, and the cultural context has its own constraints and possibilities. Leading to promote educational equity and social justice is difficult in the Solomon Islands context.

There are tensions in leading for social justice in the Solomon Islands education system. The nature and structure of the academic school system is denying many students from continuing their education and thus failing them.

The contextual cultural practices such as bigman system, wantok system and culture of silence are constraining leading for social justice in the Solomon Islands. They are being abused and depriving many communities from equal life opportunities.

### **8.5.1 Theoretical contribution**

My research contributes to the theoretical knowledge in leading for social justice in this unique Solomon Islands cultural context. I propose an emerging understanding of the consideration of the contextual aspects of life in a particular cultural context when leading for social justice. This is because those within the context have been overlooked in social justice leadership research. The theorising of fenua the

communal leadership model is important when looking within the cultural context in order to enhance educational equity and social justice. I used Thaman (1998) notion with the Anglican pillars of education as tools for the weaving of a mat metaphor to understand how Anglican schools lead for social justice in their cultural context. This is a culturally located research framework which was also culturally appropriate in the theorising of the fenua leadership model for social justice in the Solomon Islands cultural context. The fenua communal leadership model fills a significant gap in the theory and practice of social justice leadership scholarship in the Solomon Islands and the Pacific.

### **8.5.2 Contribution to the provision of education by Anglican Church of Melanesia in the Solomon Islands**

This research has identified the values and beliefs of the Anglican school leaders and how these influence their leadership for social justice in the Solomon Islands unique cultural context. It also identified the constraints and possibilities for leading for social justice in the Anglican schools and so informs and contributes to future policy development in the Solomon Islands context. Therefore, my research may make a significant contribution to the Anglican Church of Melanesia schools and the Solomon Islands by:

- a. Developing equitable school policies that encourage equal access of students inclusive of students from the rural areas with low socio-economic background and financial difficulties. This includes policies for encouraging more females (girls) into senior secondary levels; and
- b. Providing a valuable insight into educational leadership within the context of Solomon Islands. This contributes to literature on educational leadership in the Pacific by building up an important body of Pacific research and contextual understandings. It shows that different contexts have their own challenges/structures that hinder socially just leadership practice.

## **8.6 Concluding summary**

The findings of this study pointed out that some of the values and beliefs that underpin Anglican school leaders' practices were the spiritual, moral, ethical and cultural values. Their understandings of the concept of social justice encompasses consideration of students and their communities' ways of life in their cultural context. However, there are structural and cultural barriers which hinder leading for

social justice in this unique cultural context. This makes social justice leadership challenging, hard work, and involves the sacrificing of ones' time, health, security, safety and life. The values of the Anglican school principals influence their world views, character, lives and leadership practices which made them embark on some socially just approaches in different ways in their school contexts.

Current research findings highlight the need to employ culturally responsive leadership practice in leading for social justice in multicultural and different contexts to promote equity and social justice for the students. This is essential for Anglican school leaders to tap into their indigenous knowledge and values so as to encourage the communal values of care for students in their socio-cultural context. If the structural and cultural barriers discussed here are not addressed, they will continue to perpetuate inequity and social injustice in the Anglican schools and the education system in the Solomon Islands. The findings of this study point to the need to enhance the life chances of the students and thus social justice for them in this unique context.

The education stakeholders in the Solomon Islands need to understand and realise that they have their own fenua, communal model of supporting leading for social justice which has been successfully practiced for thousands of years in the Solomon Islands communities. The Anglican school leaders can employ fenua communal leadership where stakeholders; teachers, students, parents, communities, education authorities and MEHRD can tok stori about ways to enhance equity and equal access for students to education in the Solomon Islands. Such communal tok stori can lead to breaking and overcoming the culture of silence in the Solomon Islands. These collaborative communal tok stori can lead to recognition of the unique indigenous knowledge and value systems along with the formal academic education to enhance educational equity for all students in the Solomon Islands cultural context. Fenua communal leadership model needs to be employed and adopted as it has the potential to promote equity and social justice in the Anglican schools and the education system in the Solomon Islands. I believe it is timely that indigenous contexts like the Solomon Islands need to look within their contextual cultural knowledge system and collective wisdom for leading for social justice in pursuit educational equity, social justice and life. I believe when all the stakeholders undertake the fenua model with vision, wisdom, courage, confidence and moral

integrity they can overcome these constraints in pursuit of the future life chances of the students and their communities.

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## Appendices

### Appendix A: Ethics approval

FEDU001/16

Approved : 7 January, 2016



THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

## Ethics Research Application

### **Educational leadership in the Solomon Islands: An analysis of leadership practice in Anglican Schools in Solomon Islands**

#### **Chapter Nine: James Memua**

Department of Professional Studies/Educational  
leadership Centre

Overview

Principal Supervisor

Dr Rachel MacNae

#### **Chapter Ten: Interest in Topic**

My passion for supporting schools to prepare students for life in promoting social justice for all students in the school system drives this study. This is because recent research undertaken on the Solomon Islands school system and leadership reveal a lack of quality school leadership practices in many of the schools, resulting in low student performance and many students leaving the school system annually without completing qualifications (Akao, 2008; Malasa, 2007; Memua, 2011; Rugebatu, 2008; Rodie, 2013). What happens

to the majority of students that are pushed out from the school system? This is a social justice issue. Therefore, I believe it is fundamental to explore and develop substantive theory on the reasons and ways in which successful school leaders undertake their professional leadership practices to enhance teaching and learning practices. This is because school leadership has a significant influence of preparing students and opportunities for further educational endeavour. Because of my involvement in Anglican schools as an Education Officer in overseeing leadership and management practices of Anglican schools to offer authentic, relevant and culturally responsive education, I have an interest in this context. Therefore this study will focus on Anglican school leadership practices in Solomon Islands.

The findings could be used by the responsible government authorities as a platform for a more relevant and contextualised policy framework which would support further analysis and development of relevant education initiatives. It might also inform schools' strategic planning, school leaders' leadership practices and school- community leadership and partnership in pursuit of successful school professional leadership practices that promote student holistic development and achievements and school improvements. This is fundamental for preparing students and their communities to thrive, survive and sustain their educational involvement in the face of changing and challenging environments in Solomon Islands and other Pacific nations.

# Ethics extension approval

Dean's Office  
Faculty of Education  
Te Kura Toi Tangata  
The University of Waikato  
Private Bag 3105  
Hamilton, New Zealand

Phone +64 7 838 4500  
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THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

## MEMORANDUM

**To:** James Memua  
**cc:** Prof Jane Strachan  
AProf Rachel McNae  
**From:** Dr Nicola Daly  
Co-chair Faculty of Education Research Ethics Committee  
**Date:** 25/10/18

### Request for Extension to Research Ethics Approval – Student (FEDU001/16)

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Thank you for your request for an extension to the ethics approval for the project:

**Educational leadership in the Solomon Islands: An analysis of leadership practice in Anglican Schools in Solomon Islands**

It is noted that you wish to extend the Ethics application (FEDU001/16) as follows:

1. To return to the Solomon Islands to collect more data from two existing participants over a two-week period
2. Letters requesting permission to do this have been sent by your chief supervisor Professor Jane Strachan to the relevant Solomon Island authorities. Once approval has been received, these letters will be sent to the FEDU ethics committee to be lodged with your approved ethics application
3. Additional questions to be posed to your participants will also be sent to the FEDU ethics committee to be lodged with your application.

I am pleased to advise that this extension has received approval.

Please note that researchers are asked to consult with the Faculty's Research Ethics Committee in the first instance if any further changes to the approved research design are proposed.

The Committee wishes you all the best with your research.

**Dr Nicola Daly**  
Co-chair Faculty of Education Research Ethics Committee

## Appendix B: Research approvals

### THE RESEARCH ACT 1982 (No. 9 of 1982)

#### RESEARCH PERMIT

Permission is hereby given to:

1. Name (s): James Memua
2. Country: Solomon Islands
3. Research subject areas: The study will provide a close up view of school leadership in Anglican schools in Solomon Islands. It will explore the values, beliefs and understandings underlying school leadership practices and how these values and beliefs influence their educational leadership practises. The focus of the research is planned within the parameters of the expected outcomes, in relation to quality leadership practices, quality teaching and learning as highlighted in the NEAP (2016 -2020). This research will also allow familiar contexts to be viewed in a fresh way in pursuit of quality leadership approaches that promote equal access to quality education and encourage social justice in the country.
4. Ward (s): Honiara and Kirakira
5. Province (s): Guadalcanal and Makira
6. Conditions:
  - a. To undertake research only in subject areas specified in 3 above.
  - b. To undertake research only in the ward (s) and Province (s) specified in 4 and 5 above.
  - c. To observe with respect at all times local customs and the way of life of people in the area in which the research is carried out.
  - d. Not to take part at any time in any political or missionary activities or local disputes.
  - e. To leave four (4) copies of your final research report in English with the Solomon islands Government Ministry responsible for research at your own expense.
  - f. A research fee of SBD300.00 and deposit sum of SBD200.00 must be paid in full or the Research Permit will be cancelled. (See sec. 3 subject 7 of the Research Act).
  - g. This permit is valid until **December 2017** provided all conditions are adhered to.
  - h. No live species of plants and animals to be taken out of the country without approval from relevant authorities.
  - i. A failure to observe the above conditions will result in automatic cancellation of this permit and the forfeit of your deposit.

Signed: .....

Minister of Education and Human Resources Development



Date: 26/4/17.



**Solomon Islands Government**  
Ministry of Education and Human Resources Development  
P O Box G 28  
Honiara, Solomon Islands

Ph: (677) 24664  
Fax: (677) 22042

---

Our Ref: 28/18

Date: 1<sup>st</sup> /11/2018

**In Accordance to the Research Act 1982 (No. 9 of 1982) RESEARCH PERMIT:**

Permission is hereby given to:

1. Name (s): James Memua
2. Country: Solomon Islands
3. Research subject areas: PhD in Education – Education Leadership in Solomon Islands: An Analysis of Anglican Schools in Solomon Islands
4. Ward (s): Honiara, Guadalcanal and Makira Anglican church schools
5. Provinces: Guadalcanal and Makira
6. Conditions:
  - a. To undertake research only in subject areas specified in 3 above.
  - b. To undertake research only in the ward (s) and Province (s) specified in 4 and 5 above.
  - c. To observe with respect at all times local customs and the way of life of people in the area in which the research is carried out.
  - d. Not to take part at any time in any political or missionary activities or local disputes.
  - e. To leave four (4) copies of your final research report in English with the Solomon islands Government Ministry responsible for research at your own expense.
  - f. A research fee of SBD500.00 must be paid in full or the Research Permit will be cancelled. (See sec. 3 subject 7 of the Research Act).
  - g. This permit is valid until **31<sup>st</sup> December 2018** provided all conditions are adhered to.
  - h. No live species of plants and animals to be taken out of the country without approval from relevant authorities.
  - i. A failure to observe the above conditions will result in automatic cancellation of this permit and the forfeit of your deposit.

Signed: .....

Minister of Education and Human Resources Development



Date: 05-11-2018

## Appendix C: Anglican Church research permits



### THE ANGLICAN CHURCH OF MELANESIA

(The Anglican Church in Solomon Islands, Vanuatu and New Caledonia)

Church Headquarters

P.O. Box 19, Honiara

Solomon Islands

Please address all correspondence to General Secretary

**Cables:** 'Melanesia Honiara' Telephone: 21892/3/4

Fax: (677) 21098

Your Ref:

Our Ref:

Date:

13 April 2017

Mr. James Memua  
175 St. Johns Road  
Auckland 1072  
New Zealand

Dear James,

**Re: Application for Permission to do research project on Anglican Secondary Schools in Solomon Islands**

Thank you for your letter of 6 April 2017 on the above.

I am pleased to inform you that your request has been granted and that you are very welcome to conduct your research on any of the Schools run by the Church's Education Authority. Please do let us know in advance which schools you will visit as part of your study.

We wish you well in your research and we look forward with great anticipation the results of your study.

Yours sincerely

Abraham Hauriasi  
General Secretary



**THE ANGLICAN CHURCH OF MELANESIA**

(The Anglican Church in Solomon Islands, Vanuatu and New Caledonia)

Church Headquarters  
P.O. Box 19, Honiara  
Solomon Islands

Please address all correspondence to General Secretary

**Cables:** 'Melanesia Honiara' Telephone: 21892/3/4  
Fax: (677) 21098

Your Ref:

Our Ref:

Date:

24 October 2018

To Whom It May Concern

**Approval of support to Research Trip – James Memua**

This is to confirm that approval has been granted for James Memua to undertake further research interviews for a period of two weeks involving schools owned and managed by the Anglican Church of Melanesia.

We look forward to assisting Mr. Memua when he does come over for his visit.

Yours sincerely

Abraham Hauriasi  
**General Secretary**

## **Appendix D: Research intention and outline**

### **Information sheet**

My name is James Memua, I am currently undertaking research for my degree of Doctor of Philosophy (PhD) at the University of Waikato in Hamilton, New Zealand.

### **Purpose of Research**

The title of this research is: *Anglican Secondary School leadership in the Solomon Islands: leading for social justice*. The research will provide a close up view of school leadership in Anglican schools in the Solomon Islands. It will explore the values, beliefs and understandings underlying school leadership practices. The research will also allow familiar contexts to be viewed in a fresh way in pursuit of quality leadership approaches that promote equal access to quality education in Anglican schools and the Solomon Islands. The study will contribute towards the improvement of school leadership and teacher quality so as to promote truth and justice such as equal access to relevant and quality education in Anglican schools and the Solomon Islands education system.

### **The participants and their location**

The research will involve interviewing four principals from four Anglican Secondary Schools in Solomon Islands. The research process will involve individual face to face talanoa/Tok stori (semi-structured interviews), participatory observation and document analysis at the schools between May, 2017 and May, 2018.

### **Method of data collection and Time**

Data collection will involve individual face to face semi-structured interviews, participatory observation and document analysis at the schools between May, 2017 and May, 2018. The interviews will be conducted in pidgin and will be tape recorded and transcribed after the interviews. Each interview session will take approximately one hour each during the participants' free time. Copies of the transcribed interviews will be returned to the participants for checking, confirming and adding any other detail they believe as relevant.

### **Consent to participants**

Participants' involvement in the research is entirely voluntary. They have the right to withdraw at any stage without it affecting their rights or responsibilities. When they have signed the consent form I will assume that they have agreed to participate and allow me to use their data in this research. If they agree to participate and at later stage decide not to, they can withdraw from the project at any stage up to the point that they confirm the accuracy of your interview transcript.

## **Confidentiality**

Participants' right to anonymity and privacy will be respected throughout the research process. Any information shared will be solely used for academic purposes of this research, unless their permission is obtained for other uses. Neither they nor their school will be referred to by names, only identification codes or pseudonyms will be used. The interview transcript will not have names or any other identifying information on it. In adherence to University policy, the interview tapes and transcribed information will be kept in a locked cabinet for at five years, before a decision is made as to whether it should be destroyed.

## **Ethical issues**

The research project will strictly adhere to the University of Waikato Human Research Ethics Regulations (2009) and the pertinent sections and requirements of the Research Act of 1982 of Solomon Islands (Research Act, 1982, Solomon Islands) which provides guidelines governing any research activity in the Solomon Islands.

## **Further information**

For further information on this study contact me on mobile no: 0273511885 or email: [jm207@students.waikato.ac.nz](mailto:jm207@students.waikato.ac.nz). Alternatively, you can contact my Supervisors: Dr Jane Strachan through mobile: 647 021392624 or email: [strachanjane89@gmail.com](mailto:strachanjane89@gmail.com) or Associate Professor Rachel McNae at phone: +64-7-8384500 ext 7731 or email: [r.mcnae@waikato.ac.nz](mailto:r.mcnae@waikato.ac.nz).

## Appendix E: Consent form for participants

**Research project: Anglican Secondary School leadership in the Solomon Islands: leading for social justice.**

Dear James

I.....have read and understood:

(Please print your name)

1. The nature of the research project and have agreed to participate as requested.
2. The regulations governing this research project and grant consent for my interview to be digitally recorded.
3. That my identity and that of my school will be kept anonymous and any information provided by me will be treated as confidential.
4. That my participation is voluntary and that I can withdraw at any time but up to the point where I confirm the accuracy of the interview transcript by 31<sup>st</sup> May 2018 and the analytical process begins.

For any enquiries please feel free to contact me through mobile No: +6427 0273511885 or email: [jm207@students.waikato.ac.nz](mailto:jm207@students.waikato.ac.nz). Alternatively, you can contact my Supervisors: Dr Jane Strachan through mobile: 647 021392624 or email: [strachanjane89@gmail.com](mailto:strachanjane89@gmail.com) or Associate Professor Rachel McNae at phone: +64-7-8384500 ext 7731 or email: [r.mcnae@waikato.ac.nz](mailto:r.mcnae@waikato.ac.nz).

Signed..... Date.....

## Appendix F: Research questions

Developing Interview schedule proposed questions

Welcome statement and introduction to interview.....

The main research questions and some follow-up sub questions to guide data gathering.

Values, beliefs and understandings

1, What are the leadership values, beliefs and understandings that underpin the school leadership practices of Anglican school leaders in the Solomon Islands?

a, How long have you been teaching?

b, How long have you been teaching as a deputy principal of principal?

c, What schools have you taught at?

d, How would you describe the values and beliefs of the school you teach at?

e, Do they differ from state schools?

f, In what ways do they differ?

g, What are some of the values you see as important? Why are they important to you as a school leader?

h, What are some of your beliefs as a school leader with regards to leading for social justice?

Social justice concept

2, How do Anglican school leaders define and understand social justice?

What are your understandings on the concept of social justice?

Can you describe/define what social justice is?

What are some example of social justice issues in your school/Solomon Islands?

How do you view/perceive those social justice issues?

What are the underlying causes of those social justice issues in your school practice/Solomon Islands?

How do school leaders, teachers, students, parents, communities, the church and government view social justice?

What are some of the ways your school encourage social justice in your school?

Influence of values, beliefs and understandings on leadership practice for social justice

3, In what ways do these values, beliefs and understandings influence their leadership practice for social justice in practice?

a, How do the personal values and ethos shape and impact your leadership practice?

b, How does the school motto shape and influence your leadership practice?

c, How does the Church or School philosophy shape and impact your leadership practice?

d, From your experience, do you encounter any clash between the personal values and school motto as well as the school philosophy?

e, Tell me about your leadership practice?

f, How would you describe your leadership?

g, What leadership aspects do you consider important to your practice?

i, What activities and programmes do you initiate and undertake in the school that enhance teaching and learning practices?

j, How do you see professional leadership practices in relation to the vision and mission of the school?

k, How do you ensure your professional leadership practices influence student learning and teachers' performance?

l, How do school leadership practices accommodate diverse learning needs of students and teachers from diverse settings and contexts?

Constraints and possibilities for leading for social justice

4, What are the related constraints and possibilities for school leaders with regards to leading for social justice in the Solomon Islands?

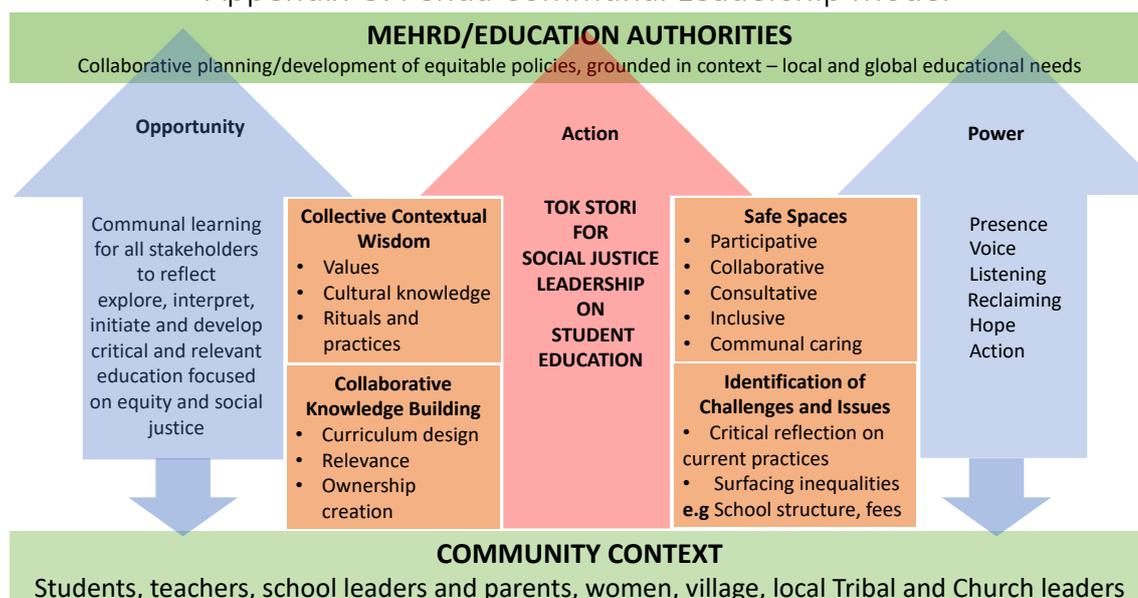
a, What are some of the related constraints you encounter in your school leadership practice with regards to social justice?

b, What can you say about the way you undertake your school leadership practice in relation to enhancing student learning and school improvements?

c, What advice and recommendations can you give for school leaders that have leadership problems?

d, What are some of the ways you would like to encourage/see social justice in your leadership practice?

## Appendix G: Fenua Communal Leadership Model



The fenua communal leadership concept is a bottom up model as represented by the direction of the large arrows from the community context going up and the small ones going down from the top. The stakeholders from the community context inform those at the top, MEHRD and the Education Authorities, of their vision, desires and aspirations for education. MEHRD and the Education Authorities use the information from the community context to formulate equitable policies that are grounded and rooted in local and global educational needs. There are three main strands to fenua communal leadership; opportunity, action and power.

In the fenua leadership model power is invested in the community. Through tok stori, action supports social justice and encourages collective contextual wisdom underpinning the values, cultural knowledge, rituals and practices. Communal tok stori promotes collaborative knowledge building in the form of curriculum design, relevance, and ownership creation.

Through tok stori, fenua communal leadership action enables all stakeholders to identify challenges and issues through critical reflection on current practices and surfacing inequalities, for example school structure, fees etc. The fenua communal leadership model invests power in the community and provides an avenue and opportunity for all stakeholders from the community context to have a space and voice to reclaim their heritage and hope.