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**Indigenous Cultural Pedagogies for the Caring and Teaching of
Young Children in the Solomon Islands: A Kolombangara
Island Case Study**

A thesis

submitted in partial fulfilment

of the requirements for the degree

of

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at

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by

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THE UNIVERSITY OF
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Abstract

The village leaders and early childhood teachers have practised knowledge and understanding of Kolombangara indigenous cultural pedagogies in caring and teaching young children. This study explores and examines how the village leaders and early childhood teachers gain knowledge, understanding and experiences through their leadership roles care and teach young children.

It uses an interpretive theoretical lens to analyse participants' knowledge, understanding and experiences of caring, rearing and teaching beliefs, values and practices. Data were collected through the semi-structured interviews individually and in focus groups. The key finding of the study reveals that the caring and teaching practices of young children originate from Saki Rai Takopo, wisdom from Mt. Rano crater (Koqu Rano), by god Leve the creator and the angelic beings through the creation story of the island. The wisdom is sacred and rooted in beliefs, values and ninanau (teaching practices) in the entire functioning of tribes and families in Kolombangara society. It was handed down from the ancestors to the people through generations. The implication of this study is an agent to revitalise and strengthen the worthy indigenous cultural pedagogies in pre-primary curriculum framework as part of the current constitutional reform of the Solomon Islands education system.

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Chapter One: INTRODUCTION

1.1 My Story and my Research Journey

Kopirina ke te karovo lagoon rai pan kose. Na kokolo ta rai. Ia totua rai. Beti turua rai. Ia tekole mai Papa Olo ta rai. Ke podala ni rai pa sage sope. Beti kamo pa lobohe sope. Toka ie ke lemono gamu dovuru tuqu rai. Ia hoa.

Qu kokolo rai hoa. Ta rai pa ka made sipu gevasa. Pa kali kolo. Beti mai pa ka made zorutu. Pa mata vagi. Rika made mata zonga. Pa kali kolo. Ka made elo buni. Na elo kale. Pa kali kolo. Na zuzule pa buni. Bara pa kali kolo. Zuzule pa buni. Bara pa abana. Zule pa buni. Bara pa matavagi.

Aka korovo aiya. Pa kolo. Pa kopi pa Serubule. Pa kolo Abana. Va rerege Kazukuru.

Vina kari. Na vina ibu. Pa maqala aiya. Vina kari. Na vina ibu aiya. Pa Kazukuru aiya.

Karovo aiya. Pa kopi pa Nusa Kolombangara. Pararava aiya. Pa kekele Vila. Pa bobole Vila.

Na pitikole pa Vila. Na rekisi pa Vila.

Beti babati aiya babatana. Beti sage aiya. Pa patu pa Rano. Na zorutu. Pa Rano. Na tupa pule. Pa Rano. Na polo pule. Pa Rano. Na hirumu lazi. Pa soloso. Na hirumu lazi. Pa hivoko hoa. Ta rai aiya. Beti mai gore aiya. Pa varonu. Va ibu

Totu aiya. Pa patu pa Dukele Gore. Tuna keremete. Aruqa bik'biku. Qororo kin'kine maqela. Pa voku pa soloso hoa.

Maqarea heqa. Bigasa lagoon aiya. Pa lobohe sope. Rika made matavagi. Pa Koluka. Beti na qoele pa Koluka. Beti na koburu. Pa Koluka aiya.

Ie vina bebetona ina kokolo ta rai aiya. Ie ia totu rai. Ia maina made sipu gevasa pa Kali kolo. Beti mai kamo aiya. Pa batu bata vana. Pa patu pa Rano. Pa tupa pule pa Rano. Na polo pule pa Rano. Na zorutu pa Rano. Ego kopirina kamo lagoon aiya. Pa lobohe sope. Ri kamade matavagi. Pa Koluka na qoele pa Koluka hoa. Beti na koburu. Pa koluka hoa. Aiya ta rai aiya.

There are four parts to this chapter. First, it demonstrates my experiences of growing up in different contexts. This gives me strength and leads me to explore this research. Secondly, it describes my interest in undertaking this research. Thirdly, it outlines the research context, including the educational context of the Solomon Islands.

1.2 Growing Up

My research journey arises from the various contextual upbringing I experienced and the cultural pedagogies I was immersed in within these contexts. I position my journey to what and who I am at present as I write this thesis. That is, I describe where I am from, my upbringing, education and work experiences that influenced my Kolombangara cultural pedagogies and thinking.

This is my story. I am Rosemilly Liliqula Piasi Teaheniu. My name tells an important story of my relational ties with my family and my birth. I have an identical twin sister. I am named by my father's niece Rona and Milly a Bellonese who is from Bellona, a Polynesian island in the southern part of the Solomon Islands. They were both registered nurses at Gizo Hospital and both added Rose and Melly together for my twin sister's name and mine as Rose and Milly. I was told that my twin sister and I were beautiful twin girls and so rose as a beautiful flower is added to Milly and Melly. Both Rona and Milly assisted my mother when she gave birth to us in Gizo Hospital, which is the Western Province headquarters in the Solomon Islands. Liliqula is my mother's aunt from Ghatere Village and she is from Iqoana tribe. Piasi is my father's name and Teaheniu is my husband from Rennell, a Polynesian island in the southern part of the Solomon Islands. My names have important relational ties with my family and both the government nurses who I value. My name both annotates the importance of my relational ties with families and people who contribute to my upbringing.

I am from Kena Village. Kena Village is established because of the revival of the Holy Spirit within a Methodist church in the 60s in Hunda village on Kolombangara Island. This was the birth of the Christian Fellowship Church that is founded by late Holy Mama during this period in the Western parts of the Solomon Islands. I am born and baptised as a member of the Christian Fellowship Church. The revived members and my family were asked by the reigning Epaqa chief Piziki at that time

to move to Bologabe. Bologabe is an Epaqa tribal land located further down into Hunda Bay which is baptised as Kena by the founder of the Christian Fellowship Church. I was raised in my childhood by my immediate and extended families and the village leaders.

My father is Ale Piasi Ale Kolo. His genealogy in Kia village on Santa Isabel is linked to Sinagi clan, a royal tribe that is represented by the totem eagle bird. This is connected through his paternal affiliations to his tribe. My father's tribe is Kolobangara in Kolombangara Island and Zabana in Kia village on Santa Isabel. My father often stated that he came from a *pinausu* tribe. His tribe was connected to the adopted children who were taken from Santa Isabel during the headhunting raids by warriors from different islands in the Western Province. These children were either adopted by the chief's family or could be sacrificed during headhunting raids. Their tribe's key role is to serve the chiefs and the people in the tribes.

My mother is Dinaisi Lume. She is the first child and a daughter of her parents. Her father is Samu Leve from Kolombangara and her mother is Ane Qula who is part Simbo and Kolombangara. She has three siblings, two sisters and a brother. Her two sisters were adopted by two uncle's families, Rodi and Aniri which, left her brother and herself to be raised by their parents. My mother's maternal tribe is traced through to Simbo and Roviana and Vona Vona on New Georgia Island and Parara Island. Her affiliated tribes are; Epaqa, Kolobangara, and Sungvanga. Her paternal affiliation is connected to Epaqa chiefly tribe. Her maternal affiliation is connected Kolobangara chiefly tribe and Simbo which I have less knowledge about.

I have six biological brothers and five sisters. My oldest brother died a tragic death, drowning in the sea. I am the ninth child. We were raised with my other adopted brothers and sisters. I see the entire members of the village as my family. I was taught by my parents that aunts are referred to as *tinamu*, your mother and when spoken to as *tinaqu*, uncles as *tamamu*, your father and when spoken to as *tamaqu* and both biological and extended siblings as *tasimu*, as my brothers and sisters and when spoken to as *tasiqu*. These relational ties help me to know the tribal genealogies and ways to live and care within these relationships.

The other neighbouring villages that I experience living on Kolombangara Island are; Hunda, Ireke, Votuana, Pine, Korare, Sarugobe, Loduqoroma, Kuzi and Patu

Paele with both my parent's families occasionally. There were various reasons for the visits. For example, to plant root crops, coconuts and harvest them for copra to pay for our school fees. The other islands in the Western Province like Simbo, Gizo, Parara, Kohinco and New Georgia is where my other families live. As a child growing up we visited families for medical reasons and to celebrate events like Christmas, New Year and weddings. Also, some of the visits included dropping and picking up my siblings during the school breaks, church gatherings and funerals.

These relationships, visits, and events help me to learn about my tribal affiliations in both my parent's families. My father's chant in the opening chapter reasserted the cultural teachings I experienced often orally in the relationships and these experiential events and trips. I am humbly privileged as a child being with my father when he chanted this cultural prayer to bless my siblings and me as we roam our environment, sea, and land, in both calm and stormy weather. As I grew up I met some of my father's and mother's families. The teachings encompassed sibling's relationships and the boundaries of language use when having dialogues with; brothers and sisters; older to younger siblings; village and church elders; leaders and chief. Brothers and sisters proximal space is distant from each other and one must ensure one to always walk behind his or her sibling. Brothers and sisters are taught to specifically use other words to refer to the facial body parts of his or her sibling. Like tooth is used as stone when talking about this specific facial body part. Other facial body parts are referred to as upper body with each specific body function described. Opposite sex relationships are kept in private and invisible to your brothers and parents. Such a relationship is only shared and disclosed to our parent's siblings. Once consensus is reached, parents are informed and wealth in the form of a cultural *bakiha*- money to inform the sister's brother. This is a form of respect. The knowledge derived by me through these various situations and places helped me to understand some cultural pedagogies that exist in Kolombangara knowledge systems and are passed down through our ancestors.

1.3 The Birth of my research interest

DePoy and Gitlin (2011) articulate three key reasons to why researchers pursue a research inquiry. These include the researcher's interest, the relevance of the study and the need that the researcher has for the study. This means a researcher must be

keen and passionate about the topic, have strong convictions about its relevance and about the benefits and needs for the intended research inquiry.

As in the case of this study, my interest derives from my childhood upbringing and experiences growing up in my village in the late 60s to 70s. These experiences immersed me in the cultural pedagogies that I grew up within the village, and our leaders and my early childhood teachers triggered my interest. I have ongoing questions and thoughts about my early experiences that made me think about the relevance of the cultural pedagogies that shaped who I am as a child, a daughter, a mother, a woman and an emerging researcher of Kolombangara in the Solomon Islands.

Three years ago, as I holidayed and facilitated a sports event in one of the villages on Kolombangara, this experience triggered a personal concern about the absence of the worthy Kolombangara cultural pedagogies of caring and teaching young children. This prompted through observing children's disrespectful exchanges of dialogues. Mutch (2013) supports the notion of the noteworthy elements that trigger the motivation of researchers to undertake research. The cultural pedagogies I was keen to hear and observe were situated within the village leader's experiences socially and culturally. It was of great importance to know the participant's natural settings. In addition, my work and professional experiences, working in a larger bicultural teacher education tertiary institution in Aotearoa New Zealand has shown me that Māori and Pacific cultural pedagogies can be embedded in the content of the early childhood teacher training programme which grew my interest, passion and need to undertake this study.

My interest exploring indigenous Kolombangara cultural pedagogies teaching and caring for young children derived from my personal upbringing within my families. My parents, older siblings, the village leaders and older extended families provided Kolombangara indigenous knowledge and practices in every contexts and situations. I lived, breathed and was immersed in these teachings and care within my families and villages. All the contextual and situational experiences I experienced had teachings which I was expected to comply with. Often my father chanted chants in various situations and contexts, for example from fine to stormy days, to seafaring journeys visiting families across the other islands and gathering seafood, to in-land food gathering journeys and to work in gardens and plantations

and from an evening family teaching to important village and tribal events and so forth.

Genealogies and specific tribal knowledge and practices were taught with expected practices to observe and follow. Observing and following these Kolombangara accorded and perceived indigenous teachings, provided blessings, strength, harmony and boundaries in the family, villages and tribes. Hence, I reflected about my formal education from primary to tertiary in the Solomon Islands and abroad and teaching experiences in the Solomon Islands and Australia and realised the exclusion of indigenous knowledge in the education system and the curriculum. My intellect being recognised this exclusion, as I served in the educational field. Thus, my influenced colonised education and introduced Christian principles provided barriers over my indigenous peoples' ways of teaching and caring for young children. However, the grounded indigenous teachings and care I experienced, influenced the ways I raised my two daughters in New Zealand. My approach was teaching them to conduct and live lives of Kolombangara and switched their thinking to comply with their professional careers in New Zealand.

My professional work experience in the inclusion and visibility of indigenous education stemmed from the breadth and depth of Māori indigenous education formalised into the formal tertiary teacher education institution at Te Tari Puna Ora o Aotearoa New Zealand Childcare Association (now known as Te Rito Maioha Early Childhood New Zealand). Historically, the National Diploma Teaching Early Childhood Education (Pasifika), Level 7 Units Standards based programme was offered by Te Tari Puna Ora o New Zealand Childcare Association. I got a position on my merit as one of the lectures that delivered the National Diploma Teaching Early Childhood Education (Pasifika) from 2006 to 2011 initiated under the New Zealand Labour-Led Government. This programme underpinned the breadth and depth of Pasifika, Māori and the Western early childhood education knowledge, theories and practices, working alongside parents teaching and caring for young children. I believe this knowledge could contribute to illuminate Kolombangara children, families' people and tribes within the island. Further, this could decolonise and deconstruct the education system and the policies across the education sectors and inclusion of indigenous education as present and visible in the teaching and care of young children in early childhood education.

This exploratory research is intended to have positive influences on the integration of Solomon Islands cultural pedagogies in teacher education programmes. More importantly, it could contribute to adapting the unpublished Solomon Islands early childhood education curriculum which has been heavily influenced by the Aotearoa New Zealand early childhood curriculum *Te Whāriki* (Ministry of Education, 1996). This curriculum should be strengthened by contextualising Solomon Islands worldviews through cultural knowledge conducted in the Solomon Islands as well as future on-going research.

Hence, my upbringing, formal education and work experiences gave birth to my research interest and the desire to explore, examine, know and understand the origination and the depth of Kolombangara indigenous cultural knowledge in teaching and caring for young children. Obviously, indigenous knowledge should be included in the entire education system. This should be part of early the childhood and its curriculum.

Thus, the main aim of this study was to explore, know and understand indigenous Kolombangara village leaders' perceptions in teaching and caring for young children. My overarching research question was:

What are Kolombangara Village Leader's perceptions of teaching and caring for young children?

The next section outlines the context of the study.

1.4 The Research Context: Kolombangara Island

This section demonstrates a contextual overview of this study. A brief history and geography of Kolombangara Island is provided along with information about the sociocultural and educational context of the village leaders involved in the research.

The people initially named Kolombangara Island as Kulangbangara Island. Kulangbangara is a combination of two words in Kolombangara Language and written form: *kulanga* (sadness/sorrow) and *bangara* (chief). The name was derived from the story about the grief of the people when their male chief Veonona, his chiefly chief Vakinao and their family departed during the super natural beings' era in the fall of Rano Civilisation on the island. They were considered good chiefs.

During the colonial era, Kulangbangara was mispronounced and they changed Kulangbangara to Kolombangara, which is currently the official name of the island. Kolombangara had an extinct Pleistocene volcano and its shape is almost circular. Its height is 1760m (Summerhayes & Scales, 2005a) with a diameter of 32 km and almost symmetrical topography. Kolombangara is one the large islands with the highest mountain in the New Georgia Islands in the Western Province of the Solomon Islands. It is located between New Georgia Island to the east and Vella Lavella to the West (Whitmore, 1989).

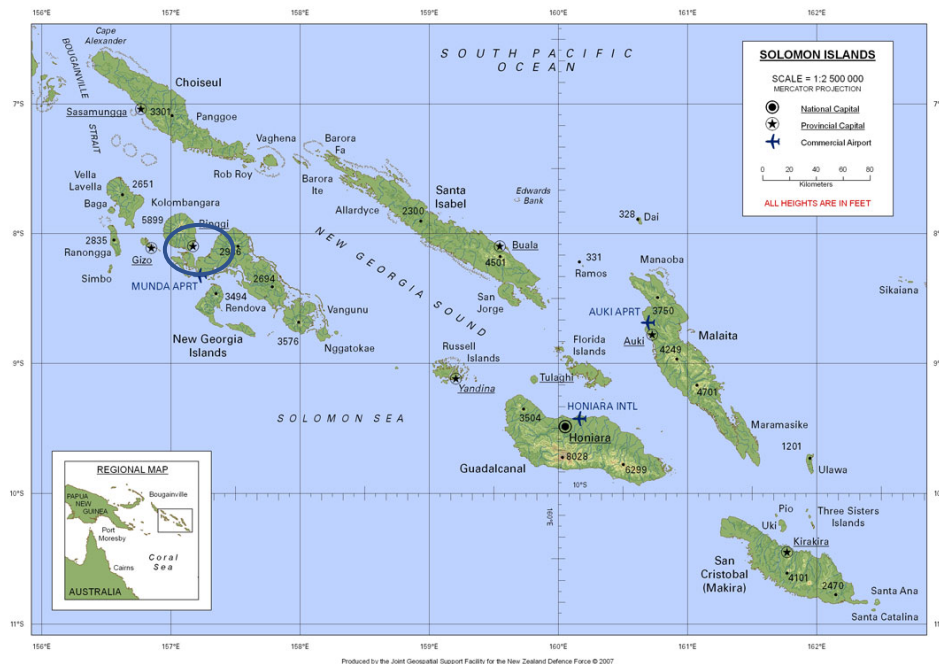


Figure 1: Solomon Islands Map

1.5 The Educational context

The Solomon Islands Education Act (1987) underpins the administration of Solomon Islands Education System including the Minister of education in the Ministry of Education and Human Resource Development (MEHRD), the education authorities operating under the province and the churches, the school committees. The school boards and the principals. This Education Act decentralised these roles and responsibilities to the nine provinces at the provincial level and the Honiara City Council (Maezama, 2016). Sikua (2002) argued that decentralisation was important due to the remoteness of the islands, the diverse cultural contexts of the country and communication and transportation problems. The Solomon Islands

Education System provides a context for lengthy processes to gain ethics for this study.

This study occurred on Kolombangara Island, in the Western Province. Four villages and three early childhood settings (preschools) were involved in the study. Two villages were Seventh Day Adventist Church (SDA), one was United Church (UC), and the other one was an indigenous church known as the Christian Fellowship Church (CFC). These three preschools were part of the villages in the study. Participants in the four villages included the traditional leaders; chiefs, tribal family leaders (males) and matriarch tribal leaders (females). Early childhood teachers and head teachers (supervisors) took part in this study. One of the preschools was managed by the Western Province Education Authority (WEA). Another was under the auspices of The Seventh Day Adventist Education Authority and the other managed by the United Church of the Solomon Islands.

1.5.1 Solomon Islands Early Childhood Context

Young children in the Solomon Islands engaged in various informal learning experiences, prior to the introduction of formal early childhood education. This way of learning was the traditional norm then. Parents, families, villages and tribes contextually care and teach children. Young children were part of the daily experiences, chores and events within these contexts. From experience my father shared the non-existence of early childhood education except for primary school in his generation. Young men attended primary school in Kokenqolo in New Georgia. Gina (2003) asserted that Reverend John Francis Goldie arrived in 1902 in New Georgia with the mission. Goldie's arrival was the birth of colonialism and Christianity that influenced people within the villages and tribes in this region. Different Christian denominations drove and continued driving the formal education that arrived in various islands. Pacific region recognised the essential role of early childhood programmes played in enhancing children's learning, personality, socio-emotional behaviour and physical development. Therefore, interest in early childhood increased and investment in this area was recognised. Children attending early childhood could bring maximised returns for children and society. Early childhood programmes required quality environments and human capacity to function effectively (Guild, 2000). Daiwo (2002) supported that early development provided richer benefits for children's learning and long-term benefits

for the community within the developing nations. Meanwhile, in the Solomon Islands the churches, private schools and the other organisations played a major role operating the community-based kindergartens (kindy) (Burton, 2012; Guild, 2000; Kelly, Daiwo, & Malasa, 2011). ECE was informally structured into the education system except for the pre-class or pre-standard one which, was part of the education policy by the government in 1984. Thus, this class was administratively financed by parents and others through private and church boards (Guild, 2000). A review and restrengthening the outplay of the early childhood education sector considering the integration of the diverse backgrounds of the people, cultures, languages churches and race, finance and human resources, curriculum, planning, evaluation and assessment, programmes, training, professional development, and the remote geographical locations of the islands is critical to quality outcomes in education.

From experience, teaching in a primary school under the Honiara Municipal Authority in this era, curriculum for pre-class was mainly teacher driven and subject-oriented and children rote learnt. Pre-classes were built in the premise of the urban council, church, and provincial schools. Teaching staff experienced limited access to training in early childhood except for the University of the South Pacific (USP). The USP offered a certificate course in ECE through its centre in Honiara. I remembered staff in the school who completed this qualification, but the government did not recognise this achievement. This experience was disheartening and left a legacy of injustice for ECE teachers who sought training to enhance their knowledge and profession in this field. Thus, growth of interest shifted change within the landscape of early childhood education in the Solomon Islands with the rise of international change in education philosophy and pedagogy through literature This change promoted ECE policy, diverse inclusive quality care and teaching, programme, environment and learning, curriculum, assessment and training (Amituanai-Toloa, 2009; Bishop, 2010; Luafutu-Simpson, 2011; Maua-Hodges, 2000; New Zealand. Ministry of Education, 2017b; Rameka & Glasgow, 2015; Siraj, Kingston, & Melhuisse, 2015). In 1995 the Solomon Islands government demonstrated the shift in change of a goal in maximising quality programmes for the kindergartens. This goal was fulfilled with the first-ever partnership between Dunedin College of Education and the Solomon Islands College of Higher Education at the School (SICHE) which New Zealand

Government funded. A field-based training was developed and growth on this work were outcomes of this partnership (Daiwo, 2002). Furthermore, this partnership resulted in the first training for early childhood teachers in 1998 at the SICHE for Certificate in Teaching ECE.

Next, an initiative in the Solomon Islands ECE was a drafted early childhood curriculum document. The document reflected the *Solomon Islands National Early Childhood Policy Statement, 2008* that stipulated “Early Childhood Curriculum must enable all young children to acquire the necessary skills, knowledge, values and attitudes for meaningful participation in the Solomon Islands society” (Ministry of Education and Human Resources Development., 2008, p. 2). A panel of early childhood experts, all the province representatives and the Ministry of Education and Human Resources and Development (MEHRD) and a technical advisor from New Zealand drafted a curriculum document titled *Valium Smol Pikini Blong Iumi* (Glasgow, 2011). Unity and a Solomon Islands nation were principles decided and believed by the panel as crucial for children to adopt. These principles were based on the diverse cultural ethnic and linguistic backgrounds of the people and the civil conflict in late 1999 between the Guadalcanal and Malaita people. The panel asserted that education was a key mechanism for the future sustenance of justice and peace in the Solomon Islands when addressing conflicts and creating peaceful environments (Pollard, 2005 as cited in Glasgow, 2011). *Te whāriki curriculum*, Ministry of Education (1996) influenced and appeared the likeness of the draft unpublished curriculum document *Valium Smol Pikini Blong Iumi*, a Pidgin statement that meant *valuing small children that belong to us*, MEHRD (2008) that I read. Also, Kelly, Daiwo and Malasa (2011) confirmed the evidence of this resemblance. This was one of the reasons in pursuing this research to explore and contribute to the Solomon Islands contextual, specific and research based ECE curriculum that underpinned its diverse backgrounds.

A belief of a curriculum that was contextual to a nation’s culture and reflected and accommodated shifts and change in the landscape of early childhood education was paramount. Such curriculum would prepare young children and their families in this globalised era. Therefore, extensive and more ECE research by the researchers within various islands and regions in the Solomon Islands was fundamental. This was to delve deeper into Chilisia (2012) views on societal realities and how these realities were gained, understood and the acceptance of knowledge on how we

know what we know. Hence, while writing this, under the National Education Action Plan (NEAP), 2016-2020 a restructure and a reform in the Solomon Islands Education System occurred which resulted in the development of an unpublished *Pre-primary Year Curriculum Framework* (Ministry of Education and Human Resources and Development, 2018). The document portrayed enormous change that demonstrated contextual and personalised aspects of Solomon Islands take on a curriculum in comparison to the previous *Valium Smol Pikini Blong Iumi*. The current curriculum looked promising and personal thoughts on it was that, further research and collaborations to the visible implementations of its outcomes in practice was important.

This chapter has outlined my personal story to situate the research and described the research context, including early childhood education in the Solomon Islands. The next chapter reviews literature to inform this study.

Chapter Two: LITERATURE

In the introduction of this study, my story depicted the existence of the indigenous pedagogies of teaching and caring for young children in Kolombangara through my immersed upbringing experiences and events within my family, village, tribes and visits of my other extended families. These indigenous pedagogies of teaching and caring for young children in Kulambangara, the originated name of Kolombangara were and had been situated and created in this society from various religious, historical, and social events and practices. This study aims to explore Kolombangara village leaders (traditional leaders and early childhood education (ECE) head teachers and teachers' perceptions of indigenous pedagogies of teaching and caring for young children. This is important to understand and know leaders' knowledge, their experiences and practices in their leadership positions to gain insights on their perceptions of Kolombangara indigenous pedagogies in teaching and caring for young children.

The first part of this chapter explores and examines literature relating to leader's leadership positions and their roles and responsibilities in indigenous contexts in developed nations. Situating leadership theories in indigenous contexts within developed nation identifies the significance of the relationship between indigenous knowledge and leadership practices. For this study, it was significant to locate literature within the context of global indigenous nations and their leaders advocating for the inclusion of indigenous education in formal education systems.

The second section investigates the importance of indigenous knowledge in teaching and caring for young children in developed nations and theories and conceptual frameworks that influence the construction of this knowledge. It addresses indigenous epistemologies in indigenous communities and in Melanesian contexts.

The third section examines the meanings of pedagogy/pedagogies and their concepts in practice and reviews theories that are relevant to the context of Kolombangara indigenous teaching and caring pedagogies of young children. This theorising is specifically linked to leadership theories and teaching and caring principles drawing from spiritual pedagogical leadership, relational, servant leadership and village leadership.

Indigenous scholars encourage indigenous people to do research within their indigenous contexts for various reasons. Battiste (2005) and Smith (2000) assert that one of the key reasons is part and parcel of decolonising the embedded Western education systems, structures, frameworks, processes, research, policies, and regulations that members of the indigenous communities are immersed in. Indigenous members consciously know and live indigenous knowledge. Some indigenous scholars have promoted indigenous knowledge following their advocacy for its survival and relevance to contributing to cultural and educational disciplines. The literature suggests that another underlying perspective of indigenous Pacific scholars doing research within their own cultural contexts is to promote Pacific epistemologies (Brush & Stabinsky, 1996; Teasdale & Ma Rhea, 2000) Pacific scholars urge native Pacific Island researchers to seek their own specific research and epistemic frameworks through the decolonising process (Gegeo & Watson-Gegeo, 2001; & Vaioleti, 2006). The specificity of Pacific researchers applying Pacific research procedures contribute to the holistic benefits and understanding of Pacific research participants involved in the study. Such processes allow both parties (the researcher and the researched) to know their specific roles and responsibilities (Vaioleti, 2006).

Pacific Islanders commonly complained about colonialism undermining the Pacific ways of knowing. Therefore, Pacific scholars urged emerging researchers to not only seek ways of knowing through cultural knowledge but engaged in theorising, constructing, encoding and passing knowledge to the members of the next generation. In Aotearoa New Zealand, there was an increased awareness of the shift using traditional research approaches to a wide range of qualitative research approaches (Eisner, 1991) that promoted flexibility in accepting Pacific research approaches and frameworks like talanoa, pou tu model, kakala, tivaevae and so forth (Maua-Hodges, 2000; Taouma, Samu, & Tapusoa, 2005; Thaman, 1997; Vaioleti, 2006). These research approaches enable indigenous ways of learning, teaching, knowing, being, doing and understanding to be developed; that is, to revitalise and activate the indigenous intellect to support its members with the challenges they encounter. Also, such frameworks address indigenous peoples' rights, national sovereignty, and common heritage, pedagogical cultural identity, education innovation through curriculum, policies, practices, assessments, and

programmes. Moreover, they support and enhance indigenous communities, people, learners and educators through their cultural, spiritual, educational, economic, social, political and historical contexts (Battiste, 2002; Brush & Stabinsky, 1996; Burgess, 2016; Gegeo & Watson-Gegeo, 2001a; Greenwood, 2005; Hare & Anderson, 2010; Rameka, 2012 & White, 2010) Indigenous knowledge has been recognised by indigenous leaders, scholars and researchers as a growing field of inquiry (Battiste, 2005; Chu, 2009; Cram, 2009; Fredericks, 2008; Gegeo & Watson-Gegeo, 2001 & Maezama, 2015).

As an emerging Pacific Island researcher and a Melanesian who comes from the Western Province of the Solomon Islands, I am keen to research my village and early childhood education leaders. My research interest in village leaders and early childhood education leaders has emerged because they live together and are members of this context. Also, most of the early childhood preschool settings in the Solomon Islands are situated in the village context as this is where most of the population reside. In the Solomon Islands, the perception of early childhood education (ECE) is the utmost responsibility of parents rather than the state (Ministry of Education and Human Resources Development, 2007). Therefore, the village leaders, early childhood leaders, and the care and teaching of the young children are interdependent of each other in their collaborations as members of the village. Hickman (2010) supports the idea that members' work in such contexts are interdependent of each other and they promote similar leadership ends.

The village context of these leaders makes it viable that indigenous teachings and care of young children are inevitable as part of the early childhood education curriculum. Indigenous scholars and leaders share the indigenous knowledge of people in a village, society, island or a nation, and this knowledge is embedded within their culture, language and their ways of knowing, doing and being. The constructing, theorising and encoding of passing this knowledge from generation to generation is derived from the lived experiences, events and situations of the people (Nabobo-Baba, 2006; Pence & Schafer, 2006 & Pere, 1984).

2.1 Indigenous Leader's Leadership and Socio-political and Educational Experiences in Developed Nations

The importance of indigenous knowledge in relation to leadership has increased in education and business organisations. That is, the indigenous leadership beliefs and values contribute to building new holistic understandings which leaders face in the global era. Another outcome of the inclusion of indigenous beliefs and values in the education and business organisations is the enjoyment and rebalancing of politics and economy (Foster & Goddard, 2003; Henry & Wolfgramm, 2015 & Zhang et al., 2012).

Nonetheless, according to Whitinui (2013) the academia's social institution underpinned Western civilisation and culture, in its entire operating systems. Therefore, the absence of indigenous culture, knowledge and leadership in academic institutions marginalised indigenous children. An example, of the lack of indigenous peoples' worldviews was evident in Yukl's (1999) report asserting that most research on leadership discourses in developed countries was conducted in the United States, Canada and Western Europe during past half of the century. These discourses focussed on management leadership and were characterised idiosyncratically by these developed nation's theories, according to Hofstede (1993) to address market processes, individualism and centred on management and not workers. Most of the leadership theories and empirical evidence were North American characterised. On the same note, Western civilisation and culture structured the education structures and systems which indigenous nations and their leaders within the developed and developing countries researched, worked and advocated to address the inclusion of indigenous culture, knowledge and leadership into this system.

Rodd (2001) perceives leadership as a contextual phenomenon and articulates that people define leadership differently according to context. Osborn, Hunt, and Jauch (2002) support this notion and add that its effectiveness depends on the context. Leadership is socially constructed, and its formation must be considered in relation to time and history. The value of both the leaders' relationships with the followers and their collective worth is very important within the social systems in a context. A wide range of literature reviewed recognised research in educational leadership as particular to leaders' positions, roles and responsibilities. Thus, across various

educational sectors, there are different types of leadership theories (Codd, 2005; Gardiner, 2006; Gold, Evans, Earley, Halpin, & Iszatt-White, 2011). The literature acknowledges diverse issues such as ethnicity, colour, race, and gender (Biesta & Mirón, 2002; Blakesley, 2008 & Wilkinson, 2008). For example, in Australia, these diverse issues are often based on Western domination, paradigm and construct that have continued to marginalise indigenous concepts, knowledge, experiences, values, and beliefs relating to leadership (Frawley, Fasoli, D'arbon, & Ober, 2010). Frawley (2009) advocates for an inclusive cultural leadership that can promote minority voices that have been overlooked in the development of dominant leadership theories.

Interestingly, the literature underpinned Euro-centric male dominant forms of leadership that influenced schools and its systems. Leaders within education upheld, worked and practised these Western-oriented forms of leadership. That was, scholars then had long captured their interest on managers work, their decisions, solutions and allocating resources and the difference they made regarding change, promoted the organisation as a premise for learning and influenced its processes and outcomes. Researchers in education and management applied other scholars' theories in science, management, human relations, transformational leadership and organisational learning (Bass & Avolio, 1994; Begley, 1996 & Glatter & Kydd, 2003). It appeared, that leadership had been positioned in theories such as transactional leadership (Bass & Avolio, 1994; Bass, 1990), transformational leadership (Glatter & Kydd, 2003; Yukl, 2010) and ethical leadership (Mitchell, 2012; Yukl, 1999 & 2010).

Indigenous leadership was an essential ancient entity of different indigenous societies across the world. Indigenous leadership was an integral element of indigenous peoples' cultures and livelihoods. Indigenous leadership contributed to the survival of indigenous societies experiencing different surges and invasions of sociocultural, historical, socio-economic and political and educational by the dominant colonial boats that landed in their shores. Colonialism overtook their lands, language, religions and culture and continuous change of their worldviews with the establishment of their laws, regulations, policies and procedures. However, these changes both cost the bureaucracy and the indigenous people's lives within the developed nations regarding education, health and social issues. Ideas about

indigenous leaders and leadership had realised by the dominant bureaucratic organisations and the leaders to seek solutions and strategies addressing these issues (Frawley et al., 2010).

Indigenous leadership is a relatively new discourse in the Western literature specifically in education discipline. There has been an increased growth and interest in indigenous leadership (Frawley, Fasoli, D'arbon, & Ober, 2010; Zhang et al., 2012) and Julien, Wright and Zinni (2010) indicated that literature in this area was scarce and spread throughout many academic disciplines. The concept of culture appeared to be an idea that aligned with education leadership. Culture influences indigenous leadership and its importance for better-desired outcomes and performance for indigenous learners in academic institutions (Lumby, 2012). This study perceived Kolombangara culture at the heart of unfolding village leaders' knowledge, understanding and practices and ECE teachers' leadership positions that disclosed teaching and caring pedagogies for young children.

Culture is a fundamental element in the literature contextual to the indigenous nations situated within the developed countries like Australia, New Zealand, Canada and America. The indigenous leaders conceded that indigenous knowledge, culture and language was important to indigenous leadership (Frawley et al., 2010; Hohepa, 2013; Julien, Wright, & Zinni, 2010) Drawing from the indigenous societies in these developed nations, Stewart and Warn (2017) argued that literature about indigeneity in leadership was multifaceted with the array of cross-cutting perspectives and concerns. This implied that leadership from the indigenous perspective was holistic for example in American Indian indigenous leadership, tribes and organisations are inseparable entities (Frawley et al., 2010). This holistic entity of indigenous worldviews was simply described by Meyer (2013) as body, mind, spirit. Therefore, these three elements were critical in helping me understand the Kolombangara village leaders' perceptions of indigenous pedagogies in teaching and nurturing and caring for young children.

In the body of the research from these indigenous nations specifically from Canada and America, the common attributes of indigenous leadership within the developed countries were communally or group oriented (focussed on a whole community and conformed to living nature). Their sense of entire interactions and actions were connected to cooperative behaviours, values, social order and relationships amongst

its members. Spirituality played a critical role in indigenous beliefs and actions. Leadership drew from the course of operations based on decision sharing and consensus as well as integrity and honesty. Respect was sustained and maintained through an authority base that influenced and continued efficacy (Julien et al., 2010). Similarly, in Australia context, the characteristics of indigenous leadership was a sense of deep connectedness that defined one's identity as an aboriginal at a deeper level. Also, leaders listened to individuals within the community and had patience with them. Such leadership contributed to unfolding dialogues to build relationships and made connections with them. Another role was connecting spiritually with families and networking with friends. This led them to understand themselves widely in social ecology sphere (Stewart & Warn, 2017). Indigenous leaders from different tribes in Australia and the Torres Strait Islands acknowledged their stories and experiences of spiritual and cultural connections in their livelihood, living off the environment with land resources and animals. These connections demonstrated deep associations of their tribal affiliations and genealogy ties that was important to how they live as people in various regions across Australia and the Torres Strait Islands (McConchie, 2003). These indigenous leadership attributes of the land, spiritual dimension in the land, people, families, relationship and genealogy were important factors that contributed to the relevant pedagogies of teaching and caring for young children.

Māori, the indigenous peoples of Aotearoa New Zealand, views leadership as derived from its ontology that connected to "... interrelatedness of humanity" (Henry & Wolfgramm, 2015) and both the natural and the spiritual world which, was based on the concept of genealogy, power and spirituality. This included Māori leadership rituals that authentically and specifically used relationships of oneself to terrestrial ancestral connections like lineage and spiritual gods of the cosmos and social spheres like the tribes (Henry & Wolfgramm, 2015) Amongst these developed indigenous contexts, Henry and Wolfgramm (2015) demonstrated Māori Women leadership style in their study. They outlined each leadership style and their roles and responsibilities as; chief, elder, mother/aunt, older sibling, younger sibling, youngest child, expert, warrior and foreigner. In addition, Māori worldviews included the creation of gods and then of mankind which was based on

genealogy that sequence descent from Rangi-awatea (Sky Father) and Papatuanuku (Earth Mother).

Furthermore, other cultural values for Māori included kinship relationships, alliances with other tribes, knowledge in specialist areas and possessing spiritual strengths, like mana (prestige) and tapu (sacredness) and other qualities. Thus, early writers generally agreed that Māori leadership at home and overseas as mainly male dominant. This was through the firstborn in the male line and was the deciding factor in a succession of the chief. Besides, Williams (1957) and Mahuika (1992 as cited in Katene, 2010) said that within a Māori traditional setting, a woman could be chief. For example, through a marriage to a high-born woman, or inheritance of power of a younger ancestor. Māori indigenous leadership resembled some aspects of leadership structure posited in this study which would contribute to knowing and understanding the pedagogies of caring for young children from the village leaders.

Politically, these colonised nations continued to challenge the government and advocate for social justice to include indigenous voices through research and the academic platforms to strengthen and empower organisations and institutions for the desired outcomes of aboriginal learners and other minorities in their communities and societies. These indigenous nations experienced government initiatives to close achievement gaps of indigenous learners in academic institutions. For example, the project Linking Worlds helped the remote communities of the Northern Territory to identify leaders in education organisations to help indigenous communities work alongside each other through intercultural leadership lens that both accommodated and understood indigenous communities and schools (Frawley et al., 2010).

In Canada and the United States, the inclusion of indigenous leadership beliefs and values emerged and joined together with mainstream leadership (Julien et al., 2010). Mainstream contexts adopted indigenous styles of leadership and were keen for future leaders in mainstream setting to embrace indigenous leadership values. In New Zealand, Te *Kōhanga reo* movement was a pivotal movement for revitalising Māori language and culture. The Kōhanga movement and Te Tiriti o Waitangi, the treaty between the British and Māori, were fundamental premises of driving change that resulted in the establishment of *Te Whāriki*, an early childhood education curriculum document (New Zealand. Ministry of Education, 2017a)

Equally important, Pacific leadership according to McLeod (2007) is based on two models, big man and chiefly leadership. Both models of leadership existed in most Melanesia societies included the Solomon Islands, Papua New Guinea and Vanuatu. Big man leadership being power oriented through the status of bravery, oratory and magic skills coupled with generosity and wealth oriented while chiefly leadership was inherited. These forms of leadership had been practised, preserved and explicitly sustained and strengthened by the church and all colonial orders in all settings of society (Akao, 2008; Maezama, 2015; Pollard, 2006; Strachan & Saunders, 2007; Tivinarlik & Wanat, 2006)

Social precepts of educational leadership are considered in relation to history, socio-economic and values embedded in the culture that shape leadership practice. I believe this study will be able to explore how the Kolombangara village leaders will inform the Kolombangara teaching pedagogies in relation to the care and education of young children. However, the literature on the Solomon Islands indigenous and village leaders who reside specifically within a village context and how they raise their young children using their cultural pedagogies remain scarce. Nevertheless, several generalised ideas can be drawn from educational, social science and indigenous literature that might help to navigate this study.

In the Solomon Islands village context, leadership has always existed culturally and historically through peoples' livelihood. Leadership in the Solomon Islands is either ascribed or hereditary depending on the specific islands and cultural groups. Kolombangara Island which is also known as Kolombangara is part of the New Georgia group of islands in the Western Province of the Solomon Islands. Leadership on these islands is hereditary. To note, New Georgia Group (Roviana) leadership prior to Christianity is like Kolombangara where there are four main socio-political ranks of leaders; priest (hiama), warrior (varane), chief's spokesman (buko) and the chief (bangara) (Aswani, 2007). Chieftainship is bestowed on men with the right blood and through the matriarch lineage in the tribe. The island's conversion to Christianity resulted in the reduction of such leaders except for the chief and the matriarch women of the tribe. The influence of Christianity has resulted in the church minister or pastor, village men and women and teachers in the village context being ascribed leadership status. The existence of these leaders

in the village context signifies the important roles they have in influencing pedagogical teachings and care in raising young children in Kolombangara.

2.1.1 The Village Leaders Knowledge.

In Sanga's (2005) keynote address on *the New Zealand Aid-regional Symposium on Pacific Leaders* to the University of the South Pacific, he explained Pacific leadership as purposely communal and its social positions as contextual and cultural oriented. This means there are social expectations, processes and protocols that are desired in the leaders' roles and responsibilities. The village was one of the settings that Sanga highlighted where various groups of leaders exist. Three groups of leaders were identified at the village level; women's group, local clergy and the traditional leaders (chiefs, head, tribal heads, land trustees etc). Sanga (2005) stated that it was at this village level that the vision of leadership was at its strongest. I gathered from this that this strength of vision had helped sustain the long-standing survival of their tribes living together. Sanga (2005) said in the Solomon Islands, the village leader's leadership had been hardly researched. Thus, from experience, growing up in Kolombangara, senior female tribal leaders and the male tribal leaders were custodians of the tribes' indigenous knowledge. Hviding (1998) made links to the traditional leaders as customary leaders within kin groups and held chiefly positions. They played custodian roles over their tribes' resources and often made this decision individually. Sanga (2005) concurs with this idea and comments that in Fiji that traditional village leaders often experienced challenges as societal changes occurred as they lacked adequate understanding about them. Hviding (1998) added that the leaders construct would differ in the matrilineal descent. Hence, with the experiences I experienced in my village with the traditional leaders and raised in the island of Kolombangara that practised matrilineal descent, my study focussed on the traditional/customary male village leaders and the matrilineal females' leaders in exploring and examining the indigenous cultural pedagogies of teaching and caring for young children.

2.1.2 Kolombangara Leadership

The traditional leadership of New Georgia Group comprises of "... four socio-political ranks: priest (hiama), warrior (varane), chief's spokesman (buko), and the chief (bangara)" (Aswani, 2008, p. 179). The island of Kolombangara shared similar traditional leadership rankings during the paganism era which, was the

headhunting period where warriors made mass killings of people in other islands. In the Solomon Islands, the headhunting era ended as people converted into Christianity and became colonised. Today bangara (chief) is a sociopolitical rank that exists in the villages. In Roviana Region on New Georgia Island, the Roviana kinship was practised by most tribes through a matrilineal system of leadership. Thus, this varied in Nusa Roviana where chieftainship has been mostly passed down through the patrilineal binangara, chieftainship system.

A bangara, (chief to take the binangara chieftainship) had to be men with the right blood (ehara bangara) that men inherited chieftainship through birth from the chiefly tribe (Aswani, 2008). Kolombangara chieftainship system was matrilineal oriented. Thus, when a tribe had a change in circumstances, there was flexibility in choosing a temporary chief. Traditional leaders decided who would take the chieftainship role until an issue was solved. Thus, this appointed member had to have a good reputation to take up the binangara (chieftainship) role. Kolombangara members of tribes need to know their patrilineal and matrilineal positions within the binangara (chieftainship) system. This understanding and knowledge allowed members to teach, respect, care, live, lead and work together for the common good of their villages and tribes. In Kolombangara, some villages favoured specific family groupings in the tribes to teach, care and lead their members. The family grouping system was the easy option for leaders to manage members of their family groupings contributing to the livelihood of the village and the tribe. Pollard (2006) argued that traditional leadership system of a chief did not often happen in the villages. However, men and women became leaders because of their education, work and qualification experiences.

There are several studies undertaken in the Pacific about the importance of specific Pacific cultural pedagogical knowledge to teach, nurture and care for young children (Amituanai-Toloa, 2009; Luafutu-Simpson, 2011; Rameka & Glasgow, 2015; & Watson-Gegeo, 2008). These studies contribute to supporting teachers understanding and application of relevant cultural pedagogical practices for teaching and caring for Pacific children. Implementing relevant cultural pedagogies also demonstrates the valuing of Pacific beliefs and values, spirituality and relationships with children and their families (Helu Thaman, 2010; & Toso, 2011). In New Zealand, Pacific scholars and leaders advocate for Pacific worldviews and

pedagogies as part of initial teacher education. Emerging research on specific ways of assessing Pacific young children in early childhood have encouraged cultural responsive pedagogy (Luafutu-Simpson, 2011; Podmore, Samu, A'oga Fa'a Samoa, 2006. Ministry of Education, 2007; Tagoilelagi-Leota, Glynn, McNaughton, MacDonald, & Farry, 2005). These studies have contributed enormously to the early childhood field and work towards achieving the goals of the Pacific Education Plan in Aotearoa New Zealand.

Pacific and Non-Pacific scholars and leaders identify the importance of cultural beliefs, values, language, relationships, and spirituality of the specific Pacific cultures of the children and their families in early childhood. Embedded in the culture and language of the Pacific people are important pedagogical attributes and dispositions that are useful as part of the curriculum to teach, care, nurture and assess Pacific children in Aotearoa New Zealand. Often the common remarks identified in most of the studies undertaken highlight the need for further studies into areas like the Pacific cultural beliefs, values, language and pedagogies that will continue to progress and increase Pacific children's performance and nurturing their identities in this modern era in early childhood (Amituanai-Tolosa, 2009; Gegeo & Watson-Gegeo, 2001; Luafutu-Simpson, 2015; Nabobo-Baba; 2006; & Rameka & Glasgow, 2015).

However, in the Solomon Islands, research on cultural teaching and caring pedagogies for raising young children is scarce. Nevertheless, a few studies undertaken in the Solomon Islands were in early childhood education and a village's ways of knowing (Burton, 2012; Daiwo, 2002; Gegeo & Watson-Gegeo, 2001; & Watson-Gegeo, 2008). The key findings of these studies identify aspirations, outcomes, and changes needing to be actioned in the early childhood education, teachers training, and promoting inclusive education that underpins Solomon Islands indigenous ways of teaching, learning and doing. These studies also show that western theoretical underpinnings of the construction of the image of childhood and human development contrasted with the specific indigenous Kwara'ae Group that was studied. The key indigenous groups (Kahui on Makira Island and Kwara'ae on Malaita Island) demonstrate that Solomon Islands indigenous cultures are still very much alive despite the influences of modernisation and these may provide cultural teaching values that might contribute to the development of the early

childhood curriculum and embed this cultural knowledge in the teacher-training programme offered in the Solomon Islands National University and possibilities for informing the early childhood curriculum. These few studies and those yet to be done in the future paves the road to developing the early childhood education curriculum that may visibly embed Solomon Islands indigenous cultural teachings and care.

2.2 Definitions of Pedagogy/Pedagogies and how these notions were conceptualised in Practice

In the second part, the literature examined the meaning of pedagogy/pedagogies from Western, Pacific and early childhood perspectives. It would explain the important notions of pedagogy and pedagogies in caring and teaching young children.

It was significant to understand the shared meaning of the notions pedagogy/pedagogies and its practice. There were various meanings connected to the terms within formal and informal education, policy and cultural contexts (Airini & Rubie-Davies, 2011; Burgess, 2012; & Hohepa, 2013). In Western European contexts, pedagogy focused on the dimension of history that shaped both its use and increased use in teaching learning contexts. These meanings were important to pedagogical practice. For example, in the United Kingdom, pedagogy had narrow associations with dominant technical aspects of teaching and learning (Murphy, 2008). Further on, Siraj-Blatchford (2007) argued this could be the dominance of curriculum that did provide space for insightful discussions on learning processes and pedagogy. Thus, in Germany and other European countries, pedagogy meant the act of teaching and in education regarded philosophically to policies, beliefs and the complex dynamics that influence teachers. For example, in early childhood context, '*early childhood pedagogue*' meant ECE professionals and the personal, professional and the contextual factors' that influenced their interpretations in education (Oberhuemer, 2005).

Alexander (2004) argued that Western European philosophies dominated discussions on pedagogy and classroom practice in the ECE field. Globally, most early childhood educators who completed the undergraduate degree would be introduced to the philosophical pedagogies models like Montessori, Froebel,

Pestalozzi, Piagetian, Vygotsky and the Resources for Infant Educators (RIE). Some expert's documentation of pedagogy within some parts of the developed nations were shaped by contemporary pedagogical approaches like curriculum goals and learning targets (Alexander, 2004). Chartier and Geneix (2006) stated that in Asia and the Pacific regions, the concept of pedagogy was applied informally in unregulated settings. Therefore, guiding the relevance use of pedagogy and innovation in ECE to contribute to the global knowledge of early childhood pedagogy and innovation was significant. For example, Young (2015) provided important forms of specific early care and childhood education (ECCE) programmes both regions that addressed issues like the sustainable environmental Green schools in Bhutan, geographic access constraints in the floating preschools in Bangladesh. He argued that for such school models to be useful, published contextual information, implementation and challenges aspects and impacts on stakeholder was needed.

Other contextual-specific pedagogy ecce driven programmes were; of the Djarlgarra Bush School in Australian on *On-Country Learning*. Aboriginal elders facilitated this pedagogical practice where children from 4-8 years old learnt outdoor useful cultural teachings on local knowledge and values (Nakata, 2007). The Sihuan Playgroup in China was based on *participant-centred approach*. This approach was staffed by staff and parents in response to migrant children and Beijing children. Majority of the children were from the family market sellers in this city. These children were not registered and refused entry into the mainstream ECE services. A Mama teacher stated a sound remark of this service as teachers understanding the depth of family's happiness and bitterness as they all grew together despite such experienced injustice (Zhang, 2010). Also, the Education for Children of Migrant Labour (ECML) of Bengaluru construction workers in India on *child-centred* approach, advocated for these workers children who often excluded from mainstream setting (Subramanian, 2012). The Kaede Kindergarten in Hiroshima in Japan pedagogical practice focused on *Play Makes Us Human*. This approach depicted Kaede's firm belief on play that promoted learning that enhanced children's autonomy, creativity, cooperation and collaboration and the importance of socio-emotional regulation and cognition development. For example, children spent three-fifths of a day on free play with less adult's supervision in the

kindergarten (Hokii, 2015). The ‘Educate the Future Nepal’ ecce was a *customised curriculum* pedagogy for remote Nepalese (Baglung and Rolpa areas) children, that focused on delivering a holistic curriculum that promoted children’s culture and language by Save the Children Organisation. This programme intended in promoting quality early childhood education and development (ECED) centres in the remote areas as men were often absent seeking employment in the city and overseas. It was noted parents reluctant sending their children to the ECED services under the facilitators because of the highly recognised and well-funded urban ECE services. This pedagogical approach increased children’s access to the service and improved inclusion of more marginalised children (Niroula, n.d.).

To add, Te Puna Reo o Ngā Kakano in New Zealand pedagogy’s focused on *revitalising Māori culture and language* (UNESCO, 2016b) and a ‘Pakistan Broadclass Listen’ *radio-delivered pedagogical approach on literacy, numeracy and health habits* programme. That was, Māori children were connected to their land and tribes. For example, the radio programmed platform served remote communities and acceptance of such families and their children attended such context of learning through listening (The Communicators (Pvt) Limited, 2013). Finally, a Solomon Islands *play-based ECE* pedagogy promoted play-based learning by early child development facilitators under Save the Children across the six remote main major islands in the (SI) (UNESCO, 2016a) and Thailand, *Our language and way of life: How young children learn at the Mae Tien ECD centre* pedagogical approach was developed by the Foundation for Applied Linguistics (FAL) that established the Community Child Development Centre (CCC) in northern Thailand. This approach was to serve and protect the indigenous ethnic minorities in these communities. Overall, the different ecce pedagogical programmes from these different countries affirmed the core idea of caring and teaching young children across the globe demonstrated the need for more research on pedagogical practice in different indigenous societies. These pedagogical approaches portrayed the vast array of contextual, cultural and diverse factors and needs in early childhood programmes that suit and meet ways of caring and teaching for children. Center on the Developing Child (2012) supported research and development platform to catalyse new era in early childhood policy and practice.

In New Zealand (Western) context, a literature review by Hemara (2000) supported that pedagogy involved teaching, systems of learning, ways students were guided and the processes of how knowledge, attitudes and skills were communicated. These processes included planning, implementation and evaluation. In Māori perspective, Hemara (2000) added that pedagogy included genealogy, song/poetry, proverb, history and speech making. Some of these Māori pedagogies aligned to Pacific nations pedagogy perceptions. Some of these pedagogies aligned with Pacific pedagogies. Pacific scholars have called for research on Pacific island nations to include more cultural knowledge in formal education. They advocated for the enhancement and maintenance of Pacific heritages and the development of new pedagogy that reflected Pacific values, beliefs and knowledge-based systems within the contents in tertiary programmes to early childhood sector. These systems resembled Pacific ways of learning and knowing and indigenous understandings. Pacific experts called for reorienting education and training to ensure teachers were competent in understanding Pacific languages and cultures and integrated indigenous leadership to accord with the state modern election on leaders (Gegeo & Watson-Gegeo, 2001; Huffer & Qalo, 2004; Nabobo-Baba, 2012; Sanga, 2000; &Thaman, 2001). In Pacific regions, for example, in New Zealand, I believed that the *Pasifika Education Plan 2013 – 2017* by Ministry of Education (2015) was the outcome of Pacific voices through research that had been done which, outlined the important teaching pedagogies that resembled Pasifika peoples values when caring and teaching children like; intergenerational, reciprocal relationships, leadership, service, respect, love, inclusion, belonging, multiple worldviews, spirituality, Christian principles, culture, language, families, history, families and so forth. Some examples of the outcomes of research conducted in Pacific were the development of early childhood education that protected and sustained Pacific Education Services in New Zealand. Island nations like the Cook Islands and the Solomon Island developed ECE curriculum that integrated their cultural knowledge, skills and attitudes. ECE training were offered (Glasgow, 2011; Kelly, Daiwo, & Malasa, 2011; & Luafutu-Simpson, 2011). Rameka and Glasgow (2015) highlighted the intergenerational pedagogy of Pasifika families and children living, caring and teaching in New Zealand where early childhood teachers needed to understand when working with them. This contributed to ECE teachers needing meaningful and mutual relationships with families and children to delve deeper into

teaching, caring, assessing and understanding Pasifika children and their families. More research conducted in Pacific contexts would unravel Pacific ways of caring and teaching young children that study would unfold specific-context to the Solomon Islands.

Chapter Three: **RESEARCH METHODOLOGY**

3.1 Chapter overview

This chapter covers three areas. First, it outlines the overview of this study. Second, it outlines the research methodology and methods used in this study including reasons for the theoretical underpinnings of the study followed by a conclusion.

3.1.1 Introduction

This research was an exploratory study of leaders and ECE teachers in Kolombangara Island in the Western Province of the Solomon Islands. The study aimed to explore leaders' perceptions about relevant cultural teaching and caring pedagogies and its implications for early childhood teacher's practice. Research participants were village tribal chiefs, village elders (male and female) and the early childhood teachers and supervisors. This chapter outlines the research methodologies use in the study as well as discussing the theoretical underpinnings of the research methodology.

The key question guiding this study was:

What are the Kolombangara leaders' important cultural pedagogies of caring and teaching young children?

The other sub questions posed drawing specifically for the village leaders were:

1. What cultural beliefs and values of caring and teachings are valued by the Kolombangara leaders of the Solomon Islands in relation to young children?
2. What challenges/ barriers/ issues do Kolombangara leaders face in the village to pass on the caring and teaching pedagogies?
3. What do they observe as success in their leadership that enhances the Kolombangara teaching and caring pedagogies in raising young children?
4. What do the village leaders think of the Kolombangara caring and teaching pedagogies in relation to the early childhood education curriculum?
5. What are the leaders' future aspirations in raising Kolombangara young children?

And for the early childhood teachers were:

1. What do the early childhood education teachers think of these pedagogies in their practice?
2. How are these pedagogies transmitted through the generations?
3. How might a knowledge of these pedagogies influence teacher practice?
4. How might these pedagogies be articulated in a national curriculum?
5. What are the early childhood teachers' future aspirations in raising Kolombangara young children?

3.2 Research Methodology

According to Mutch (2013) asserts that academic research has a purpose and involves systems that a researcher adheres to. Gathered information serves the role of solving an issue or a question, enlightens a situation, or adds knowledge to the field of study. This research inquiry relates to the researcher's context of interests and worldviews and the inquiry influences the decisions considered.

Denzin and Lincoln (2011) provide a general meaning of qualitative research methodology as a situated based experience that positions the researcher in the world with a view to interpreting materials, practices or phenomena that can transform and make the world visible. These materials, practices or phenomena contribute to changes in the world in which they rightfully stipulate as an arena of inquiry on its own that relates to "... disciplines, fields and subject matter" (Denzin & Lincoln, 2011) Denzin and Lincoln continue to elaborate that under qualitative research methodology things are studied in their natural settings to try and make sense of or interpret phenomena to how people make and bring meaning to these.

Greene (2005) supports this the idea of things and people being studied in natural settings. That is, research undertaken with a qualitative lens is a situated experience that positions the researcher in specific sociocultural settings. Hertz (1997) asserts that such a position acknowledges the researcher's "location of self" which means shared views are subjectively situated rather than objectively. Barbour (2008) supports the importance of acknowledging the self of the researcher and its impacts

on the research or study as well as how the research impacts upon the researcher. This is known as reflexivity in research methods literature. Lincoln and Guba (2000) argue that reflexivity could be connected to a process of knowing oneself better within the project.

Mutch (2013) explains that “Qualitative research generally uses methods that gather descriptive accounts of the unique lived experiences of the participants to enhance understanding of particular phenomena” (p.24).) while Mukherji and Albon (2015) support the notion of gaining detailed information in qualitative research. A prime feature of qualitative research is relationships and recognising that problems do not exist on their own but are part of the environment, therefore, the need to examine things in a whole rather than a part (Tolich & Davidson, 1999)

This qualitative research methodology is appropriate for my study as it involves village leaders and early childhood teacher’s perceptions of Kolombangara cultural pedagogies in the village and schools.

3.3 Nature of Research: Qualitative Interpretive Paradigm

Interpretive paradigm is centred on understanding individuals’ social world and their experiences and behaviours from within. This concept of interpretive paradigm focuses on individuals’ actions that can be perceived as behaviour with meanings (Cohen, Manion & Morrison, 2011). This is done through engaging in the activities on how individuals perceive meanings, interpret and create meanings (Chilisia, 2012).

Merriam (2009) emphasises that qualitative research approach holds the view that these multi-layered realities and interpretations fluctuate and change over a period. In addition, qualitative researchers are keen to make sense of these interpretations in a specific time and context. This means the sociocultural and historical landscape of people at a specific period and time and context is important with the key focus of this exploratory study.

Further on, Denzin and Lincoln (2013) argue that interpretive paradigm relates to values, beliefs or principles that guide and support or offer a perception on how realities in the world is viewed and interpreted. Neuman (2000) elaborates further

on the perception and interpretation of these realities in the world as systems are analysed with socially meaningful actions by direct detailed observation of people in natural settings. This process contributes to understand and interpret the ways people construct and maintain their worlds socially. Also, this includes an underlying percept that guides the research process (Leavy, 2014).

Central to this study is trying to understand Kolombangara Village Leader's perceptions (NVLs) through their lived experiences, knowledge and practices within the four villages. This is gained through the face to face interview with the village leaders about the experienced Kolombangara, Kolombangara cultural pedagogies they are immersed in. Maezama (2016) argues that understanding one's experiences requires understanding of the immersed culture and the place of the people that link their connections within the social world. Hence, this study further intended investigating and interpreting the Kolombangara village leader's success leadership practice that enhance these Kolombangara cultural values and beliefs about caring and teaching young children and their future aspirations. As these teaching and caring pedagogies may influence teachers practice and outcomes in the classroom integrating Solomon Islands cultural teaching and caring pedagogies to continue to strengthen the current early childhood curriculum. The exploratory nature of my study involved four specific sociocultural settings making interpretative qualitative research paradigm the most suitable to use, as it focuses on the NVLs perceptions of culturally relevant early childhood education ways of knowing and teaching pedagogies for Kolombangara Island. There are complex interrelated family concepts and assumptions surrounding the qualitative research methodology and two of them are qualitative research perspectives and methods connected to cultural and interpretive studies. This ties in with my key focus research question and the interpretive paradigm that I perceive worthy to use in validating my study. Creswell (2013) adds that research in such a lens starts with assumptions and uses interpretive theoretical frameworks to research an idea or problem and is usually conducted in a natural setting using individuals or groups with close interactions. Multiple methods can be used to gather data which focuses on participants' perspectives, their meanings and their subjective views. Merriam (2009) argues that research that investigates the various contextual experiences and interactions with the environments uses an interpretive qualitative paradigm

approach. This paradigm relates to the ways leaders perceive learning, teaching and caring for their children. Nevertheless, participants' views on specific situations is depicted in their perceptions the worldviews (Merriam, 2009). Thus, realities are constructed in multiple ways and fluctuate and change over time. The interpretive paradigm will allow me to see and understand each participant's meanings and perceptions of the Kolombangara world through their actions as members of their villages in teaching and caring for children.

In addition, Bryman (2004) argues that this influences what should be studied, how research is carried out and how results are to be interpreted. An interpretive paradigm lens holds an integrated view of philosophy and methods that draw conclusions from the evidence of the study. Mutch (2013) affirms that the interpretive researcher goes on a journey where stories are constructed with the people in the study with shared interactions and events that occur in this process. The focus and nature of my study explores village leaders and early childhood teacher's perceptions on Kolombangara, Kolombangara cultural pedagogies of teaching and caring for young children. That is, how their cultural contexts and leadership experiences and practices demonstrate underlying Kolombangara cultural pedagogies of caring and teaching young children. I believe that understanding these village leader's perceptions of Kolombangara, Kolombangara cultural pedagogies of caring and teaching young children may support the future teaching and caring of the children in the Solomon Islands and highly likely to support Kolombangara families to teach their children and these cultural pedagogies are visible in early childhood teachers practice in Kolombangara, Kolombangara Island. It may illuminate the development of conceptual framework for early childhood teacher training programmes at a tertiary level that portrays Solomon Islands cultural pedagogies. Or the study may have implications for decision and policy makers at the government level and private organisations to develop programmes specific to various tribal villages across the country based on different provinces of the Solomon Islands. This qualitative research adopted case study as a methodology. Case study as a methodological approach aligns well with the interpretive paradigm.

According to Denzin and Lincoln (2013) and Greig, Taylor and Mackay (2013) a case study is "an investigation of an individual, a family, a group, an institution, a

community or even a resource, programme or intervention”. The interest of a case study distinctively develops out of the aspiration to understand multi-layered social phenomena. This requires both the researcher and the research participants to immerse in both of their worldviews. This lets the researcher “... to focus on a ‘case’ and retain a holistic and real-world perspective ...” (Yin, 2014, p. p.4). Examples of the case study could involve an individual life of a person, a small group, organisational and managerial processes, neighbourhood change, school performances and so forth. The key role of this is to let the researcher maximise much information on the researched phenomenon. Rich detailed data about the study is provided and its intent is to give interpretations of the experiences and theorising the case or phenomena being researched (Yin, 2014).

Similarly, Marshall & Rossman (2016) explained that research on a group’s society and culture, a programme or an organised could usually adopt some form of case study as a method. Merriam (1998) claims that knowledge gained from case study differs from other research knowledge with four noted ways. First, case study knowledge is more concrete where knowledge is situated clearly with our experience and constructed through our sensory engagement rather than abstract oriented. Secondly, case study knowledge is contextually rooted and is distinctive to abstract, formal knowledge that originated from other research designs. Thirdly, case study knowledge provided more general additional knowledge to the old information through the case studied based on the participants bringing their own experiences and understanding that illuminates particularising knowledge. This means, reader’s confidence on the researcher’s generalisation of the knowledge increases.

A case study design enhances the production of generalised ideas and validates the modification of the generalised knowledge within the case.

Qualitative case study gives emphasis in locating an interpreter (researcher) in the research setting and identify data on the case and document things that happen objectively, examine their meanings and redirect ways of information.

Fourthly, case study knowledge is based more on reference populations defined by the reader (Stake, 1995 as cited in Merriam, 1998). With the research contexts of this study the villages, the preschools, the Christian churches represented by the

participants, their specific leadership roles and responsibilities, ages, training and experiences, and being citizens of Solomon Islands and populous of Kolombangara Island in the Western Province contribute to aligning to the focus of this interpretive case research. More importantly, to achieve the purpose of exploring and examining in detailed the Kolombangara village leader's perceptions of the cultural pedagogies in caring and teaching young children oriented to the specific chosen leaders (both male and female village leaders and the early childhood professionals) would likely explore and examine the purpose of this research drawing from the specific cases (male village tribal leaders, female village tribal leaders and early childhood professionals).

In support of this Yin (2003) implies that case study uses some historical techniques to get information but uses direct observation and systematic interviewing specifically. For this reason, a selected group of village tribal leaders both male and female from four villages and early childhood teachers in three villages on Kolombangara Island in Solomon Islands is the case or bounded system investigated in this research. Therefore, this study is a case study approach grounded in a qualitative interpretive case methodology because it explores the village leader's perceptions on Kolombangara Island case – in the Solomon Islands. Mutch (2013) emphasises that case studies are carried out in natural settings and can offer information on relationships and processes (Descombe, 2010).

This study sought to explain and find out in more detail, situations and experiences of the participants and how they have lived and experienced their 'lifeworld' and studies their ways with great care (Giorgi & Giorgi, 2008) to ensure that data collected will contribute to the relevant cultural pedagogies for early childhood education. The cultural nature of the lived experiences of Kolombangara leaders and the focus of the study makes it suitable to use the qualitative interpretive case study approach to frame and understand my study. Denzin et al (2011) argue that learning is situational and socially constructed through learners/people's lived experiences, cultural tools/languages.

Both the interpretivist paradigm and the qualitative case study illuminated my understanding of the village leader's perceptions on Kolombangara cultural pedagogies caring and teaching young children through their contextual and lived experiences and situations in Kolombangara culture. The next section of this

chapter provides the data generation methods used in exploring and understanding the Kolombangara village leader's perceptions on cultural pedagogies of teaching and caring for young children.

3.4 Data Generation Methods

A careful consideration and selection of methods that aligned with my qualitative interpretive case study methodology, the contextual nature of my study and the research participants in the previous chapter contributed to the research design and methods. The methods employed to gather data during this research were in-depth semi-structured interviews and focus group discussions. In the next section, methods of gathering research information and their suitability and reason for selection of these methods are discussed.

3.4.1 Interviews

Silverman (1993) states that "... as people [we] live in an 'interview society'". Moreover, Mutch (2013) claimed that interviewing people across the age spectrum can be one of the most entertaining and interesting activities in research study. Mukherji and Albon (2015) argue that interviews are a highly versatile tool in research and they are used in both qualitative and quantitative research methodologies. Interviews can involve, people, children, adults and individuals and in groups. In this study, each participant's interview has contributed to the generation of the data in this study. Kvale 1996 as cited in Cohen et al., (2007a) defines interview as a process where two or more people share and interact with each other on interests about a topic, a view or topics and views. This interchange of interaction helps to generate and provide knowledge about humanity and research participants' social and contextual situations. Kvale (2006) reinforces further that through the past decades, interviewing has been realised as a sensitive and a powerful qualitative research method.

I foresaw that the semi-structured method was more likely to achieve what I intended to explore in this research. The semi-structured interview method is appropriate to use to find out what the participants think and see as important. Posing threads of open ended questions supported me to gain deeper understanding and reasoning of their views. Nigel and Christine (2010) argue that texts on qualitative interviewing suggest the importance of avoiding presuppositions in

interview. In fact, the nature of the semi-structured interview questions aims to avoid leading questions and are specifically geared towards openness in the inquiry. This method is more likely to illicit and cover a wider range of responses from the participants.

Inquiring about leaders' perceptions of early childhood education may create a space for them to tell their early year's education stories. The two key open-ended questions of the inquiry promote an ethical and cultural sensitivity to the procedure. Such questions minimise the participant's perceptions of an outsider (researcher) with a higher western qualification violating their space and education experiences that could create a sense of inferiority which might affect the study as it is culturally inappropriate to pose direct specific questions in such situation.

The semi-structured interview method has the potential in developing rapport and relationships with the research participants. The semi-structured interviews allow the interviewer and interviewee to form a high level of understanding (Denscombe, 1998). This would allow me to gather information from the research participants in a relational manner. Interview is designed to achieve a purpose and promotes interactions within a context between two or more people asking and answering questions (Kvale & Brinkmann, 2008). The attributed strengths of this method would support my study to be flexible and clarify further understanding with the participants.

3.4.1.1 Limitations of interviews as data collection method

The semi-structured interview method has weaknesses and it relates to the actual process of conducting the semi-structured interviews. Firstly, Opdenakker (2006) describes the actual process of interviewing to be time consuming. He claims that much of the participant's and the researcher's time is spent on the process of planning, delivering and recording of results. Opdenakker (2006) argues that time constraints can be further impacted by the ethical need to check for transcription. Thus, using such a method when interviewing large number of participants in a short period of time is not feasible. An option suggested is to restrict the interviews to a reasonable number. In the same instance, time and cost are limiting factors in an interview method, the more time one spends on conducting research, the more money needed spent on transportation, accommodation, communication and transcribing and translating interviews (Marshall & Rossman, 2006). Restricting

numbers of participants and the physical location of the participants need to be considered.

There were impacts experienced in the logistics process of my travel amongst the different islands (Guadalcanal, New Georgia, Gizo and Kolombangara) in the Solomon Islands. There were complications as I needed to seek ethical consents from five institutions (The Ministry of Education and Human Resources Development, The Seventh Adventist Education Authority, The Western Province Education Authority, The Christian Fellowship Church Community Leaders and The United Church in Solomon Islands). Planning and time constraints were further experienced in the process of seeking consents on the choices of villages to participate in the study. Four villages were approached and three were prompt in consenting to participate. The fourth village that was approached did not respond after three days, therefore, the plan shifted to seek consent from a new village who agreed instantly.

Secondly, Patton (2014) specifies that maintaining focus on gathering useful, relevant and appropriate information is challenging as these require concentration and practice. He believes information can be missed out in the flow of the interview, resulting in the loss of important data. The interview schedule helped with focussing on the essence of my research and helped build my confidence to move through the questions and probe for more information during the interviews.

Finally, semi-structured interviews rely heavily on the language that is used by both the researcher and the participant to elicit data which can be limiting. Frey (2000) argues that “spoken or written word always has a residue of ambiguity, no matter how carefully we word the questions or how carefully we report or code the answers (p. 645)”. As an example, the interpretation of different words and concepts may not be fully understood, or the participants may not have the language to fully describe their ideas and experiences. Using the same terms may mean different things in different societies, or the use of different terms in different societies may convey the same meanings. For example, I made further phone calls after the interviews to ensure the scientific names of plants shared in the participants’ interviews were accurate. I sought clarity on two unfamiliar Kolombangara words used in the one of the participant’s interviews. These were important data but added extra time and cost to the process.

3.4.2 Focus groups

Education is one discipline where focus groups are relatively and widely used (Brotherson & Goldstein, 1992; Flores & Alonso, 1995; as cited in Lederman, 1990; Lederman, 1990, as cited in Morgan, 1996). Also, Marshall and Rossman (2016) claimed that focus group interviews has been widely adapted into social science research which aligns well with this study. Both Marshall and Rossman, (2016) continue to emphasize that focus group-method interviews are socially oriented. This means participants are studied in their natural setting and are more relaxed. They continue to argue that focus groups as data generating method fosters social support networks of the participants. The environment is supportive of the participants listening to each other with supportive facilitation of the researcher. Focus groups align with semi-structured interview that is applied in generating data of the study.

In advocacy of indigenous focus-group interviews, Chilisia (2012) endorses the reality of indigenous people and their livelihood communicating in natural settings by talking and conversing. This allows real dialogue to occur in relation to the perceptions about issues and participants may challenge or share views. This creates space for participants to share information and check details as questions arise, complementing and validating amongst them.

The participants in this study are male village elders who represented the tribal leaders and the chiefs in four villages on Kolombangara Island. Focus groups were used as a desired method to generate the research information because of the village male leader's stories and experiences are important to the exploratory nature of the study and the research process. A character of the focus groups according to Johnson and Christensen (2012) is that focus groups are selected as a method in research because members are relatively like each other and are more likely to promote discussions. The positional status of the research participants as village leaders and the cultural contexts and considered cultures of the tribes represented optimised the focus groups selection of method viable and reliable as it utilised and sat well with Kolombangara concept of 'vivinei' telling a story or 'talanoa' (Kempton et al., 2015). Most Pacific peoples share similar cultural oral experiences of telling stories (Kempton et al., 2015). Bishop and Glynn (1999) emphasise, therefore that consideration of culture aligns well with qualitative semi-structured

interviews in relation to Māori concepts of *kanohi ki te kanohi*, (face-to-face) meeting with the members in the focus groups method that generates data and progresses dialogues in the study. The value of this face-to-face method gives high validation to the results because Krueger and Casey (2008) propose that the method is readily understood, and results give believing impressions.

Pini (2002) argues that researchers need to give power to research participants as co-constructors and creators of knowledge. Power reciprocation of both the researched and the researcher's roles in the shared stories of the focus groups as a method of collecting data, used socially just process of 'vamemehe', a Kolombangara concept that literally means smooth and its practical application in the story process of focus group interviews mean to listen with caution. Being cautious provides understanding, meanings and proposed actions considered collaboratively and are open to being critiqued where research is purposefully embarked on to benefit our communities (Kempton et al., 2015). In support of this process Huber and Whelan, (2011) justified the position of one's own story in consideration of time and place to assist with the understanding of how knowledge, context and identity are connected "and can be understood narratively, as stories to live by" (p.287). The village male leaders focus groups in this study may provide cultural insights to the cultural pedagogies of teaching and raising young children with varying immersed cultural contexts and cultural knowledge of the leader's backgrounds. Hence, the focus groups selected as a desired method to gather and generate data in this study is appropriate with leaders' voices being heard with their knowledge through their 'vivinei'- story that is prominent in this study.

3.4.2.1 Limitations of focus groups as data collection method

The literature provides relevant benefits of focus groups as data generating method undertaken in qualitative research for the researcher and the participants ((Bishop & Glynn, 1999; Chilisia, 2012; Kempton et al., 2015; Krueger & Casey, 2008; Marshall & Rossman, 2016; Mukherji & Albon, 2015; & Pini, 2002). However, it is important to note that there are limitations surrounding the focus groups interviews. Chilisia (2012) explains that a few confident individuals may have dominance over the discussion. This means that the researcher needs to facilitate how to balance power dynamics in focus groups interviews. Marshall & Rossman (2016) explain that the interviewer generally experiences less control over a group

interview than an individual interview that can lead to losing time with non-essential issues being discussed. Morgan (1996) argues that focus groups interviews require mutual disclosure of shared interactions and on one hand there will be some topics that are not acceptable to discuss for some research participants in the focus groups. This means there needs to be flexibility but can mean the researcher has minimal control of the information that is generated in comparison to one to one interviewing process (Morgan, 1996). This was experienced in one village but was minimised with the support of my cultural support spokesperson to bring the key focus of the interview to what was required of their stories.

3.4.3 Selecting the participants.

The participants of this study are drawn from various Christian denominations, preschools with careful considerations of specific leadership roles and responsibilities. The selection of the interviewing sites and the participants were carefully considered with the help of my spokesperson with the village leaders., although I am fluent in the language and familiar with the cultural ways of these villages.

Considering these considerations, four villages in the island of Kolombangara, Solomon Islands were considered and selected for my study. Mukherji & Albon (2015) stipulated that in qualitative studies, sampling was the process of choosing participants. This choice used specific element of the selection of a group or a restrictive group. There would be specific reasons of the choices of the research participants. This meant that researchers who used purposeful sampling applied their special knowledge or expertise to choose participants within the groups in the population. It aimed to identify and select "... information-rich cases related the phenomenon of interest" (Palinkas et al., 2015, p. 533). Cohen, et. al, (2011) supported this similar notion of purposeful sampling which gave researchers choice using their judgement on the reason or characters on the choices of hand-picking the participants to be part of the study.

Therefore, in the case of this research, I selected sites and participants that I saw fit and aligned with the focus of my study from the four villages and participants. The selection comprised of early childhood head teachers and ECE teachers, representatives of three existing churches and the leaders that I trust.

Phone calls and word of mouth requests through their families were used to make contacts with the participants. This was where information about the intention of this research was shared. When consensus was made by word visits occurred, and interviews were conducted.

Interviews were held with four female tribal village leaders, three male tribal village leaders and four early childhood teachers, (2 teachers with supervisory positions). Additionally, focus groups interviews were held in four villages. Four villages were selected and agreed to participate in the research after I approached them in the first meeting. In the second meetings, interviews were conducted. To maintain the ethical obligation of the study I used pseudonyms for the research sites and participants.

The village leaders included the chiefs, male tribal leaders, female tribal leaders, early childhood teachers and supervisors. In three villages (Lolomo, Kekele and Kaliqo) all leaders consented and participated in the study while in Katete village, only the chiefs, male tribal leaders and a female tribal leader agreed to participate in the in the study. A female tribal leader was selected in each village based on her maturity, tribal leadership affiliation and advice from elders in the village with the personal knowledge I have as an insider researcher. Four female tribal leaders participated in the research and were interviewed individually.

The male village leaders comprised of two leaders in Lolomo village, three leaders in Kaliqo village, four leaders in Kekele and four leaders in Katete village. However, one male tribal leader in Kekele village and two leaders on separate occasions were absent and interviewed in another nearby site. Also, two leaders in Katete were absent in the village and were interviewed in the temporary setting individually. It is important to inquire and access the absent male village leaders because of their expertise in Kolombangara culture.

The reasons for specifically choosing these leaders were that they were members of the villages and the tribes with cultural and church positions. Therefore, as leaders and members of the tribes they would keep, hold and know Kolombangara cultural pedagogies of caring and teaching young children. Equally important, were these leaders' roles and responsibilities, which were varied, as was revealed from the information given during the interviews. Some represented and supported the

chief in caring for the people within the tribes, some supported the chief's representative while some served the chiefs as *magu tavia* (the chief's servants and spokespeople). *Magu tavia* lineage is derived from the chief's male sibling's children. They take care of the people within the tribes and action the chiefs' orders. Other chief's lineage derived from the females (matrilineal) descent and some held church positions. Two women leaders held Dorcas positions, a Welfare Ministry within the Seventh Day Adventist Church. One woman shared that her father was a chief and the other one was a senior member of her tribal family grouping.

There were four early childhood teachers interviewed in total. Two of them early are qualified early childhood teachers and hold supervisory roles as well. One of them is from Kekele village and the other one is from Kaliqo village. Also, one early childhood teacher is from Lolomo and is in training through a distance programme overseas. The other two early childhood teachers are from Kekele and are untrained and had attended some early childhood professional development workshops. The early childhood teachers and supervisors were keepers and transmitters of Kolombangara culture and language and it would have been expected that culture and language were clearly visible in their practice. Two teachers with supervisory roles came from *magu tavia* (served the chiefs) tribes and two ECE teachers came from the chiefly tribes. These teachers held teaching and caring roles and responsibilities for the villages, tribes, families and children.

3.4.3.1 Participants Profile

Table 1: Male Village Tribal Leaders

Pseudonyms of research participants	Ages	Villages and Tribes	Leadership Position	Specific current Leadership roles and responsibilities
Vamomoso	51	Lolomo	Supportive leader for the church	Provide support for matured elders in church when need arises
Vangaburu	33	Lolomo	Supportive person for the Mission Boss with the church and school.	Worked/encourage with youths in the village to keep away from troubles. Support the Mission Boss' directives and implements them in church and school
Vazuzuka	Did not say. Near 60	Kekele	Support other 2 leaders.	Make things happen regarding development for church/village/tribe
Vatale	66	Kekele	Translate the bible into Kolombangara language & take care of the people in the village/tribe	See how children/teachers were supported. Ensure harmony in the village/tribe.
Vababroso	65	Kekele	Magu tavia - serve the chief. Serve his family grouping in the tribe.	Serve the village/tribe & my family grouping in the tribe. Took over his older brother after he died. Look after the church minister
Vabalau	59	Kekele	Care for family grouping. Treasurer for the church sector in Kolombangara	Ensure money is handled appropriately. Care for family grouping from mother's tribe.

Vaseseina	61	Katete	Magu tavia-serves the chief, Legal adviser for Indigenous Church. Work on SI Constitutional Reform	Support the church/village/tribe. Spokesman for the chief. Ensure tribal lands were not logged. Provide legal advice for the church. Worked on the reform of the SI constitution.
Varane	66	Katete	Magu Tavia-serves the chief	Oversaw that lands did not have disputes. Follow instructions from the chief.
Vaego	70	Katete	Represent chief. Care for the village/tribe	Attended the issues experienced by families, tribes/villages and outside of his tribe a village.
Vatomudia	66	Katete	Supported the chief's representative	Appointed to take over the chief's role from (matriarch side).
Valeana	61	Kaliqo	Supported the chief tribe to take care of people	Ensured children use Kolombangara language appropriately. Ensured people lived harmoniously together.
Vaburo	63	Kaliqo	Magu tavia-served the chief S tribe	Support the chief's initiatives for the people.
Vatata	52	Kaliqo	Represent the chief's line (matriarch tribe)	Looked after the people within the tribe.

Table 2: Female Village Tribal Leaders

Names of research participants	Ages	Villages/Tribes	Leadership Position	Specific current Leadership roles and responsibilities
Varonu	84	Lolomo	Senior Dorcas Leader	Served the church. Teach women
Valemono	66	Kekele	Lay Preacher in the church. A female member in the Chief's committee	Took part preaching in the village. Discuss any issues
Vaharare	87	Katete	A matriarch leader in her tribe	Provided directions of what needed to be done in relation to use of resources and livelihood of the members working with son. Valued her church founder of not physically abusing young children. Taught children about the church.
Vavasi	80	Kaliqo	A matriarch leader in her tribe	Senior leader of Dorcas Movement. Served the women and the church.

Table 3: ECE Teachers and Supervisors

Names of research participants	Ages	Villages/Tribes	Leadership Position	Specific current Leadership roles and responsibilities
Vabalau	Did not say. Early 30's	Lolomo	ECE teacher.	Taught and cared for children. Taught Christian principles based on SDA doctrines.
Vapipito	66	Kekele	ECE teacher/supervisor	Taught and cared for children. Took care of her teacher's wages. Mediate with the village/tribe to pay for the teachers.

				Facilitate ECE workshop to families in the village/tribe.
				Taught Kolombangara - ninanau- being respectful, boys & girls boundaries & relationship.
				Teach Christian values/beliefs.
Var'tokana	29	Kekele	ECE teacher	Taught and cared for children.
				Liaised with parents.
				Taught Kolombangara - ninanau- being respectful, boy/girls boundaries.
				Teach Christian values/beliefs
Vamemehe	57	Kaliqo	ECE teacher/supervisor	Taught and cared for children.
				Liaised with tribes/villages/
				Parents. Taught Christian principles based on SDA doctrines

3.5 Ethical considerations.

A researcher must follow ethical protocols when embarking in his or her research journey. A researcher is responsible and is obliged to follow ethical guidelines and codes of practice of the universities, research associations and other governing bodies that he or she is accountable to safeguard the participants and researcher. The notion of ethically treating human subjects is one of the important processes when conducting qualitative research that needs observing and addressing (Cohen, Manion, & Morrison, 2011; Marshall & Rossman, 2006; Mukherji & Albon, 2015; & Podmore, 2006). Davis and Dodd (2002) argue about the importance of relationships amongst research participants undertaken in qualitative research and defined

“ethics [as] an essential part of rigorous research. Ethics are more than a set of principles or abstract rules that sit as an overarching entity guiding our research... Ethics exist in our actions and in our ways of doing and

practicing our research; we perceive ethics to be always in progress, never to be taken for granted, flexible and responsive to change” (p. 251).

Additionally (Mukherji & Albon, 2015) outline the importance of ethics in research as

“Morals underpin ethics, but the two terms are not quite synonymous. An ‘ethic’ is a moral principle or code of conduct which governs what people do. It is concerned with the way people act or behave. The term ‘ethics’ usually refers to the moral principles guiding conduct, which are held by a group or even a profession” (p.78).

Equally important, good ethics involves and needs the protection of the research participants well-being and their interest (Marshall & Rossman, 2016; Denzin & Lincoln, 2013). This includes caring for the researcher’s values of integrity and professionalism in relation to being honest and truth with others involved in the research (Denzin & Lincoln, 2013). Moreover, Michael and Sarah (2010) propose that good ethics needs prior negotiation process that involve the intent and conduct of research and its results. As prior negotiation can assist in addressing any possible ethical dilemmas that might occur within the phase of the research planning to publication and providing clarifications from interests and positions of the involved organisations and those others in the study.

This qualitative case study was conducted in villages that comprise village tribal leaders both males and females and early childhood teachers and early childhood supervisors, ethical principles undertaken to approach this research were; Conformity to Institution’s Ethical Obligation, informed consent, social and cultural autonomy, and upholding research participant’s privacy through confidentiality and anonymity to comply with ethical considerations during this study. The complicated ethical considerations and processes in complying with the cultural expectations and dynamics within the context of the Solomon Islands are highlighted below as outlined in my account of gaining permission to research and access participants for my study.

The images below provide some visual context to indicate the physical remoteness and geography of the research site.



Figure 2: Map of Kolombangara Island within the New Georgia Group.
Source: www.google.co.nz

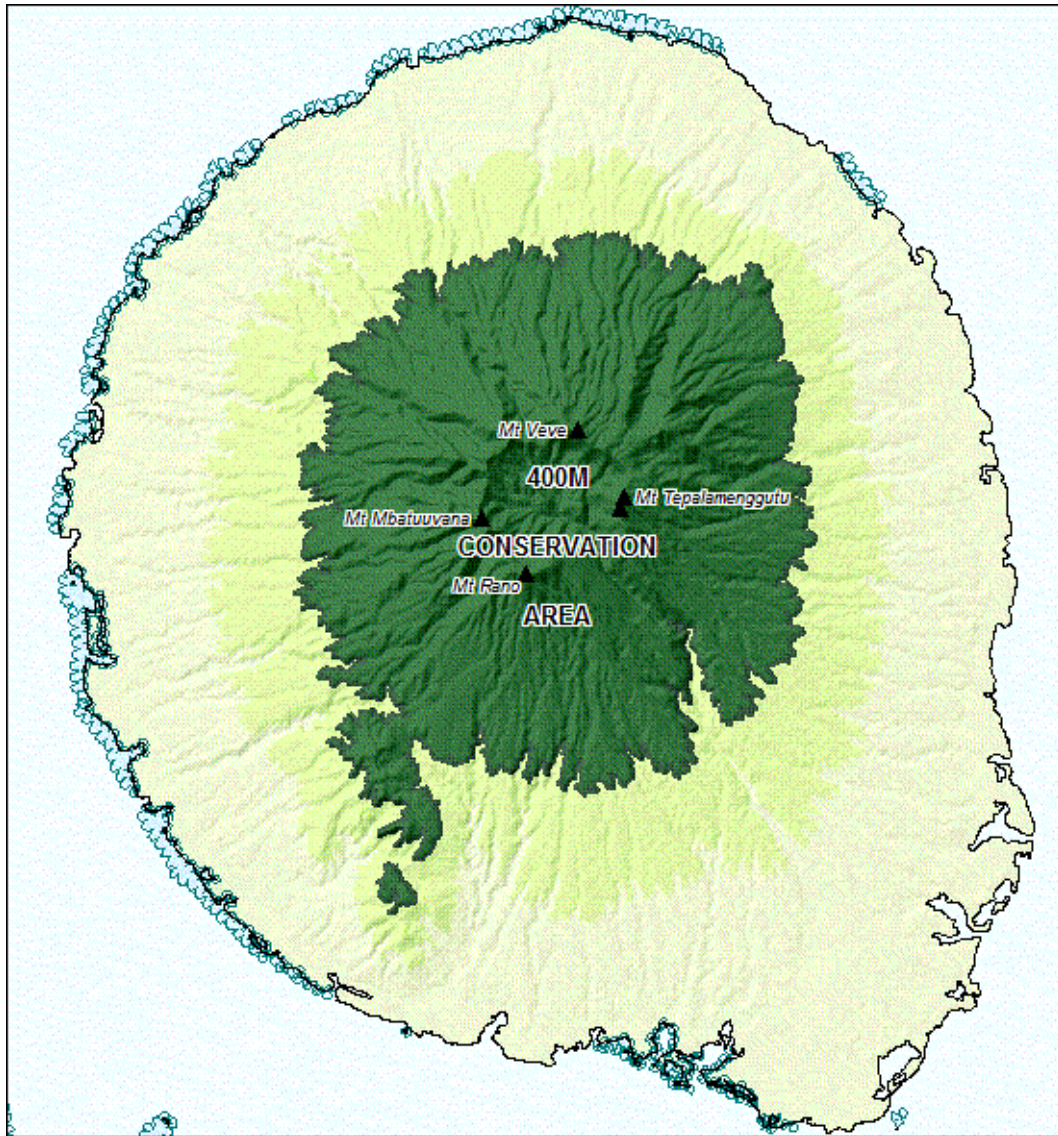


Figure 3: Map of Kolombangara showing areas of the study.
 Source: www.google.co.nz

After gaining ethical approval from my institution of study, I sought permission from the Ministry of Education and Human Resources Development (MEHRD) in Honiara, Guadalcanal (Appendix -). MEHRD's role is to assess the research applications and grant research permits for all the research conducted in the Solomon Islands. I had to present this research permit (MEHRD) to the main Solomon Islands Adventist Mission Office and the Senior Education Officer in Honiara as the preschools and kindergartens involved in the study were under this Church. The senior principal education officer acknowledged receiving my letter and advised me to make contacts with the Solomon Islands Western Province

Seventh Day Adventist Church Education Officer. Then I was advised to go and see him before going to the villages where the kindergartens and the preschools were.

Likewise, I then flew from Honiara to Munda on New Georgia Island in the Western Province to gain ethical approval for this study in the United Church in Solomon Islands (UCSI). Again, this research permit from the MEHRD was presented to the United Church in Solomon Islands (UCSI) as it was an education authority for one of the kindergartens and preschools that involved in the study. The education secretary was absent and passed her apology as she had to attend an urgent meeting at the Ministry of Education in Honiara on Guadalcanal Island. Thus, she confirmed receiving my letter seeking the education authority's permission to conduct a study in a kindergarten and a preschool which were under their authority. I was reassured by her that someone would meet me in my arrival. On my arrival in New Georgia Island, a Moderator of the United Church in Solomon Islands met me with a warm welcome. Opening prayers took place in this meeting. The church moderator approved and signed the ethical documentations and reassured me that a formal approved and signed consent would be sent to my email (Appendix L).

Next, I continued this journey by boat from New Georgia Island to Gizo Island. This research permit was personally presented to the Education Secretary of the Western Province in Gizo. This personal presentation complied with two ethical obligations; first the Western Province Education Board (WPEB) who oversaw research conducted in this province. Second; one of the villages that participated in my research, comprised of a preschool, a primary school and a secondary school. Both the primary school and the secondary school are governed by the Western Province Education Board, while the preschool is under the governance of the Solomon Islands Adventist Church (SISDAC). What was more was that, the preschool was under the primary school management, which was also under the WPEB. Therefore, it was ethical and important for the Education Secretary of the Western Province in Gizo to sight that the permit was granted by the MEHRD.

I then travelled by boat from Gizo Island to Kolombangara Island and followed my letter seeking permission to the Western Province Education Officer for the SISDAC. This research permit from the MEHRD was also presented to the

principal education officer for the SISDAC who approved my request to do the study in the two early childhood settings under this education authority.

The remoteness of the islands and the villages and difficulties of accessing internet contributed to the difficulties of using written communication. This resulted in the formal approval of the written documentations both from the education authorities (UCSI and SISDAC) were reassured by the church moderator and the education officer to be sent to my email at later dates. Thus, conduct of my research were approved verbally and reassured to be carried out by both authorities. The (SISDAC) Education Officer advised my spokesperson and I to convey to the principal of the primary school, the teachers and the early childhood teachers that we had been to his office and verbal approval was agreed upon and I could conduct the study. Also, the research permit from the MEHRD was personally presented to the principal of this primary school and verbal message from the SISDAC education officer was conveyed to the primary school principal, the teachers and the early childhood teacher in the meeting when we travelled to the research site. The primary school head teacher, the teachers and the preschool teacher who also held the supervisory role and the elders of the villager requested that I share the purpose of my study. My spokesperson introduced me to these leaders using Kolombangara cultural ways of presenting someone who came to seek their knowledge and shared important story before I shared and explained the purpose of my study.

The second visit involved the participants signing the ethical consents to participate in the study. In two villages the first meeting was attended by its members to hear the intention of my visit. In the other two villages, I had the first meeting with the village leaders, the primary school principal, teachers' and the early childhood teachers and supervisors. The first meeting to the research sites was my introduction to the people and their leaders by my spokesperson. Then I informed the purpose of my visit. This meeting demonstrated humility, genuineness and respect on my path as a researcher and seeking their thoughts and time to be clear whether they approved of the study. It was very necessary that I gain the village leaders trust as this was the first time anyone had come to the region to conduct research with these leaders.

3.5.1 Interviewing and Cultural considerations

In conducting the interviews and focus groups there were cultural protocols that needed to be acknowledged and adhered to. I was always mindful that I was a learner and my research participants were the experts. Kolombangara protocols were applied in the opening of the interviews. This is where words of respect, acknowledgment of the village chiefs and leaders, and honour, humility and appreciation of their availability were uttered in the opening ceremony by the spokesperson. Similarly, I reiterated my appreciation, gratitude and respect after that. This was followed with the participant's responses. After the exchanged dialogues, the spokesperson laid food to thank them on my behalf as a child, a daughter, woman and a researcher representing Epaqa, Kolombangara and Kolobangara tribes. The spokesperson reinforced to the participants that after all I am their child, daughter, woman and a learner within Kolombangara seeking their knowledge as I have tribal affiliations with the participants through my parent's genealogies.

The conduct of all the interviews were decided by the participants as Mukherji and Albon (2015) assert that participants needed to be happy and comfortable about where interviews will be conducted. In this case participants were interviewed in their chosen contexts; the preschool class room, the village halls, the study rooms, their house, the kitchen and the mill shade. Time stipulated on the participant's sheet was a 90-minute interview. However, most of the interviews differed varying from forty-five minutes to one and a half to two hours on both the individual and the focus groups.

Once the cultural formalities were done in the beginning of each interview, I asked if a participant could open the interview or focus group with a Christian prayer. One participant out of all the interviews chose to open with a prayer. I then explained the purpose of my research, reiterated and explained the ethical conduct and processes again in the second meeting prior to the interview. Both documented and verbatim agreements were gained by the participants before interviews were conducted. In addition, the school principals and the early childhood supervisors were informed by the chiefs first about my visits to the three villages. They explained to these school's authorities about my visit and research intention in the

first meeting I had with the villages and phone calls made prior to the actual interviews.

Most of the interviews were done in Kolombangara language and one in Roviana. Thus, the participants were informed of the flexibility and adaptability of using Pidgin English (the lingua franca Solomon Islands) and English when they shared their stories and experiences and were recorded using a Sony voice recorder and a Samsung Galaxy A5 phone voice recorder.

Probing strategy was used as well to gain deep meanings of the participant's stories. I experienced with a few interviewee's responses in the questions I posed to the participants that I knew and understood the answers. This was one of the challenges I encountered as an insider/outsider researcher. The idea that researcher's over familiarised prior knowledge on a society's values, cultural norms, rituals, rhythms, taboos, both informal and formal structures of the research setting contributed to such challenge (Brannick & Coghlan, 2007). Therefore, in preparation addressing such challenge, I verbally reframed probing open-ended statements and questions to the participants. These linked to their perceptions of Kolombangara cultural pedagogies in caring and teaching young children that were important as part of their past and current observed leadership roles and responsibilities as interviews were conducted. Skinner, (2010) argues that using such probing technique enables participant's maximised meaning and provided clarity during interviews.

The importance of identifying how meanings were constructed in the questions and how I asked the individual and the focus groups interviewees were noted in the interviews. Questions were probed further verbally to draw unique meanings in this study. This was done through being reflexive in which I as a researcher was conscious of my relationship with the participant, the mutual meanings drawn from this relationship and the situated and negotiated nature of the research inquiry. It involved more than a reflection, where radical conscious self-reflection was sought. This was through one's own relationship with others and both became the focus of the aim and the object (Finlay, 2002). To develop this relationship, the first and the second meeting events with all the Kolombangara protocols of dialogues in both meeting ceremonies reignited and illuminated both parties (the researcher and the participants with members of the tribal village leaders and members) relationship. The gifting of exchanged foods demonstrated in the opening and closing ceremony

between the two tribes affirmed the deep appreciation of relational (vinaritago) ties were shared, meaning genealogies were acknowledged and one who came to seek something from another tribe was welcomed with love and acceptance first and foremost before the key purpose of the visit was discussed.

The emotional address of gratitude and appreciation by the spokesperson and me at the beginning of the interview provided clear messages for the participants that they were experts and I was a learner. In such spontaneous challenging experiences during the interview, being conscious about my relationship with the participants resulted in them being more expressive and articulate in their shared stories. This contributed to minimising and sustaining positive relationship between the participant's and me.

Field notes were documented as part of the transcribed data to keep the ethical protocols and facial expressions and physical and emotional cues shared in the participant's stories and experiences. These field notes contribute to supporting the researcher understanding the exchanged dialogues within the gathered data personally and know that the interviewer's facial expressions helped form the important nuances that could be easily lost in the interview transcripts. Whereas, descriptive notes contributed to me as a researcher observing, hearing and smelling things that happened prior to interviews and during interviews of the participant's natural setting. Lastly, field notes give the researcher a relevant start in identifying the emerging themes both in the beginning and in the ending of the interviews (Mutch, 2013). The interviews and accounts of relevant personal things seen, observed and heard formed my data analysis.

3.5.2 Data analysis

The interviews were transcribed first in Kolombangara Language and translated into English. Very few participants used mixture of Kolombangara, Pidgin English and English languages in their interviews. The process of transcribing interviews from Kolombangara Language into English or mixed Kolombangara, Pidgin English into English was a lengthy process. However, this must be done because the absence of some key words in the interviews would change meanings in the sentences. In a nutshell the entire transcriptions of all the verbatim interviews in Kolombangara Language into English is critical to recognising the deeper meanings

of the participant's stories. After this was done, a thematic analysis was applied to analyse the data.

Data analysis is an ongoing process at the commencement of the interview as researcher reflects on the participant's responses. One must be open and understanding with the shared experiences. The researcher must seek and confirm meanings after participants have shared their stories that align with the research questions and when in doubt to seek clarifications. This is important to having good transcripts. Marshall and Rossman (2016) argue that the process of analysing qualitative data is important to recognise prominent themes, the repeated ideas or language and arrays of belief that connect people and their contexts together. This phase of data analysis is most challenging and one that can put together the entire endeavour.

Marshall and Rossman (2016) and Mukherji and Albon (2015) both argue that the process of collating qualitative data analysis does not progress in a linear way because of variety of approaches used by researchers. However, with the many differed analytical ways, Denscombe (2010) and Mukherji and Albon (2015) proposed five data analysis stages that aligned with my research. These are: "Becoming familiar with the data; [c]oding the data; [c]ategorising the codes; [i]dentifying themes and relationships among codes and categories; [d]eveloping concepts and; arriving at some generalised statements. (pp 278 &279). In the first stage, I skimmed read and re-read the transcribed transcripts of each focus group to familiarise myself with the data. This process contributed to putting the transcribed data contextually within each group and village. At the second stage, I read through the transcription texts and identified and coded meanings using segments from the participants' transcriptions. This was where a list of codes and their meanings were drawn. This process is termed as the coding frame and is highly subjective. The segments within the familiarised data included ideas that were similar, attitudes, thoughts and feelings and these were given codes. It is important that the coding process is reliable and is consistent across similar segments and assigned with same codes. The coder must show intra-coding of these similar ideas (Mukherji & Albon, 2015).

In the third stage, codes were categorised drawing from the coding frame. This process helped me to identify whether codes fit together drawing from these key

similar ideas within the coders. In the fourth stage, I identified themes and relationships within the categories and codes. I examined the codes and the categories that were generated and identified broad themes in the underlying meanings of the participants' responses. This process contributed to reflecting on the main questions that were asked. This reflection resulted in identifying meanings and key themes and sub themes were drawn (Mukherji & Albon, 2015). Finally, in the fifth stage, concepts drawn from the data were developed and general statements were made. This process used these general statements that emerged from the themes (findings) and referred to the original research question to hypothesis its validity (Denscombe, 2010; & Mukherji & Albon, 2015a).

The validity of my interpretation and meaning-making of the participant's responses is influenced by my position as an insider-outsider researcher. The following section explores some of the ethical considerations that this phenomenon presents.

3.5.3 The ethics of insider-outsider researcher

I was born and raised in Kolombangara, Kolombangara Solomon Islands and therefore, my position as a researcher represents both the insider and the outsider. This is because of my birth and upbringing and carrying out this research in the same context although I am now living and working in New Zealand. Mukherji and Albon (2015) explain the importance of ongoing relationships the researcher and the researched to maintain in the inside/outside situation when carrying out the study. Boundaries and protocols are to be set and clear. Smith (1991 as cited in Mutch, 2013) states that "Insider research has to be as ethical and respectful, as reflexive and critical, as outside research. It also needs to be humble. It needs to be humble because the researcher belongs to the community as a member with a different set of roles and relationships, status and position" (p.85). Smith 1999 as cited in Mutch (2013) elaborates that 'insiders' indigenous researchers are often judged on insider criteria like; "their family background, status, politics, age, gender, religion as well as their technical ability" (p.71).

I speak the same language, relate and know the people in the villages. However, as a researcher and a woman from Kolombangara my position and relationship as an insider/outside in the context of the study is very important when arranging the meetings and interviews for the village elders and the research participants. I must

be respectful, ethical and sensitive in upholding Kolombangara culture and the people. Therefore, my maternal uncle who was my spokesperson, took me to re-enter the research contexts. I left Kolombangara for a while, and live and work in New Zealand. This meant, having a spokesperson in re-entering the research contexts as a researcher is paramount for me to follow the cultural ethical procedures of my visit with humility, respect, and care in the approaches of contacting the village chiefs and elders. Therefore, a Kolombangara cultural approach in such situation is to use the spokesperson with recognised cultural leadership status to support me to conduct the research as insider/outsider research position. Mara (1999) proposes using our own language with cultural mentors as more important to consider when conducting educational research in Pacific contexts. I do uphold Kolombangara cultural values and beliefs with the village leaders and have similar professional teaching experience as the early childhood teachers. As researcher from Kolombangara, I share similar lived experiences as a village member (Gair, 2012).

My membership through my upbringing and my birth validate my position as an insider. Smith 1999 as cited in Mutch (2013) argues that it is common for indigenous researchers to work in their indigenous contexts, particularly suggesting that their indigeneity has likely influenced their research interest. The shared contextual background contributes to understanding the background and may provide village leaders and teacher perspectives of Kolombangara cultural pedagogies caring and teaching children. The position of insider/outside provided me with the research scope to explore these leader's knowledge drawing from Kolombangara context that could develop into understanding this group better and generate academic understanding of the research [participants]. The [researcher]" ... endorses the unique values, perspectives, behaviours, beliefs and knowledge of his or her indigenous community and culture and is perceived by people within the community as a legitimate community member who can speak with authority about it" (Banks as cited in Luttrell, 2010, p.46).

In hindsight, there are challenges that relate to an insider researcher. This includes the intimate relationship I have with the research participants. That is, participants may assume the researcher might understand some key ideas that need to be clearly articulated by prompting them during the interviews and do not provide elaboration

(Kanuha, 2000). This intimate relationship may encounter bias because of over-dialogue during interview and at times could lead to not critiquing the research meaningfully. These challenges made me highly conscious of being reflexive when interviewing the village leaders and the teachers. That is, I know my position in the study to ensure I influence what needs to be discussed during the interview (Mutch, 2013).

Being an insider as a researcher, the dynamics of this insider position contributed to considerable cultural sensitivity I took by complying with each village requirements as ethical conformity in approaching the four villages differed contextually. Mutu (2004) points out that researching in Pacific requires both the researcher and the wider community to listen to each other for everyone to be happy and get things right before proceeding to accessing the participants. Thus, I adhered to the different requests for accessing participants as outlined earlier.

This chapter has positioned the research within an interpretive research paradigm and outlined the methodology, data collection methods and analysis. It has highlighted the complex nature of conducting research in remote indigenous communities in terms of both process, time, geography and ethics. The following chapter outlines the findings.

Chapter Four: FINDINGS

4.1 Chapter overview

This chapter presents a synthesis of the findings of the study. It provides findings that emerged from the data analysis of the focus groups interviews and the individual interviews of the twenty-one village leaders. This involved four villages; Lolomo, Kekele, Katete and Kaliqo and three preschools in the island of Kolombangara, in the Western Province of the Solomon Islands.

The data analysis drew from exploring the village leaders' perceptions of the Kolombangara Island cultural pedagogies in teaching and caring for young children as a key focus of this study. However, despite the key focus of this study being the exploration of these village leaders' perceptions of the Kolombangara cultural pedagogies of teaching and caring for young children, the beginning chapter of the findings demonstrated key historical information about Kolombangara Island and its formation, people and leadership. This information mainly came from one key research participant who articulated the importance of knowing these significant historical events in helping to understand the cultural pedagogies of teaching and caring for young children. Therefore, this participant's (Vaseseina) responses during our interview emphasised the need to start with Kolombangara formation, history and leadership to know and understand the cultural pedagogies of teaching and caring of young children.

When Vaseseina inquired about my research journey and my trips to these villages, I informed him that most of the participants advised me to talk to him. I informed them that I needed to seek their cultural knowledge first. Vaseseina stated,

“The people you go and seek Kolombangara cultural knowledge from don't know much. I work closely with the Council of Chiefs. I begin as a young lad in high school. My maternal uncle confirms blowing my ears (taling sarema) to remember the stories being informed and told by the chiefs and elders. I don't know this. I remember my maternal uncles visit my parents often when I am five till I complete my secondary education. My uncles inquire about my future education to my mum and dad. Dad informs them that I want to be a lawyer. Thus, towards my final year

in high school, I change my mind wanting to be a sea captain. My uncles are furious. They paddle from their villages, come to my village and growl me, especially uncle P., as if he goes to school. I tell him that I envy the sea captain's uniform. Uncle P is so angry. He says, you need to make up your mind. If you want to study law, then do it. This island needs one. Stop jumping from one career to another. Therefore, I apply for a scholarship to study law. Thus, my maternal uncles continue to visit often to ask my parents about my progress. In our casual stories, they inform me about this island. This is it, preparing my role to serve the chiefs and the people within the tribes of Kolombangara but we have to go back to understand ways of teaching and caring for young children”.

For Vaseseina, this story demonstrates the vast information he gained which prepared him for a bigger role of serving the chief within his tribe and prepared him to work with the chiefs around Kolombangara Island. Kolombangara cultural tradition of passing on privilege knowledge within the tribe happened implicitly without the person being aware of the knowledge they were gaining. His emphasis of going back to understand and know Kolombangara cultural teachings and caring for young children demonstrated that the ancient knowledge that passed on to him had to be shared to gain insights of teaching and caring for young children. Thus, the frequent visitations and continuous casual shared information and monitoring by his maternal uncles was to ensure he learnt the cultural knowledge of his tribe and people. They ensured he embarked on a legal profession as a career to protect his people and their tribal lands. Then Vaseseina reiterated,

“The history of this island from the government is that, land in Kolombangara is alienated. Therefore, majority of the land was given to the Levers Brothers in England and it is now Kolombangara Forestry Plantation Limited. Some Kolombangara leaders who perceive themselves to be well-educated like MG and UG who continue to steal the wealth of the tribes through logging and their village leaders sacked into their corrupted dealings because of money.

However, the rest of the tribes watch and, but its curses will come. That is why people need to be balanced in their cultural education and the education, now. This current education rob the lives of Kolombangara children. This was a sensitive issue for me when we worked on the Home Grown Constitution [Solomon Islands Joint Constitutional Congress: Constitution of the Federal Democratic Republic of the Solomon Islands] review because the British Government Administration return some land in

Santa Isabel to its owners and exchange and owning three quarters of land in Kolombangara Island.

When I was in the government, I fight for some lands to be given back to the tribes. Vaseseina's emotions were visible, his voice was loud, and he showed frustration when he shared this story. His cultural and government roles associated with tension and advocacy for justice that there is a need for Kolombangara children to have balanced cultural education with the current education. The government and the foreign logging companies' association with Kolombangara Island and its lands demonstrated Vaseseina's maternal uncles implicit agenda as a long term need for him to choose the legal profession to advocate for the tribe and his people. Reflecting on Vaseseina's interview with his three accounts of stories shared above and the rest shared in the beginning of my findings on Kolombangara cultural and historical knowledge, I discovered that he had wide knowledge about Kolombangara traditional knowledge, customs, history and leadership and that he was trying to revive this cultural knowledge:

“We try to revive in the Home Grown Constitution [Solomon Islands Joint Constitutional Congress: Constitution of the Federal Democratic Republic of the Solomon Islands], review the customs that are valued. We intend to revive the worthy customs and practices we leave behind. This has to start here.”

I believed this was the core purpose of knowing and understanding Kolombangara historical formation, its history, people and leadership as passed down by the ancestors to these village leaders. Unless, this core purpose was known and understood, it would be impossible to know and understand the perceptions of the village leader's founding cultural pedagogies of teaching and caring for young children.

4.1.1 Kolombangara wisdom and the different phases of livelihood.

Vaseseina strongly emphasised during our interview that it is important for him to share about *saki rai takopo*. Stories passed down from the ancestors described *saki rai takopo* as the wisdom of the gods and the angelic beings' teachings from *Koqu Rano*. *Koqu* literally means estuary and *Rano* is the name of the highest mountain in Kolombangara. Thus, *Koqu Rano* was referred to as Rano Crater. Vaseseina then imitated the commonly uttered words of the Kolombangara elderly women and men when justifying and affirming teachings and blessing of everything that happened

in different cultural events, situations and processes as originating from *saki rai takop*, “*kat nabe ria qoele barogoso, na mai na pa saki rai takopo*”. Vaseseina said,

“We need to go back to Koqu Rano. From there, [Koqu Rano] then I have to tell you the different phases, events and shifts that happen and these will provide enlightenment, understanding and learning about Kolombangara cultural pedagogies of teaching and caring for young children. I call *saki rai takopo* as the book of wisdom from Koqu Rano by the gods and the angelic beings”.

The different phases and the events that occurred in Kolombangara history, formation, and leadership are depicted below. These underpin the important founded cultural pedagogies that derived from the *saki rai takopo* wisdom. Vaseseina reinforced the need for him to go back to these events.

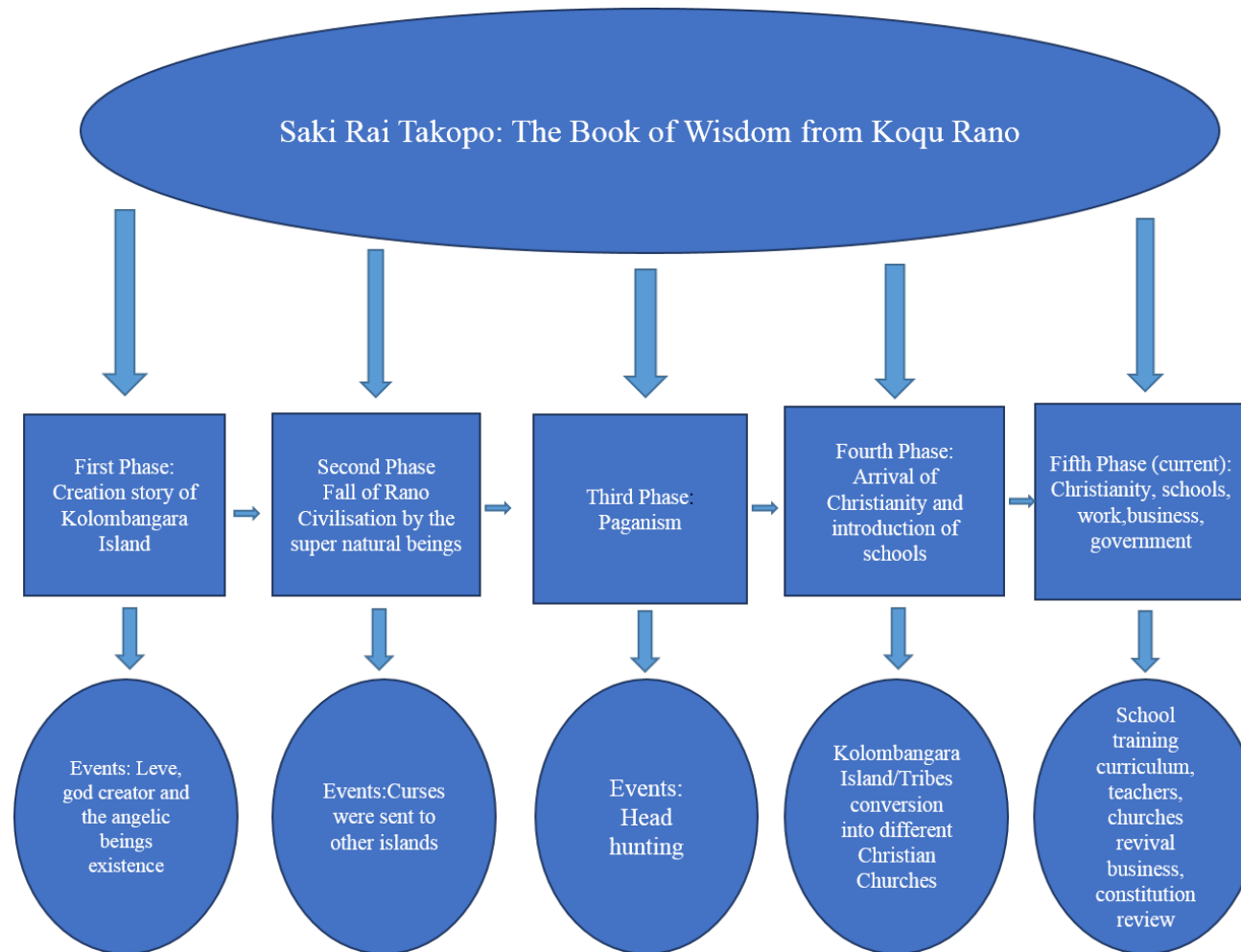


Figure 4: The phases of Saki Rai Takopo

4.1.2 Phase one: Kolombangara Island's sacred history

Vaseseina shared in his story that he gained from the elders and chiefs in the village about the sacredness of Kolombangara Island's formation. This is the creation story of Kolombangara Island as narrated by Vaseseina;

“In the time of immemorial as what it is, is yonds of time is, long, long time ago as man can remember, it goes like this; There was nothing but ocean. Then bubbles start to come out from the deep. Bubbles come out, all of a sudden, then all the rocks and earth from the ground come to the surface and the sea surrounds it and the first island was formed. And times goes on, the first two vegetations that grow on the island are kikidoga and coconut, first two living things dog and iguana, that is how the story is told. It comes up up until, it takes the shape Kulambangara. God creator, Leve sends an angel to check. Vegetation was not in full growth yet, so order of Leve, all birds of the earth, in the heavens bring all fruits that they ate in the islands and drop them, [through their droppings] that is how all the vegetation is there, every birds know what they eat and they are the ones who put them there. And when they complete the vegetation, the air is cool, everything is set in the island”.

Vaseseina's narrative implied that god creator *Leve* was part of the Kolombangara Creation story. It connoted the existence of the angel as part of the Kolombangara creation story. Therefore, the existence of god and angel as sacred entities is essential in acknowledging and needs to be accounted for in the sacred rituals of Kolombangara, linked to the animals and vegetations within the island. This portrays the sacredness of the island that its people and young children within the tribes should know, understand and be proud that they originate from a sacred island.

Kolombangara values and beliefs about vegetations and animals

Vaseseina discussed that a *pevu*, coconut tree is a source of life and sustenance for the people. As all the parts of coconut tree have significant uses as food, shelter and promoted specific gender roles for females and males in the tribes. The coconut juice, cream and nut are sources of food. Females engaged in the food preparation from the coconuts. Young babies were fed with young coconut juice and jelly in the absence of mothers as they engaged in other domestic chores. They prepared the coconut midribs and leaves purposely to make brooms and leaves for baskets. Different types of baskets have different names for and purposes to store things in the livelihood of the people. The trunk and its leaves were used for shelter and sail

in dugout canoes as people travelled. The trunks were used as posts and flooring for houses and males engaged in such roles.



Figure 5: Solomon Islands coconut trees
Source: www.thegreensshop.com



Figure 6: Kikidoga. *Scaevola taccada* (Gaertn). Roxb
Source: www.herbarium.gov.hk/subpages.aspx?id=5680

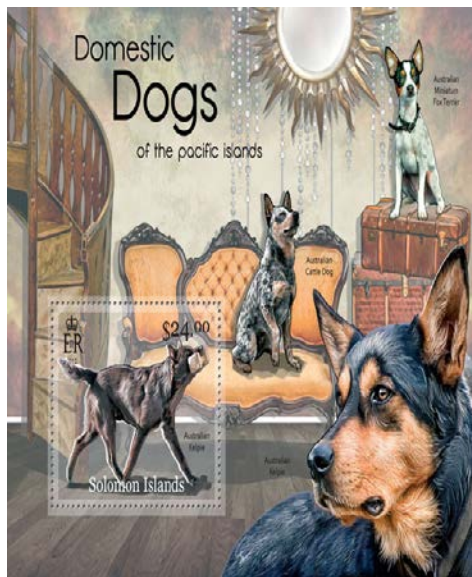


Figure 7: Solomon Islands Postage Stamp, Domestic Dogs of the Pacific Islands
Source: Solomonpost-stamps.com/issue-of-Solomon-Islands-postage-stamps-2013-02-15-6/



Figure 8: Solomon Islands Postage Stamp, Monitor *varanus indicus*.
Source: www.bing.com/images/search?q=varanus+indicus+solomon+islands+stamp&FORM=HDRSC2

Kikidoga plant (See Figure ?) was used for medicinal purposes such as treating asthma and conjunctivitis. *Rabahi*, the iguana, and *siki*, the dog, had *tuti*, genealogy

and *kokolo*, the totems that had important connections to people's tribes. Vaseseina summarised that children needed to know that their matriarch and patriarch tribes as people within different Kolombangara Island had genealogy and totem ties to the animals and plants and its leaves. These served as medicinal, protection and healings purposes. Like *zovi* plant was for protection. Also, there was a plant to protect people from the evil spirit *paro*. *Paro* was an evil spirit that made people sick.

Therefore, during fishing and hunting events, these leaves were used to protect people from the bad spirits of *paro*. For example, on my mother's paternal tribe, eel and duogong were sacred animals. Therefore, my aunt BB and the others did not eat eel and duogong. We are matrilineal oriented in our genealogy and so our totems also had animal connections. For example, Vaseseina's genealogy totems from his maternal tribe in Simbo were the whale and the octopus. Wild dog was a totem from his father's paternal tribe's genealogy.

The seasons, the months, the plants and their blooms through growths, flowerings and fruits, the animals and their sounds had meanings for certain rituals and ceremonies. In important ceremonies like feasts, appointments and ordinations of chiefs, marriages, childbirth teachings, deaths of members and solving and settlements of tribal issues, harvesting of foods, hunting and fishing events the seasons and various plants and animals have embedded values and beliefs that relate to people within the tribes. People within the tribes were culturally bounded in the ways they encountered situations like joy, grief and travel whether in the land, sea and air, in what they said and how they conducted themselves. Different sounds of thunder had significant death signs for people in various tribes in Kolombangara.

My father was from Kolobangara tribe and the sharp, fast and roaring sounds of thunder that could be heard in a distance sounds symbolised a member in the had passed. This gave signs to other tribes in the island and they would wait and reminisced in grief by affirming the thunder sound and waited to be informed by relatives who passed. Young children need to know such crucial spiritual pedagogy that enhanced in informing their emotional well-being about their spiritual and genealogical connection to their cosmology symbols..

4.1.3 Leve the God Creator, the Serpent Angel and the Angelic Beings

Vaseseina, out of all the research participants continued telling the Kolombangara creation story. After Vaseseina shared about the first vegetation and the animals in the creation story, he then discussed the creation of the angelic beings. *Leve*, a god creator, instructed the serpent angel to create the angelic beings. The serpent angel became the custodian of the angelic beings. Vaseseina shared.

Leve, sent the angel, now you have to go and create the first two angelic beings, so the angel came to the Rano Crater got hold of the soil, mould them, then the angel blew this breath to these two, a boy and a girl and they were angelic beings. They were not human beings. They were angelic beings. Then they populate in a binary form, 2, 4, 8, 16, 32, 64, you see, until the population got to about a thousand. But when they were created the serpent angel was their custodian, looking after them, so when this Rano mateana [angel] came down the snake angel would report to him. At that time, Koqu Rano, was so sacred and it was forbidden to give birth there. Hal'ninio was the first doctor, a big black bird that usually lived in the mangroves area. When women were expecting, Hal'ninio would operate the women, took out the children and killed the women because Koqu Rano was so sacred. A woman gave birth to a child and her husband and her hid this from Hal'ninio, therefore, Hal'ninio era ended and the angelic laws and rules were broken by these beings.

The spiritual sacredness of *Koqu Rano* (Rano Crater) with the laws and rules that Leve, created was the founding and heart of *saki rai takopo* (wisdom). This was the origin of Kolombangara wisdom. The creation story of the angelic beings implied that these laws and rules were the wisdom developed by Leve, the god creator. The premise of these laws and rules implied that they were sacred and supreme. Therefore, *saki rai takopo* wisdom would encompass the doctrines, ethos, principles, teachings, values, beliefs and practice in the entire livelihood of god Leve the creator, the serpent angel and the angelic beings phase in the entire island of Kolombangara. Therefore, the cultural pedagogies of teaching and caring of young children are embedded in *saki rai takopo*, the wisdom that god Leve the creator created for the angelic beings.

4.1.4 Kolombangara Legends of Wisdom: Saki Rai Takopo

Two participants out of the 21 shared that the core wisdom (doctrines) of Kolombangara Island came from *saki rai takopo*. Vaseseina a tribal leader who was individually interviewed from Katete village and Vatale a participant from the focus group in Kekele village shared that the core spiritual and cultural founding wisdom

of Kolombangara peoples' origin and wisdom derived from *sake rai sakopo*. Vaseseina added that,

Saki rai takopo, I call it a book of wisdom on culture, traditions and customs of Rano civilisation and it contained their religion and spiritual blessings and teachings in Kolombangara. This where *tuti*, genealogy for all Kolombangara tribes begins. Rano is the mountainous area where the angelic beings lived during the period when the island was formed and the angelic beings were the first inhabitants of the island and they lived under the angelic laws and rules. When cultural procedures and protocols were not adhered to there were curses (*tabiko* and *tinalevegi*, high and low forms of curses) and deaths occurred and would occur in the tribes and people of Kolombangara”.

Vatale affirmed when questioned about his tribal affiliations and said with tears;

My father is from Kolombangara Island and mother is Choiseul (Lauru). From my father's side of the tribe, I hail from a chiefly tribe originated from *saki rai takopo* Kolombangara, *Tilqoqo* that is where our ancestors come from.

Vaseseina and Vatale indicated the origin of their genealogy as Kolombangara people began in *Koqu Rano* and originated from the *saki rai takopo* wisdom. Vaseseina referred to *saki rai takopo* as the book of wisdom. Both of their reiterations stipulated that their tribal existence began with the angelic beings and the laws and rules connected them to the very heart of the sacredness of this place and the wisdom to their tribal genealogies, as people and families in Kolombangara This was the birth place of their ancestor's religion.

Vatale's shared experiences about his paternal *tuti* (genealogy) and this sharing brought about tearful emotions that emphasised the essence of the *saki rai takopo* (wisdom). I was touched and amazed as an inside-researcher. Vatale was silent after his shared genealogy and took his time during the interview. He was in tears. His emotional response when telling his story was affirmed as appropriate by the other focus group participants.

On the other hand, Vaseseina was confident and his facial expressions demonstrated enthusiasm and excitement as he shared his story in detail and questioned me “Do you know about *sake rai takopo*?” My response was that I have heard this phrase in Kolombangara people's chants but did not know its meaning. Vaseseina urged me that we needed to go back to this story. He emphasised *saki rai takopo* was

critical to understanding the origins of Kolombangara people and their wisdom as knowledge and teachings came from *saki rai takopo*. Vatale added that these doctrines originated from *Til'qoqo* the angelic beings.

These shared emotions depicted the essence of Kolombangara wisdom from *Koqu Rano* (*Rano Crater*) and portrayed the depth of meaning, value, worth and importance to the people within the tribes, people, families and children in Kolombangara. Living within the tribes and the island itself and practicing the rituals and protocols associated with the creation story give purpose for living, working, teaching and caring ways, approaches, behaviours and understandings amongst the people, their leaders and the environments they shared in Kolombangara. These underpin the cultural pedagogies of caring and teaching young children.

4.1.5 Phase 2: Fall of Rano civilisation by the seven super natural beings.

When asked of the important cultural pedagogies of caring and teaching young children in Kolombangara, Vaseseina asserted that the fall of Rano civilisation era had to be told. He stated,

These seven conquered Rano civilisation Hel'veni, Higalozi, Hir'kateu, Rok'petu... The good leaders left, the first one who left was Tabal'bara, Veonona and Vakinao were also good chiefs and was a couple. Veonona was a male chief and Vakinao was a female chief. Both abdicated their leadership throne due to the fall of Rano civilisation with all the terrible things increased [curses]. Meanwhile, Nak'vala was a first human being who gave birth to 7 seven children while the others were super natural human beings

Some of these supernatural beings' leadership historical accounts and service were good but they abdicated their leadership and left. Six of them were males and one, Vakinao was a female and married Veonona. This couple were good chiefs to their people. Veonona symbolises the matrilineal land tenure system and female genealogy lineage Kolombangara people hold currently within their tribes. Nak'vala as a first human being and had seven children signifying the entire tribes of Kolombangara in Koqu Rano from these seven children.

These super natural human beings and Nak'vala's seven children are significant for the cultural pedagogies of teaching and caring for young children as the important

genealogical ties that Kolombangara children and their tribes and people could claim in their relationship. Appendices Q, P and O demonstrate the events Veonona and Vakinao engaged in before abdicating the throne and their departure journey from Kolombangara. This resulted in elderly men and women begging them to leave some blessings in a form of a chant. Vakinao's grief of leaving her people, tribe and Kolombangara was evident in her lullaby. The chant and the lullaby were useful for putting babies to sleep and chanted by people of the land to give blessings to people in ceremonies. The chant, (Appendix O) related to the birth name of the island as '*Kulangabangara*', meant they were sad as their good chiefs left them. But colonisers mispronounced it and Kolombangara is the current name but does not make sense considering the story of the supernatural beings. Vaseseina advocated to change the name of the island in one of the Council of Chief's meeting and was not passed as majority of the chiefs were SDA and did not see its importance.

4.1.6 Phase three: Paganism

Vaseseina made links to the activities from the cursed deported angelic beings to the increase of bad practices on other islands. For example, pagan activities like headhunting events, young boys and girls taken as slaves by men in Kolombangara and neighbouring islands. The establishment of prostitution institutions in locations specified in Vaseseina's account signalled the negative events that symbolise curses from Koqu Rano as told by the elders. He acknowledged the sacredness of Kolombangara Island when some men tried to establish prostitution institute and the people were sick with leprosy. Therefore, this activity ceased. He shared that the sacred formation of Kolombangara Island and wisdom from *saki rai takopo* demonstrated such plague.

The activities that occurred in the paganism era were believed and perceived as curses from god Leve the creator and the serpent angel from Koqu Rano. These activities were immoral practices that *saki rai takopo*, wisdom that Kolombangara people believed when exercised had serious consequences for the people within the tribes like deaths and immoral practices and crossing boundaries, *il'pungana bubutu* would continue to thrive. These were important to teach young children because they provided Kolombangara young children with an understanding of drawing the line between immoral and moral practices to live lives according to

saki rai takopo. In addition, Kolombangara young children know and understand the moral teaching from *saki rai takopo*, the wisdom as part of their genealogy connections come from Koqu Rano, its blessings and curses remain part of who they are as people within their tribes and being children of this island. They are bound by these teachings and they are part of their spiritual connection.

4.1.7 Phase Four and Five: The arrival of Christianity, a Foreign Religion and Introduction of Churches and Schools

Participants represented the Seventh Day Adventist (SDA), United Church (UC) and the Indigenous Church - Christian Fellowship Church (IC CFC). Nine participants were SDA, seven were UC and five were from the IC-CFC.

Methodist mission arrived in Roviana, New Georgia by Reverend John Francis Goldie in 1902 (Gina et al., 2003) and spread to Kolombangara in 1915 (J. Pene, personal communication September 14, 2018). In 1960, the revival experiences by the members throughout the Western Solomon then converted villages to the IC. CFC and those who remained in Methodist became the UC. SDA mission arrived in Kolombangara in 1919 by Pastor G. J. Jones. (B. Peter, personal communication November 28, 2018). The missions brought Western schooling that influenced lives of the participants. All the participants were born and raised into these three churches; UC, SDA and IC-CFC. They attended and were immersed into the doctrines of the churches and reinforced in the teachings of the church schools. The churches' teachings were evident in all the village leaders (males and females) and the ECE teachers leadership (tables 1-3). Majority of the leaders had direct roles and responsibilities serving the churches. As an insider researcher, I know and understand that Varane, Vaego, Vatomudia, Valeana, Vaburo and Vatata indirectly serve the church through their leadership positions that ensure harmony in their tribes. Therefore, Vazuzuka asserted that Christianity is very much part of the people's culture. Christianity is compulsory part of the ECE and is evident in all the teachers narration (table 3).

4.1.8 Experienced Child Rearing Practices

The legacy of the chiefs and leaders and their tribal teachings of young children in Kolombangara Island vary. Vaseseina explained in detail the historical situations of the cultural pedagogies in raising teaching and caring young children in Katete village and the tribes he represented. His experience of *taling sarema*, where his

ears were blown by his maternal uncles privileged him to know this story when he was about 5 years old. When Vaseseina became an adult, he believed that talingi sarema ritual and his close working relationship with chiefs contributed to the establishment of the Kolombangara Council of Chiefs for 22 years. This allowed him to gain insightful specific cultural pedagogies in raising, caring and teaching young children in the tribes he represented. These cultural teachings depend on tribes and customary groups and their experiences. In some tribes and cultural groups, they were very strict in the upbringing of the children. Children were *kuho* (children were left hungry and not fed) if they did not go to the garden or engaged in domestic chores with their families.

As discussed earlier the death of the chief's twin sons in a tragic drowning, changed the entire caring practices of Katete children.

In Katete tribe children come first. For example, in Katete, children and their families must ensure food is prepared and eat before the sun sets. This has deeper meaning for Katete tribe and its people because further into the evening is for couples to teach their children and at night time is for couples to nurture their relationships through love and intimacy. This is practised from Kolombangara to Sung'vanga.

Nurturing young children through food and love is visible in Katete tribe's cultural practice. Parents were responsible in caring and teaching for their children. This was enhanced in the evening daily.

Vaseseina's early experiences saw children were *kuho not fed* when they were lazy accompanied their parents in various family chores in the garden, plantations and so forth. He conceded;

Katete tribe values each member within the tribe to play a part in the function of the tribe. Therefore, here children are expected to work hard in everything they do as a member. I saw in my time growing up, children followed their parents everywhere they go to be part of the work they do. I see that is why we know how to do things in our families. Everyone must do something, we work.

Participation in the daily family and tribal chores are compulsory in the teachings of Katete Tribe. Vaseseina viewed these as learning experiences that prepared children for when they got married. In Kolombangara culture, an adult marries when he or she knows how to work and can take care of his or her family. Learning occurs through engaging in the informal experiences, activities and chores. The

different skills and process involved in these work experiences helped shape Kolombangara children and prepare them for life. Therefore, considering these reasons, there is a need for young children to be with their parents and families in the daily activities of the family to gain better understanding of the knowledge and skills needed for adult life.

Vaseseina, Varane, and Vabalau [male leaders], the ECE teachers with supervisory roles and all the female tribal leaders echoed that there are distinctive female and male's roles in Kolombangara society. They all shared that males have responsibility for building houses, clearing lands for gardening, making dugout canoes, paddles, handles of axes and fending for his family to ensure their survival. Females prepare planting of root crops, vegetables, meals, cook, clean the house inside and outside. Vaseseina clearly articulated, that females and males need to know their genealogy and their roles in the tribe because there were defined responsibilities. He added,

You must know the sacredness of being a female and a male in the tribe. You need to know and understand the meanings of words used to address you in Kolombangara Language as this demonstrates the importance of children their growths and developments and expected learned skills and knowledge.

The next section led to locating the specific gender roles to be a male and a female in Kolombangara leadership. Vaseseina detailed the authenticity of leadership and its meaning to the specific gender roles and responsibilities in Kolombangara.

4.1.9 The Stages of Authentic Leadership

Vaseseina explained Kolombangara cultural leadership in context. He stressed that females and males held cultural leadership roles. He asserted that the specific Kolombangara words that addressed females and males provided clarity to these leadership roles.

Customary leadership is authentic in Kolombangara Language as the levels underpin leadership. Young children need to hear, see and engage in these roles so in adulthood they will be able to teach their children. Their engagement in these gender experiences will indirectly give them realisation of expectations to live, act and behave as members of their tribes and their families said Vaseseina.

Young children immersed in the daily gender activities and experiences would prepare them for specific female and male leadership. As such immersion normalised these roles and when to balance them to affect their families and tribes later in adulthood. Adult family members within the tribes observed, engaged and initiated children as they were raised and transitioned them into the leadership roles based on their performances and defined specific gender roles. He discriminated human physical stages of growth with specific needs and performed roles through physical maturity.

“Menalu is an infant. He or she relies on the mother, father, families and the tribe for survival and growth. He or she depends on those who fend for his or her care through his emotions and spirit like sleep; breast feed, cry, laugh, coos, babbles, grins and observes using his or her eyes, ears, mind, body and nose to see, hear, think, feel and smell. Going along, *lago hoi kamo aiya koburu* [young child], see that is still a young child and what I say earlier about his or her *vin’lavata* growth, *sinikulu* learning and *vin’gigila* understanding is taken care by these people but his emotions and spirit increase with other learning through these senses. Further on, *koburu-malea* [a young man/lad], *malea* [man/lad] when he can do or perform work, he will be addressed as a man. *Koburu-maqota* [a young female], when *maqota* [female] is addressed and added to this young female then she can do or perform work. Therefore, you see levels of leadership derives from work-based performances. When females are further addressed as (*maqot zonga*) and males as (*malea zonga*), these are levels of status in these leadership. *Zonga* means skilful with high regard intellect and knowledge”.

The infancy, *menalu* stage to a young *koburu* child’s stage demonstrated adults taking care of the child’s needs. The physical growth stage of a child, *koburu* plus the terms *malea*, man and *maqota*, woman meant both were at the youth stage. This stage manifests the introduction of leadership grounded on work-based performances that Kolombangara young man and woman achieved. These concepts are according to the specific gender roles that males and females achieved through engaging in various experiences and activities in the village. Therefore, young children following and engaging in these experiences are valued as core work and form cultural practices in teaching and rearing Kolombangara young children.

4.2 Ninanau: Ethos, Principles and Teachings

Ninanau are the specific ethos, principles and teachings of how Kolombangara people live, work, teach, care, share, build, lead, communicate, plant, harvest, travel, approach, solve, fight, pray, chant, greet, seat, marry adopt, do things and so forth to function as villages and tribes. Embedded in different *ninanau* are

indigenous cultural practices, processes, skills, behaviours, values and beliefs of how things were done in Kolombangara, especially in raising, caring for and teaching young children.

Varane, Vatale and Vaseseina acknowledged that *ninanau* derived from *saki rai takopo*, from god Leve the creator and the angelic beings in *Koqu Rano*. They shared when their parents taught and provided *ninanau* in their growing up in different situations and contexts, often *saki rai takopo*, as a source was affirmed. Most of the village leaders revealed their knowledge and understanding of the *ninanau* experienced when they were raised in their tribes, villages and families. This part demonstrated the detailed experienced *ninanau* of the participants. *Ninanau*, was portrayed derived from *saki rai takopo*. This meant indigenous teachings and caring for young children were from the sacred source and would have spiritual applications and consequences when not adhered to.

4.2.1 Tuti: Knowing your genealogy, lineage, tribes, Chiefs, people and *paele* (a meeting house)

The following section presents Kolombangara key cultural ethos and principles drawn from genealogy, leadership, *paele* (a meeting house) and the indigenous naming system.

4.2.2 Tuti –Genealogy, Lineage, Tribes

Tuti is an important element of Kolombangara indigenous culture. Kolombangara indigenous genealogy began from the sacred god creator Leve to the angelic beings, the super natural human beings, and to Nak'vala with his seven sons as narrated by Vaseseina. In-depth knowledge and understanding of both parents' genealogies were fundamentally essential to know both the matrilineal system as it was where young children would learn and understand their roles and responsibilities. Also, genealogies from the patriarch side of the families is critical too, for Kolombangara children regarding, understanding the roles of the tribe as serving the chiefs. The historical accounts of people's genealogies would contribute to young children knowing and making connections when visiting close biologically connected families in other distant islands. It was identified that the participants had concerns of young children needing to know the entire demographic of their tribal structure through genealogy.

Twenty research participants out of twenty-one (village leaders: matriarch female, male and early childhood supervisors with the teachers) knew both of their parents' tribes. They knew the names of their grandparents, their tribes' names, and families. Vaseseina, a male leader who served the chief from Katete village and tribe knew his father's paternal and mother's paternal tribes and their histories from *Koqu Rano*. This included the shifts and division of the origin of the tribe from the angelic beings to the natural beings and to the existence of people in *Koqu Rano*. This resulted in Kolombangara Tribe's journey exiting *Koqu Rano* during its fall from the angelic to the super natural being's era. The shifts and divisions of Kolombangara Tribe to sub-tribes to clans and sub-clans in anthropology contexts were elaborated. He gave the historical and the cultural politics narration of his paternal mother's tribe in Santa Isabel.

The female matriarch village tribal leaders shared their concerns about a parents' role in teaching young children about their *tuti*. Varane, Vasia, and Vaseseina (individual men interviewed) shared similar concerns. Katete and Kekele focus groups reiterated the importance of young children knowing both their parents' genealogies. Both the individual men interviewed and those in the focus groups shared that children should know their chiefs, leaders, tribes, people, families (extended), in-laws and parents. They clearly stated that in Kolombangara culture extended family was inclusive of aunts and uncles, brothers, sisters, cousins, nieces and nephews.

As well as people needing to know and understand their genealogy, it was important for them to know the importance of adopting children within tribes and families. This was evident in the stories shared by more than a quarter (five) of the twenty-one research participants who were adopted within other connected tribes and families. Adoption of children was practised within the Kolombangara tribes and families for various reasons. Adoption is discussed in the next section.

4.2.3 Adoption

“My father (adopted father) send messages to other tribes that we will visit. This shows teaching and committing to the importance of *tuti*, genealogy and *tinago*, place and ownership. I know my people and tribe. I am not lost”, Vasia said.

Vasia's brief story portrayed the essence of *tuti*, (genealogy) that encompassed these adopted village leaders and an early childhood teacher's adopted stories.

Some reasons for adoption are; families saw and loved children, maintaining and supporting tribal links in families, close births of children and a one child family. A one child family resulted in parents adopting more children to enhance and teach their only child to experience social collaborative skills like: sharing, giving, listening and waiting for turns and so forth.

Varane, Vasia and Vaseseina stories demonstrated their parents, uncles and aunts and adopted parents taking them to visit their parents' tribes and people. These trips taught them of their relations and *tuti*. Vaharare and Varonu the matriarch female leaders and Valeana a male tribal leader from Kaliqo Village and the three participants Varane, Vasia and Vaseseina articulated the importance of adoption. Varonu said majority of her siblings were adopted and she was raised by her

parents. She was not sad about it as her siblings were loved by her extended families.

Vaharare was adopted too and cried for her adopted parents when she visited her biological parents in New Georgia Island. I was raised and cared for with love. “I enjoy accompanying my adopted parents everywhere they go”. This was in the garden, taro patch and visited our families and other tribes. We go to Zaba and Dorovai to work in the gardens”. Valeana shared he was adopted and was appointed as *malata* (senior leader) in his tribe. His adopted father had one son and the rest were daughters and that was reason for his adoption. He was happy with his adopted parents. His father’s *ninanau* was;

“Wherever you go and live, you must know your tribe and people. You must know who your siblings are. You will know them, and they know you, so that when you meet troubles they will help you. My adopted father advises me to take care and nurture the people in the tribe with their needs. Everywhere they go I follow and am happy here. I know my biological parents and siblings. I live here now and do what my father wants”.

Vabalau, an early childhood teacher in Lolomo Village and Tribe, was also adopted by her grandparents. Her grandfather was a chief of the village and the tribe. Vabalau shared that she did not know much about her parents as she was not raised by them. Her parents left and lived in Malaita where her mother was from. In the beginning story of her family, I acknowledged and shared how I knew her grandfather as a young child. He was a great chief as I often heard from my uncle’s story. He often visited my uncle’s family and tribe. Vabalau expressed how she missed her grandparents and was in tears. I gave her time to share her emotions.

Adoption as one of the key ethos of teaching and caring for young children was fundamentally crucial that parents were taught of the values and beliefs in parenting adopted children. These practices were relevant raising adopted Kolombangara young children to become good members of their tribes. All the early childhood teachers and supervisors shared similar views about young children needing to know their genealogy. These educational leaders were concerned that children learned to be respectful of their relational ties with their extended families.

The next section reports the findings about the importance of *paele*, a Kolombangara house of learning and understanding customs, culture and knowledge and tribe’s genealogy. Also, *paele* has spiritual significance for tribes

and people and other environmental signals like the thunder and totems that connect the tribes. Matters regarding the people and the tribes are discussed in *paele*.

4.2.4 Paele: A house of learning and understanding Kolombangara cultural knowledge, ways and practices.

Vaseseina said;

Paele (house) is a house where chiefs, leaders and people within the tribes meet, teach and talk about situations, issues and stories that are important. This is where they plan, solve and make decisions for the tribes, families and the people. Paele is important for the people within the villages to have. This house provides blessings for people because it is a place where things are decided, issues are solved, cultural teachings are taught and reminded to its members when cultural boundaries are crossed, and peace is made. In the absence of paele, il'pungana bubutu, the tribe plays up.

Vatale added, "We discuss matters in our paele. Chiefs and leaders come here, and we meet and those around Kolombangara. I think we need to look into using it when we nanau our children".

Vaseseina's responses indicated the significance role a *paele* played as a house of teaching, learning and the tribe's thriving livelihood, where chiefs and leaders made decisions and solved issues. Vatale's response signalled the reality and purposes of a *paele* were practised by the leaders in his tribe and others in Kolombangara. Our interview, provided a realisation and consideration of children to be taught Kolombangara cultural teachings in the *paele*. It brought blessings to people's return to the tribe. In its absence, the tribe experienced instability and interruptions in their livelihood. Children need to know the names of their *paele*. This study reawakened the leader's roles in strengthening Kolombangara valued teachings in the *paele* that would contribute to illuminating young children's understanding and learning.

4.2.5 The Naming System in Kolombangara

All the participant's name stories depicted three key influential factors; Christianity, Kolombangara family names and friend's name. Vaseseina shared the

cultural importance of naming system in Kolombangara. The naming system in Kolombangara has sacred meanings for the tribes, villages, families and a child's own destiny.

When a child is born, his or her name is very important. Uncles, aunts and tribal leaders have a say in the name of the child because the child does not only belong to those who create and give birth to the child but the tribes. When one of my sons is born, I name him after a chief in my tribe. My granduncle paddle and visit my family. He advises me to use a name that links to the chief because if we swear or do something that is not right towards the child, the spirit of the chief will be sad and can come and take the child (meaning death). The chief's name is there but not commonly used to address my son. I use a name that link to the chief's context which creates a new destiny for the child.

Another example he gave was his nephew's son. He named his son after his father.

The child is often sick, have sleepless nights with nightmares. I inform him to change his son's name because his father's life and death cross cultural boundaries that have negative influence on the son. After the name change, the child's life is healthy and good.

Vaseseina's responses signalled the cultural obligation of the wider families within the tribe making decisions about their names. There were sacred spiritual values that were discussed and considered before a child was named. Kolombangara tribal family name considered the contextual elements of the past member's chosen name if they were to use that family's name. This was to protect the holistic well-being of the child and ensure no negative interferences from whomever the child was named after. Young children were to be protected with valued cultural names that culturally, physically, emotionally and spiritually nurtured their new destiny as they were raised.

However, Kolombangara's original cultural naming system insists that the first name of a child is decided by the families. The surname is a name of the village or a tribe the child was from and/or affiliated tribes. Important names of chiefs were not used but ideas that link to the chief's legacy could be used. Names of deceased families' members through childbirth and killed under '*maza*' (traditional fighting weapons) were not discussed and their names were ceased because of the unnatural cause of their deaths. For example, I am named after one of my maternal oldest uncles. He was a teacher in the early arrival of Christianity (Methodist Mission) in Bilua (Vella Lavella Island). His intellect at that time caused people in Bilua to

'pela' (traditional black magic) him and he died. His mother carried his head in her bag for a while because of her sorrow and it was much later before his head was buried. Therefore, I was not named after him due to his death. Vaseseina asserted "*Kolombangara cultural naming system is not used now (surnames of people's villages/tribes) were used, which is very sad, but people need to understand the blessings and curses of naming children, so their names create a new destiny*".

Vaseseina's historical accounts demonstrated significant information associated with the origin of the Kolombangara naming system (Appendix R) and the values and beliefs surrounding them. These teachings were essential in teaching and caring for young children because they would know the core principles (*ninanau*) of naming their children using Kolombangara family names. It would give them boundaries of how names were applied in naming new-borns infants (*menalu*).

Participants understood how they got their names and meanings. The reality was, the indigenous originated naming system of a given name from your families with Kolombangara Language and surname as the name of your village or tribe had died. Some participants maintained both of their names culturally to retain their *tuti*, while most had their names influenced by the English Victorian teachings with an English given name and father's names as their surnames.

The naming system was critical to Kolombangara identity. Thus, with its practice gone it would be important to revitalise it to specifically create and strengthen Kolombangara young children's being and identity. This revitalisation could happen through early childhood education.

4.2.6 Participant's experience of Ninanau: Kolombangara ethos, principles and teachings

This section reports participant's experience of *ninanau*, a key indigenous ethos of Kolombangara people. In this part of the study, participants mostly revealed their knowledge and understanding of *ninanau*. *Ninanau* were key ethos that were used for different ways of teachings in Kolombangara.

Six participants interviewed individually; and Varonu (3 men - Varane, Vaseseina and Vasia and 3 women – Varonu, Valemono and Vaharare), two early childhood

education teachers (Vamemehe and Vabalau) and two men's focus groups from Katete and Kekele villages and Valeana in Kaliqo focus group shared the importance of various *ninanau* that were important in teaching young children.

These participants understood the cultural beliefs, values and practices that were perceived as right, expected and normal patterns of doing, communicating, thinking, living, and leading behaviours and attitudes that are paramount for teaching young children within the Kolombangara society. For example, these systems; genealogy, land, sea, chiefs, leader's leadership, Kolombangara culture and language and the churches' teachings play important role in influencing the cultural beliefs, values, practices and pedagogies in teaching, caring and nurturing young children Kolombangara.

4.2.7 The Importance of Kolombangara Language (Kolombangara)

Two tribal matriarch leaders, Varonu and Vaharare, three village leaders interviewed individually, Vasia, Varane and Vaseseina suggested the importance of Kolombangara Language in (Kolombangara Island) was critical to understanding the *ninanau*. Varonu said, "*Kolombangara language is important in schools for children to learn because it has Kolombangara ninanau. These ninanau help children to listen to good things in life and live in right ways*". Vaharare explained when asking something off her brother "*You know what to say and not what to say when you talk with your brothers, sisters, your parents, the child and the chiefs and the leaders and elderly people*". Vasia explained the cultural relational address of people that were used aligned with respect and love. Both Varane and Vaseseina addressed the importance of Kolombangara words in different contexts that give directions for children and blessings and curses that relate to different *ninanau* in different histories and important experiences in Kolombangara Island. An early childhood teacher and a supervisor, Vamemehe and Vabalau articulated *ninanau* like teachings and proverbs that are important in Kolombangara language. Vamemehe said "*In the ninanau are useful proverbs that are important like being willing to work in the garden, the house and keep them clean and tidy*".

4.2.8 Cultural teachings and Christian Teachings

Vaseseina, Varane and Vazuzuka articulated that Kolombangara cultural teachings of raising and caring of people and tribes, families and children and cultural

resources and the environment were connected to Christian teachings. Vaseseina said,

“We take Christianity for granted. Therefore, we are very much careless. We ignore the worthy customs, that is, the practices that I share about in my stories of the knowledge about the chiefs, the tribes, the people, the teachings of the families and their responsibilities to care and teach children so when they grow they will see and experience things that make tribes and people live according to these customs and practices. Because what I mean, especially in education, this is inherent to our ways? That is, inherent to the situations, so like the impacts of the church, the government and education and so, currently you see we are doing a big work in the reform to develop a ‘Home Grown Constitution’, which is we work to revive the relevant and good cultural practices that we leave behind”.

Vazuzuka asserted “Christianity is like our culture and so culture is like the church too.”.

Vazuzuka was converted through the Holy Spirit and followed church and thought that church is not foreign, it is not something that is brought into the village. He discusses that religion now is our culture in the village. Religion (Christianity) has come and aligns with our cultural values and beliefs. Christianity comes and alleviates the cultural and beliefs and values that are not good. Christianity and culture work alongside each other as evident in the conversion of the women and men historically (our ancestors) and they followed this which demonstrated the harmonious livelihood they have that exists today in their practice.”.

Varane said that the indigenous church he is raised in is

“... so dear and important to my heart and that is what I follow. Two of us can have conflicts because of the problem I had with my dad but Authority (The Indigenous Church Spiritual Leader) came and talked to me and he blessed me. And I do not have ill feelings towards you, your dad’s children, my other four uncle’s children and my own siblings. There is nought ill feelings and hatred in my heart and spirit because Authority prays for me despite I use to live in a bad place in my life. I am still a follower of this church and Authority is not hidden from me and I am in a quiet place in my journey. I see ninanau links to biblical teaching. They are the same, like respect, is huge in the past and the biblical teaching. Respect in boundaries in the customs for people and that is where children learn them”.

All the female tribal leaders, the early childhood teachers and the male tribal leaders asserted that the cultural teachings and Christian teachings like, respect, share and collaborate, work together, obey, engage in community activities to care for the tribes and people and children were inseparable. Kolombangara cultural teachings

and Christian beliefs and values are part of their lives and living. The male and the female tribal leaders and the teachers recognised that Kolombangara cultural teachings and the Christian teachings were taught, shared, and discussed in their daily chores and activities with their parents. The churches, SDA, UC and the CFC (Indigenous Church) which participants represented demonstrated specific teachings that guided and supported their daily walk in their spiritual and cultural journeys. Vatale said,

“I grew up with respect and saw respect. Women openly met and greeted each at the cross roads by showing their garden harvests and shared when one doesn't have what others have. Now people keep harvests to themselves, ‘tome ria gedi ngingina pa saiti’-they hide their foods in the string bags. Kolombangara teachings, my parents teach us day in day out. I will never forget this”.

Vatomudia added, “both of my churches beliefs help me to teach and raise my children and have respect and very privilege to experience this event. My parents advise me to support the current supportive leader in the village and have respect for both churches and that is what and who I am”.

Vaharare said,

“The founder of CFC says children are so sacred, comfort them and avoid speaking harshly and swear to them. Do not physically beat them in ways that ruin their spirit. Seat the children and ‘nanau’ – teach them in respectful ways. She adds, I tap my hands gently on my children’s palm, so they learn when they cross boundaries and I’m serious. I seat them, give me your hand, [I do, and she taps my hand, I chuckle], that is what I mean. That gentle tap, and seating children respectfully without being loud and screaming, tells the child of the crossed boundaries and I am in authority. Children will learn you love them and do care. Comfort and nurture children. Your children are your heart. Women’s heart is children”.

Three of the tribal women state a similar view of disciplining young children as Vaharare. Vavasi and Varonu shared that keeping the Sabbath Holy was a strong teaching from their parents. Vavasi added that, “*My parents teach me of the very importance of caring and teaching a child is in the conception of the child. They said, a husband must work hard in the garden to prepare for when baby arrives. A woman must be protected. Teach the woman not to get angry when she is pregnant as her blood connects to the unborn and she/he hears and knows when you are angry. Be happy*”.

Vapipito, Vamemehe (ECE teachers), Valemono (female leader) shared how they were intimately raised both in the culture and Christian teachings from their parents. Their parents were missionaries. Vapipito, Var'tokana, Vabalau and Vamemehe experienced their mothers teaching them domestic chores like sewing, cooking, gardening and attended bible classes and Sunday School. They were taught to respect, attend to people with behaviours of *lopu/da zoala* morally accord boundaries of how to approach and dialogue with children, brothers and sisters, chiefs, leaders, adults, in-laws and parents respectfully. Valemono said, *“Our parents teachings are very good”*. Valemono, Vamemehe and Valemono had a similar view of being so happy as children growing with their parents. Valemono said, *“They taught me to love my brothers and sisters. My mother is a foreigner, the women love her and take her to harvest nuts when it is its season. This is one of my greatest happiness. My father teaches me to welcome people who arrive on our shore, meet, greet and invite them to your house. If you do not have food, give them water and I still do that”*.

Vapipito added, *“My parents raised me in the church and not the night clubs. She taught me as a child to obey and listen to her teachings and avoid arguments and prepares me for adulthood in relation to the one that I go out not to show her. She is very strict and advises me to inform my aunts and uncles. I follow that when I meet my husband and I keep to my mother’s expectation, as it is a custom in Roviana and I’m very proud of myself. My father is a humble and a patient man. He does not have much to say and obeys what the people and the chiefs and leaders in the tribe asks of him”*.

Vamemehe shared, *“my mother teaches me to use the respectful language and approach my brothers and my cousins in Kolombangara customs and so as my brother too. She shows us how to work in the garden, clear the land and prepare it for planting. At eight, I can similar, vat'hedo cook food in Kolombangara ways. I fish and prepare food for our dinner. She teaches me to take care of the house. We go everywhere our parents go the old woman never screams, sits us down and talk to use. She is my first teacher to read in English, my brother and sister too.*

4.2.9 Work Pedagogies - Sharing Foods and Working Together

All the women and men leaders in Katete, Kaliqo and Kekele, with Vapipito and Vamemehe shared their experiences of growing up as children accompanying their

parents to the garden. Children must go with their parents to help in the garden, making copra, brushing coconut plantations. Vaseseina discussed earlier, this is part of the tribes teaching in Kolombangara and in some tribes the absence of children at work resulted in being not fed. He continued we (school children) were farewelled and welcomed when arriving and departing for school by the entire village. Vamemehe said, *“this is how girls and boys learn specific gender roles in the garden. Men clear the areas for gardening, while women burnt dead woods and plant mounts for kumara, cassava, yams and pana”*. Vamomoso said, *“this is where I learn how to trap birds that spoil the kumara garden and learn how to make a spear from your brother for fishing”*. Vangaburu said he learnt how to make a middle roofing of a traditional house.

Vatale and Vaseseina shared that only certain members in the tribes were skilful hunters, fishers, builders and climbers of nut, betel nut, sago palms where the art of using a rope to climb from tree to another was lost. Vaseseina shared, *“my father was the last member in the village who was skilful to do that. When he brings fish or pig home, it is shared to all the households”*. Vatale said, *“Bapu was a great fisherman and others and on arrival he called people to bring their basins and pots to get fish. Sharing is what see and live growing up”*. All the men and the women leaders with Vapipito and Vamemehe discussed how pork and fish were shared. Varane said, *“Now what each person catches is for himself”*. Vababaroso shared his experience of his extended families assisted his siblings and families to make copra for their school fees when they were home. His uncles paddled them from the college to Kolombangara with so much joy. Vazuzuka shared on his sibling’s holiday on arrival and departure as being respected and well taken care of by the people in the village. They were fed with foods in great collaboration with joy. *“A common cultural ninanau- suvere va pada teaching in Kolombangara is to live within your means and avoid being greedy as this is also highlighted in the biblical teaching as gluttonous. Live off the land, the sea and the entire environment and you have work.”* said Vaseseina.

Working together to gather and share food are significant ways in which children learn about different roles and processes imperative for survival.

The next section outlines challenges identified by leaders during the interviews and focus groups about passing on pedagogies of caring and teaching young children.

4.3 Leader's Challenges

There were a variety of challenges outlined by the participants about how knowledge and understanding is passed on to children

Opportunities to participate in everyday experiences

One of the key challenges leaders experienced in relation to Kolombangara cultural pedagogies of care, teaching and nurturing young children was the younger generations of people in Kolombangara lacking clarity and understanding of the customs, rituals and historical foundations outlined in the previous sections. Vaego attested to this and elaborated that the new generation lacked knowledge of their chiefs and their teachings in the tribes that reflected their values of teaching people within the tribes. This included the backbone of important ways of teaching young children.

Vaseseina poured out his challenging frustration about members in his village. Most people lacked the knowledge of their positions in relation to *magu tavia*, (serving the chief's tribe) and those who were in the chief's tribe and their roles and conduct in the village. This was the reason children lacked the knowledge and teaching in Kolombangara. Children lacked customary knowledge of who serves the chief.

“We as *magu tavia* service the chief. We are his wireless. I am the wireless for Chief V., and a proverb for this goes, “*Magu tavia va kata kikihi bangara*, the servant treasured the chief”.

Vangaburu from LolomoTribe acknowledged that no one had held any teachings that involved all the people in the village promoting Kolombangara customs. He was aware that a leader did this teaching in his family specific grouping (H.) in Lolomo Tribe but he did not think that such teachings happened in each family. Young children were now not always accompanying parents and engaging in the daily activities for clearing lands and being involved in the entire processes for planting and harvesting.

Katete and Kaliqo, tribal male leaders, and Vasia, a male tribal leader, from Kekele Village, identified that the above discussed experience helped young children to learn and understand Kolombangara knowledge in the environment. The absence of young children in the environmental experiences contributed to young children

lacking the knowledge and skills to learn Kolombangara customs and the languages linked to them. Varane said,

“Children need to follow when going to the bush/jungle so they will learn. Children need to follow when going to the bush/jungle, so they will learn. Like my children, I often take them with me when I go to the bush/jungle. We went up this way to the Mt Rano and went out in Ringgi. We went to sleep in the estuary of Rano for a week. Also, these little ones (Grandchildren) I took them as well. I do not know if I am gone whether they will be able to go back and visit but these are some ways I teach the children. I teach them of the evidences where our ancestors livelihood was. I show them their earth oven, their axes and shields, these things are still in the bush/jungle. I have completed visiting all these places in Kolombangara and I have showed them to my children. Now you ask a Kolombangara child of names of trees and they will not be able to answer you. They just say the general name of the tree, so it is good to teach such knowledge. We seem to waste time doing nothing. I teach my children and they seem to know specific plants/trees. These are fit for us to teach the children as children I am one of the people who makes canoe and house. Therefore, it is right that we teach children to build a house, a canoe in relation to indigenous ways. Not tin housing but hose made of sago palm materials so that children know how the processes like thatching the sago palm dried leaves to a smoothen palm, split canes to sew the dried palm leaves to the palm, lay the thatched sago palm leaves when sequencing them to make the roof for the house and building the beams for the frame of the house. These are traditional preparations to build Kolombangara traditional house”.

Valeana supported Varane’s opinions that people do not know how to build the traditional Kolombangara house.

4.3.1 Deterioration of mother tongue

Vangaburu from Lolomo Tribe, Vatata and Valeana in Kaliqo Tribe and Vaharare in Katete Tribe identified the deterioration of Kolombangara Language and its integration use with Roviana, Marovo and Pidgin Languages by children’s dialogue with each other. Vangaburu commented, *“Parents use Pidgin to speak to their children”* *“Here Roviana has been seen taking over Kolombangara Language (Kolombangara), while Valeana said “I inform children spontaneously the proper ways to use the language”.* *“There are lots of intermarriages (with language?).* Vatata noted. He then went on to explain *“Kolombangara Language (Kolombangara) is the one language that is true, that you use and speak it and you know you are from Kolombangara. But it has changed when White Man’s Language come in with other languages and changes continued to be like that. For*

example, to pull the canoe in Kolombangara is ratata dogolo but we say gotolo sage mola”, (to pull the canoe up on to the land or down into the sea – Roviana Language).

Roviana Language (New Georgia Island’s language) is mixed with Kolombangara Language (Kolombangara Island). This increased with the ways children used both languages. For example, a traditional vines fishing is commonly used as ‘kuarao’ (Roviana Language) but in Kolombangara Language (Kolombangara Island), “the right words are ‘liliove saliove’. Marriage from outside results in Pidgin English (Creole) and not Kolombangara Language (Kolombangara Island)” said Vatata. Vaharare shared a similar concern of Kolombangara Language and respect as important attributes of Kolombangara teachings that were so important in using to raise children. If these were taught to children, then Kolombangara ways would be followed.

I am very concerned and angry about married couples as soon as young babies begin cooing they start using Pidgin English to them. I have told them to use Kolombangara or Roviana, Bilua, Ranogga, Lauru or English languages. Pidgin English overtakes Kolombangara language which is sad because children do not hear and understand their parent’s voices as they use Pidgin English often. They will not understand the deep and meaningful and respectful ways of relating to siblings versus siblings, children and parents, children and aunties or uncles. If Kolombangara language is lost, then knowledge and understanding are going to be lost forever. This has contributed to young children in this generation do not know the boundaries in relationships between family members and the leaders/ chiefs in the village. Their livelihood will be empty, and they go astray. The education system is negative in contributing to our children not knowing our language and culture. For example, children do not know how to count in Kolombangara or what a number is in Kolombangara.

Varane, Vamemehe and Vabalau shared some challenges in relation to Kolombangara cultural beliefs and values that connected to Biblical beliefs and values. Sharing resources and foods were teachings from our ancestors in the past. When people came and met each other, they arrived and shared these things. They shared everything they had and shared them with happiness and joy. They also bartered in their time. This was important because it was part of their lives. There could be five to ten tuna (fish) a man caught in the village and these would be shared among the houses. Now a man caught one hundred tuna and that would be for himself. Varane said, *“This is the life now and everything changes. If chiefs are strong in each village then we will be able to go back to these teachings but if not, we will not be able to do this. Customs and traditional teachings is the same as biblical teachings. That is why people in the olden days are blessed because they look out for each other. Now there is greedy, people do not look out for each other”.*

Vamemehe asserted the same concern her colleagues and her had with Kolombangara customs absence in the school curriculum. She suggested that;

We need to sit down and discuss the things we see that are not good and work on how fitting to include these Kolombangara customs to come in through our work and be part of the teachings. Parents and communities need to know this study and ways, values and customs of Kolombangara. If these are part of the curriculum in the higher classes in schools and they do not understand, it is not the children's problem. It is us the school and the things that need to be taught at a lower end of the schooling system (ECE). How will children know if we do not teach at the early years. In this Mission, Christian teachings is all we teach. We strengthen our children with church teachings. At times when there are issues, to make peace and grounded them we just say prayers and make peace, but our custom ways are left not inclusive in such problems. We end in unfinished grounding, not clear, misunderstand, we are advised not to think of them, but these are our customs and so in this life (SDA Mission), life is like observing church teachings more and less Kolombangara customs.

Varane and Vamemehe shared that brothers and sister's respectful relationship demonstrated through distancing their physical presence in Kolombangara customs has deteriorated. Varane said,

Brothers and sisters' relationship are so critical in the way they respect other. A brother or sister will not come near each other, there is great distance in boundaries and so a brother or sister walks around to keep good proximity. This boundary creates respect now a day's brothers and sisters hold hands so close in proximity which cause them having relationships (boyfriends/girlfriends) and making each other pregnant. They hold each other and therefore this social issue of marrying each other occurs. In this mission, every Thursday is the time where we need to provide teachings-ninanau of everything. This is right O.?", he asks and O. Agrees with him. He added, "In my observation here (wife's people), the people prefer White man's education over Kolombangara teachings and knowledge, but I will talk to my wife's brothers. I know it will be possible.

Vamemehe said,

"Some cultures and customs in Kolombangara like opposite sex relationship with brothers and sisters, now brothers and sisters sit together, they look for lice on each other's head. These are taboo in our custom. They braid hair. Children do not see the importance of these customs as they grow up then they will experience problems in relation to seeing that this is my cousin brother and sister, and these are my brothers and sisters and boundaries are not followed".

She added that the government strongly reinforced English as a medium of instruction in the classroom and expected them to follow suit. *“We are scared but some of us think that we need to start teaching the children in their mother tongue and read in Kolombangara and learn the customs. Learn the ways of Kolombangara”*

Var'tokana and Valemono saw that young children were allowed to sleep from house to house in the village. This practice created parents not to teach their children in the evening in their own homes. When they were young children and grew up in their teens was the time to be with their parents to teach them. Var'tokana said children went from houses to houses. They did not have any routines from their parents to do chores in the house and went to watch video rather than playing in the environment. I was taught to do an earth oven of baking foods in a smaller scale. I had notes of what needed to be done after school. Young children were let loose in the village. This created them not to have respect and got lazy.

The third part discussed the leaders and the ECE teachers aspired views relating to the integration of Kolombangara language and culture into early childhood. Especially ninanau, teachings and custom practices and values.

4.4 Aspirations

In the aspiration part of the interview, two posed questions inquired on the leaders' aspirations for their villages, tribes, parents and children and specific aspiration they aspired to do. The participants in the study all expressed their aspirations that Kolombangara Language (Kolombangara) and culture (customs, traditions and practices) and teachings (ninanau) to be part of the early childhood education. What do I think of this what does it show? How are these expressed.

4.4.1 Kolombangara Language and Culture

Lolomo and Kaliqo tribal male village leaders and the two early childhood teachers aspired that Kolombangara Language, culture, customs and teachings. Lolomo male tribal leaders shared;

4.4.2 Lolomo Leaders

“It is good if Kolombangara customs are part of the curriculum. We need to know the things name in Kolombangara. Also knowing the language. As now children use English and they don't know these words are in Kolombangara” (Vamomoso).

“Kolombangara customs and ways are important and children need to know, if they don’t then they do not know who they are, their identity is lost. They must know and taking this into school is event better” (Vangaburu).

“Kolombangara customs should be part of the curriculum now. I am scared we use white man’s teaching in English and we will lose our own one” (Vabalau - ECE teacher).

4.4.3 Kaliqo Leaders

“It is important to include Kolombangara teachings (ninanau) in kindy and school, these two schools here (primary and community high school) When we work in the village level to preserve our language and culture then it means we will nurture and take care of these. If we do not do this, we are already losing it amid our eyes. Maintenance of Kolombangara Language in this area is important” (Valeana).

“We need to do this [meant to teach using Kolombangara Language in the preschool) and not thinking about” (Vaburo).

“The main purpose of your study, exploring Kolombangara cultural pedagogies that teach, care and nurture young children in your research should be part of the curriculum” (Vamemehe – ECE teacher).

4.4.4 Katete Leaders: Female

Vaharare said, “It is important to follow the ninanau Kolombangara (teachings), respect of siblings, follow boundaries of respect in relation to opposite (male to female) siblings, respect and protocols of chiefs and the conduct of how females relate and approach their male siblings. Respect the chiefs and leaders of the community. Love, respect, care and nurture young children, listen and work together”.

“For the people to ask, listen and work together in the village. Children are so sacred, do not beat them in the ways that you destroy their spirits and speak harshly to them. But to teach, and comfort them in the respectful ways.

4.4.5 The Essence of Tribal History

Some Kaliqo male leaders (Vaego, Varane, Vaseseina) and a female leader, Vaharare and Vatale a male leader in Kekele Tribe with Valeana a Kaliqo male

leader aspired and reminisced about children needing to know Kolombangara Tribal History.

4.4.6 Katete Leaders: Male

Vaseseina, Vaego, Varane aspired in their stories about the significance of Kolombangara tribal histories that young children should be taught in their schools (ECE). Vaego shared;

“I want to teach young children about the chiefs of their tribes. It is important for young children to learn these. It will give them hopes and dreams to work hard to learn their legacy that can make them proud” (Vaego).

Vaseseina shared so many young people and their children “...don’t know the history of their leaders, chiefs, tribes, what will they live up to or take pride from when they don’t know these things? Therefore, teaching children their history and about this island is important. History is important as knowing what happened with your people, tribe and leaders will allow children to be proud of who and what they are so this would make a good study as that is what we try to revive in the Home Grown Construction [*Solomon Islands Joint Constitutional Congress: Constitution of the Federal Democratic Republic of the Solomon Islands*] review. We intend to revive worthy customs and practices we leave behind”.

Varane explained what he did with his children and grandchildren as his aspiration and interest in Kolombangara culture and history. He said;

“Kolombangara knowledge and school classroom knowledge need to balance in teaching children. I take my children to all the places in Koqu Rano and show them our ancestors place where their livelihood was. I have taken my children and my grandchildren there. Children need to know the history of their people. The wealths (bakiha, their weapons tacked away neatly their stone earth ovens, the shrines, stone walls and their taro terraces.”.

Varane added that he thought of the Kolombangara plants in the environment, processes of building Kolombangara traditional houses and specific bush/natural materials to use and making dugout canoes that young children should learn and follow adults to the bush. Children will see and not forget, that is how I learn. Vasia supported the notion of being part of following parents or adults to any trips into

the bush is critical. Vaharare acknowledged her past ordained chief's history that children should learn as his history may influence their life". Leaders were Aspired, Revived and United to Strengthen Kolombangara Pedagogical Teachings and Caring for Young Children

Some participants asserted measures to teach, care and nurture young children through their aspired experiences that were influenced by their past leaders' leadership, the churches, their own leadership positions and early childhood education.

4.4.7 Chiefs and Leaders Legacies as a Vehicle to Illuminate Teaching Kolombangara Culture

Vaego, Vatale, Vaseseina and Valeana reminisced on their past chiefs and leaders' teachings and caring for their people and children in their villages.

Vaego said, "The chief in my village and the one who is named after my supportive representative here", pointed to this other leader in the room, "were great leaders in the tribes. The elders and my father tell stories of how they take care people within the tribes. This means young children are taught by their parents of the Kolombangara *ninanau* (teachings). I want to teach children that in school. People are one in everything they do. The church and the customs are one. Is that right?", he asked Vatomudia. Vatomudia agreed in response. Vatale shared similar stories of the past chief that Vaego discussed as they came from the same tribe. Vatale shaded tears and inquired, "How can we go back?" The room was silent. He said "When B arrived from the fishing trip, he calls out to the villagers, bring your pots and he cuts the tuna and other fish in half and share them. When P., and P., [village skilful leaders] arrive from their hunting trips the entire pig is shared in portions to each house. Together we can do this, he said to the other leaders in the room, not like my father and uncle's time, one leader. I am sure in their time, people are less, and they listen".

4.4.8 Family Tribal Groupings and Parents as Vehicles for Teaching Kolombangara Ninanau to Children

Vaseseina strongly emphasised family groupings to investigate and leaders within the groupings to take leading roles as well. Family grouping leadership was affirmed by Vatale as discussed above. Vamomoso from Lolomo Tribe

acknowledged the four family groupings in his village that take care of their members. He added teaching his children day in and out about Kolombangara ninanau. Vangaburu a leader in this tribe said, “Us H. family tribal grouping did a programme in the New Year’s”, that was facilitated by a member and he taught a little bit on the customs. Vaego disclosed in his story that a central committee was established in Katete Tribe to deal with issues and addressed matters. Valeana and Vatata from Kaliqo Tribe shared two family groupings in the tribe that took care of the people and the families and children. Valemono aspired a gender-based holiday programme for leaders to have Kolombangara ninanau sessions. “This is for females and males as there are taboo practices and teachings and brothers and sisters cannot be in the same space when such ninanau occur”.

Vaseseina, Vapipito, Var’tokana, Vaharare and Vamemehe aspired that parents had to teach their children about their genealogy relationships. There are some major custom teachings that children need to learn from their parents. The bigger teachings of the meeting house, paele like ‘Vavasengana’ and the beliefs and values align to this has not yet been taught to young children, but these are important.”

4.4.9 Pre School a Place to Teach

Valeana shared that, the chief in his tribe visited schools and taught children about Kolombangara customs and *ninanau* (teachings). “M., the chief demonstrates these teachings in school. We need to develop a committee for Kolombangara *ninanau*”.

Vapipito said, “I teach children about genealogy in the preschool and this relates to values and teaching children who are their brothers and sisters and why are they brothers and sisters. It is not deep but fit for children to know through our stories. One is teaching children to respect and seated behaviours in class, like how boys and girls sit. She continued,

“... an important thing that we want, those that have gone far from the customs, language and traditions within our villages/ communities need to come back so that children know. As children need to know these so they will not be lost. The characters are quite hard to follow at times and make changes to the relevant ones, but we must try now I see we are in a very difficult situation. Not many are respectful of each other. Therefore, we need to extend our teachings of including our customs, values, beliefs and traditions in the classroom. Inform the chiefs, the elders, the church, parents and community and tribes to be part of the teaching in ECE diverse parts of the Solomon Islands in the villages. That is, we live our lives immersed in

our cultural ways, thinking and languages we speak. That we value and see them as true. This will balance our lives”.

Valemono affirmed that Vapipito taught pre-schoolers of Kolombangara customs in the school. Var'tokana said, “I want children to do better when they leave our school, so they can help themselves in the future”.

This research journey contributed to participants realising that it is important to revive Kolombangara customs and ways in teaching young children. Some of the leaders sought help from each other on these customs. The others shared and raised concerns in identifying the new generation of parents parenting young children in the villages lacked Kolombangara customs, knowledge and skills.

Chapter Five: **DISCUSSION OF FINDINGS**

5.1 Introduction

This chapter reports on the village leaders (males – chiefs and tribal leaders and females – matriarch leaders) and ECE head teachers and teachers’ knowledge and understanding of ways of caring and teaching young children in four Kolombangara villages. Research on traditional chiefs and women leaders and few ECE focus was done in the Solomon Islands. Thus, there has been scarce literature that looked at the leaders and early childhood head teachers and teachers’ leadership roles and responsibilities contextual within the village level and their beliefs, values and practices of caring and teaching young children. This study aimed to address this gap in the literature and revealed significant originations of the Kolombangara ways of caring and teaching young children drawn from the village leaders and ECE head teachers and teachers beliefs and practices. This chapter was discussed into three main parts; male leaders influenced experiences in their leadership roles and responsibilities that informed them of the indigenous originations of the cultural pedagogies of caring and teaching young children in Kolombangara, the shared key *ninanau*, ethos of Kolombangara through the research findings by the leaders and the ECE head teachers and teacher and their aspirations for the children and early childhood education.

5.1.1 Political Experiences that Influence the Revitalisation of Solomon Islands Worthy Cultural Knowledge and Practices

Indigenous knowledge, skills and views have existed for generations that supported the livelihood of different indigenous societies across the world. The essence and value of integrating indigenous caring and teachings knowledge, skills and beliefs in raising young children into the formal education system is critical in enhancing their well-being as people of a represented group, tribe, island or country. Indigenous leaders throughout the developed nations according to (Frawley et al., 2010; Hohepa, 2013; McConchie, 2003; & Stewart & Warn, 2017) and developing nations as stated by (Daiwo, 2002; Glasgow, 2011; Kelly, Daiwo, & Malasa, 2011; Rameka & Glasgow, 2015; & Sanga, 2005) continued to advocate for their knowledge, skills and views to be integrated into their countries bureaucratic systems. For example, initiatives were established through a project *Linking Worlds*

in remote communities of the Northern Territory to recognise leaders in education organisations and supported leaders in these communities to work alongside each other based on intercultural leadership lens. Such indigenous initiatives of promoting the leadership, literacy, numeracy and language developed in New Zealand, Canada, Australia and the United States of America (Frawley et al., 2010; Hohepa, 2013; Julien et al., 2010). In the Pacific region, similar initiatives of addressing change, challenging and exploring directions and alternatives for Pacific education was highlighted by Pacific educators on the *Re-Thinking Pacific Education colloquium* at the University of the South Pacific in 2001 (Glasgow, 2011). This advocacy was visible in the Pacific country's constitution, regulations, policies and procedures and processes within different disciplines. For example, Glasgow's work with the Cook Islands and the Solomon Islands education educators demonstrated developing ECE curriculum influenced by *Te whāriki* Ministry of Education, (1996) and inclusion of both countries cultural views (Glasgow, 2011). The Solomon Islands as a nation experienced its indigenous worldviews impacted by the domination of Western education, colonial and social and economy social issues. Kolombangara Island and its people experienced similar impacts and influences.

The findings relating to the political experiences and socio-economic issues and vision indigenous leaders have in integrating indigenous worldviews into the bureaucratic system especially education formal system was indicated in Vaseseina's comments. Vaseseina demonstrated deep held emotional vision both in his traditional and political leadership position of the value and importance to revive the Solomon Islands indigenous and traditional worthy customs and practices that disappeared through the impacts and the influences of Christianity and colonialism. The Solomon Islands indigenous worthy customs and practices was evident stipulated in the *Home-Grown Constitution*, the Solomon Islands Joint Constitutional Congress: Constitution of the Federal Democratic Republic of the Solomon Islands (Constitutional Reform Unit: Office of the Prime Minister and Eminent Persons Advisory Council, 2014). The Constitutional Reform Unit (CRU) stipulated in section 31, Education Right : 2a as "Everyone has the right to access early childhood education with the inclusion of cultural education" and 7: "Any standards of education imposed by government must promote the customary

traditions, national values and constitutional principles recognised in this constitution” (Constitutional Reform Unit: Office of the Prime Minister and Eminent Persons Advisory Council, 2014 p. 41 & 42). The education right was supported by the guiding principle drawn from Part 2 , Object, responsibilities and principles, 5, Object act that was stipulated in the *Draft Education Bill* stated “ To achieve the object of this act, those who share responsibility for early childhood ... should aim: (d) “ to foster an understanding and critical appreciation of the values - moral, spiritual, religious, social and cultural which have been distinctive in shaping Solomon Islands society and which have been recognised and respected within the community” and (k) “to ensure that young Solomon Islanders acquire a keen awareness of their national heritage and identity, and an awareness and respect and care for the environment” (Swift, 2016 p. 9 & 10). The key constitutional educational right and the aligned guiding principles in the draft education bill supported Vaseseina’s comments to balance the cultural teachings with the current education system. More importantly, he implied that the current education system robbed Kolombangara children’s lives. This statement associated to Kolombangara leaders who perceived them to be well-educated. Vaseseina perceived well-educated notion as an influential factor on few Kolombangara leaders who ruined tribal lands through signing deals with overseas logging companies. These leaders took advantage of the knowledge they received through the Western education system purposely to serve them with the tribes’ resources. The socio-economic and political climate of the country and the corruption practises of the so called well-educated Kolombangara leaders portrayed less respect of harvesting resources of the tribes. Vaseseina demonstrated sensitivity over the colonial history of Kolombangara Island. This history resulted in 70% of the land was owned by the government and 30% was owned by the tribes (Kolombangara Island Biodiversity Conservation Association., n.d) The sensitivity on the land demonstrated it as priceless in peoples’ lives. For the study, a land pedagogy linked to the social, physical, emotional, spiritual, history, and intellectual meanings and aspects of land that would be analysed later.

Vaseseina commented that the influence of specific-contextual church doctrines played key roles on leaders not understanding and valuing the Kolombangara indigenous ethical cultural practises of working with the tribal members. Therefore,

the absence of worthy cultural values, beliefs and practices in the education system would continue robbing Kolombangara children. Kolombangara tribes' cultural collective pedagogies visibility in ECE would support parents' teachings at home.

The constitution would be handed over to the government after the national election which would endorse this constitution mandatorily. The constitution and the education act were obvious backbone of the integration of indigenous teachings into the formal education for the islands within the Solomon Islands. This is an exemplary political vision that would illuminate the revitalisation of indigenous knowledge and practices. I believe an example of such direction for the Solomon Islands was the reform of the education sector and specifically ECE curriculum framework for pre-primary year was reviewed in 2018. One of its core principles is to protect and promote the Solomon Islands cultures and vision for this nation to be united and progressive and everyone can live peacefully with just and equitable opportunities (Ministry of Education and Human Resources and Development, 2018). The promotion and protection of the Solomon Islands peoples' cultures is so important and teaching children of the relevance of the cultural values and beliefs within ECE would create harmonious citizens. The grounded teaching of these cultural values and beliefs would equip children with both the traditional and civil worthy values and practices to address issues and challenges that affect them and when solving differences.

5.1.2 Indigenous Knowledge: Talingi sarema a pedagogy of learning and leadership and land

In Chapter 3, I purposely selected research participants based on the selected sites and participants that I saw would unfold Kolombangara cultural pedagogies of caring and teaching young children. Vaseseina, a chief's spokesperson in Katete village through his maternal grandfather's descent (birth lineage) out of all the male leaders; in Lolomo, Kekele, Katete and Kaliqo emphasised the importance of the ancestor's stories on *saki rai takopo*, wisdom. Vaseseina said, "*We need to go back to Koqu Rano. From there, [Koqu Rano] then I have to tell you the different phases, events and shifts that happen and these will provide enlightenment, understanding and learning about Kolombangara cultural pedagogies of teaching and caring for young children*". The explanation for this detailed indigenous history was; that *talingi sarema*, the ability to hear accumulated, narrated shared stories ritual the

shared stories his maternal uncles provided, worked with the chiefs and the conducted research on Kolombangara Island he carried out with the chiefs and academic literature. The ritual and the consistent visitations from his maternal families symbolised sacredness and deeper spiritual meanings of Kolombangara acquisition process of learning and understanding. The sacredness of the spiritual meanings of these practises were known by few respected elders.

Meyer (2013) argued that across the ancient systems, it was assured that body, mind and spirit were three main ways knowledge is viewed and experienced. The three related dimensional elements of perceiving and viewing knowledge have connections to Kolombangara system. This was evident in Vaseseina's emphasis on the origination of the ancient knowledge systems of *saki rai takopo*, the wisdom from Rano crater. This was depicted in the creation story that demonstrated how physical, social, intellectual and spiritual knowledge systems was viewed, experienced and passed on by the elders. The creation story symbolised wisdom from saki rai takopo that underpinned Kolombangara indigenous sacred and spiritual, ethos, principles, knowledge, practices and skills. This was embedded in the teachings, *ninanau* and their *tuti*, genealogy and relational ties to god Leve, the angelic and the super natural beings, the first ancestors and the resources in the land. Vaseseina and Vatale's expressed emotions (excitement and reminisced tears) about saki rai takopo demonstrated the heart of knowledge and teachings that contributed to harmonious societies in Kolombangara. Vatale's paternal chiefly position and Vaseseina's spokesperson position for the chief and his work with the council of chiefs in Kolombangara privilege them of the important indigenous cultural and historical knowledge.

Such leadership positions symbolised the sacredness of how Kolombangara people articulated their perceptions, creations, experiences and oversaw and kept the nature of knowledge. Chiefs, tribes, family grouping leaders, matured elders and specific-contextual skilled and knowledgeable member of a tribe were custodians of Kolombangara evolved and natural higher order of knowledge, skills and cultural protocols. This demonstrated their status and births into the tribes and clans who specialised in specific knowledge and skills. Some knowledge came from super natural spirits and higher intellect through people's senses (auditory, sight, feelings, smell, taste) and deemed specific to a tribe or clan. In Kolombangara, the human

senses of knowledge and specific skills were privileged and specific-contextual to a tribe or clan and members who were *suvere tuvisidi*, literally meant live right have such knowledge and practice them. There were strict spiritual attributes and protocols that aligned to such knowledge and blessings of such knowledge would be visible from the members only unless outsiders were recognised with relevant reasons and deeds to pass on the knowledge and skills. For example, ways knowledge is viewed, created and retained were: *talingi sarema*, auditory sense, *mata zonga*, sight *opo hehe salanga*, laying of hands for healing, *mamalaini omome humanga*, hearing, sight and smell. The other forms of knowledge were from skills like *bolana*, fisherfolk *taqe hore*, canoe-builders, *roqoho*, and *higa*, hunting for wild pigs and possums, *keasa haoro*, *qoe pa veve mamhelo*, skilful and the art of nut tree and sago palm climbers using ropes, *ririva kovuru*, planting and plentiful food for all and *iku*, weaving. Members were recognised and earned respect in Kolombangara society through their knowledge. Thus, there were common knowledge that members of Kolombangara society knew to organise their daily lives in caring and teaching their children with cultural values and beliefs of living in the environment, food preparation and cooking, caring and teaching for children and elders.

According to Vaseseina, the privilege of specific-contextual knowledge and skills in Kolombangara was passed to him in a secretive sacred ceremony when he was little by his maternal uncle without his knowledge His uncle blew his years to prepare him to remember the knowledge, stories and teachings of the family groupings, tribes, clans and the island. This concept was known as *talingi sarema*. The term *talingi* meant ears and *sarema* was the auditory skills of hearing and retaining the accumulated important information shared by the revered people within the tribes. This sacred spiritual ceremony symbolised a huge leadership position that Vaseseina's maternal uncle prepared him for the roles and responsibilities for the tribe and the in-depth indigenous cultural knowledge and skills of the tribes in Kolombangara. Vaseseina shared his journey of seeking justice for his father's genealogy slave tribe as perceived by the chief's tribe. *Bakiha*, traditional money was laid down to conceal this knowledge. The truth of this perception was unfolded when Vaseseina researched his father's genealogy in the literature and inquired about this during one of the Council of Chiefs meetings. The

maternal uncle revealed the truth and not long felt ill. Members of the tribes who attended the uncle's *hakama*, visits of revered sick people and he confirmed doing the talingi sarema ritual on Vaseseina and not long he passed.

In the Kolombangara cultural leadership, spiritual and sacred rituals had links to privilege knowledge with consequences when not followed. Also, Kolombangara was a matrilineal society and this was critical to members position and relationship with their parent's genealogies and the land and leadership positions. For example, the privilege and common epistemological indigenous knowledge of Fiji Nabobo (2003), Māori infinite wisdom Pere (2003) and indigenous pedagogies Hemara, (2000) the Kwara'ae region in the Solomon Islands ways of knowing (Gegeo & Watson-Gegeo, 2001) demonstrated and symbolised how knowledge was viewed, experienced, created and retained. This linked to Hughes' (2010) argument on the interpretivist views of the social and cultural meanings to generate understanding on the Kolombangara behaviour and interactions position of its indigenous origination of privilege and common knowledge which was influenced, shaped and provided with the belief of saki rai takopo, wisdom. The cultural ritual of talingi sarema aligned to the cultural construction of experienced knowledge that have in-depth meanings that influenced leaders' cultural knowledge and understanding practices in Kolombangara. Cresswell (2006) pointed out that interpretivist could pose questions based on the culture, politics, history, professional training, socioeconomic and personal backgrounds which, demonstrated Vaseseina's inquiry. Hughes (2010) indicated this as the acceptance of 'truth' that associated with contextual social and cultural influences. The Kolombangara auditory system of acquiring knowledge was critical to power and how this power could liberate and brought justice to the oppressed in the cultural social contexts as Vaseseina experienced was important.

In addition, leaders' knowledge of their parent's genealogy in the Kolombangara matrilineal society and their place in the tribe and leadership with the balanced Western knowledge and skills contributed in unfolding truths that marginalised people in society. The cultural leadership position and knowledge Vaseseina experienced and recreated with his gained Western knowledge demonstrated the importance of developing a curriculum that integrated cultural leadership and roles and responsibilities, parent's genealogy and children's positions as members of the

tribes in understanding the Kolombangara matrilineal society. I recognised Vaseseina's shared experience on his vision of integrating useful cultural teachings in the education system as, "*That is why people need to be balanced in their cultural education, now. The current education system rob[s] the lives of Kolombangara children*".

Vaseseina's experienced leadership signalled the ethos and belief of the wisdom in saki rai takopo to do things right as cultural leaders. Role modelling such ethos and belief was echoed within an interpretive theory that centred in understanding people, society and individual's social world, their experiences and behaviours. The understanding of the social world in the interpretive theoretical lens included, one's undertaking that could be behaviours with meanings (Cohen, Manion, & Morrison, 2011) done by engaging in the activities and Chilisia (2012) further defined the social world as how an individual perceived, interpreted and created meaning. More importantly, in Kolombangara, the chief's spokesperson leadership in a matrilineal context matter. Hence, Vaseseina's experience in liberating the marginalised slave tribe, recreated the pedagogy of '*suvere tuvisi, live right*' using the cultural acquisition of knowledge through the pedagogy of talingi sarema, his spokesperson leadership for the chief and his academic knowledge to reshape and redefined meaning that encompassed truth in validating the slave tribe's hidden genealogy matriarch affiliation in Kolombangara.

Vaseseina's experience according to Manning and Kunkel (2013) conceptualised Blumer's 1969 interaction process embedded in the interpretive theory that asserted meanings continued to be learnt, reshaped and renegotiated even if meanings felt tangible they continued to be reproduced. The continuous learning, reshaping, renegotiation and reproduction of meanings was echoed in the approach to interpretive processes understanding the social situations, connecting to social interaction, relationships and interpersonal communications because social scenes could be complex and linked to deep emotions (Manning & Kunkel, 2013). The reproduction of saki rai takopo ethos of doing things right for the tribe with the inclusion of researched information on an oppressed group's genealogy was visible in Vaseseina's leadership practice to bring justice of the group to regain land ownership. When young children experienced harmonious society, it supported and influenced their realisation of positive righteous leaders upholding Kolombangara

leadership qualities that could contribute shaping leaders that they would become in their tribes in future.

5.2 Male Leaders Unfolding their Perceptions of Kolombangara Cultural Pedagogies

This part discussed the male leaders unfolding the cultural pedagogies of caring, nurturing and young children drawn from the findings. In relation to the findings, the male leaders understanding and knowledge of the Kolombangara cultural pedagogies of caring and teaching young children connected to their lineage, land inheritance and knowledge passed by the chiefs of the island.

5.2.1 Saki Rai Takopo: The Book of Wisdom from Koqu Rano Depicting History Genealogy and Spiritual Pedagogies- First Phase

In Chapter 4, Vaseseina unfolded an interesting historical origination of findings passed down by the ancestors through generations. The findings were illustrated in the first phase of the creation story (figure 4: *Phases of Saki Ria takopo*). The historical findings portrayed the sacredness and the genealogy and the spiritual pedagogy of the creation story of the island of Kolombangara. The spiritual formation and creation of the vegetations, the animals (figures: 5 – coconut, 6 – kikiidoga-scaevola, 7 - dog and 8 - iguana) and the male and the female angelic beings on the island by god Leve the creator's order demonstrated this connection. God Leve, the creator of the island, the vegetations, animals and the female and the male angelic beings have connections to Kolombangara peoples' genealogies. The genealogy relational ties grounded peoples' sacred spiritual pedagogy in saki rai takopo. Therefore, the creation of the island implied that Kolombangara children are sacred spiritual beings because of the original belief of their genealogy connected to god Leve, the angelic beings, and the resources within the land/environment. This meant, the ways families and their children live, interact, believe, work, teach and lead within the tribes and the villages have strong links and beliefs originated from god Leve and the angelic beings that encompassed all teachings that provided boundaries of the accepted ways (beliefs and values) and the unacceptable ones (good and bad). Therefore, once children learnt about the teachings of this wisdom, *saki rai takopo*, it would support its links and understanding to the Christian principles that would balance knowledge and strengthen both perspectives. The history, genealogy and the spiritual pedagogies

drawn from the creation story depicted indigenous epistemology specific to Kolombangara people. I believe the wisdom from saki rai takopo is the key underlying doctrine that underpins the ethos, principles, values and social and cultural practices to Kolombangara's epistemology and societal views. My belief links to Gegeo and Watson-Gegeo (2001) view on a group's measures of thought and creation, reformulation and theorisation of knowledge through traditional discourses and used forms of communication anchors people's truth in their culture. Therefore, for Kolombangara people's position, ways knowledge, understanding and cultural processes and protocols are specifically defined from right and wrong in raising, caring and teaching young children and families in the tribes are encompassed and originated in saki rai takopo in a place called Koqu Rano within the crater in Mt. Rano. This knowledge was validated by the elders and the chiefs who passed the history from the generations to privilege leaders that was evident in Vaseseina's shared narration which, portrayed the construction of thoughts and behaviours associated in the given indigenous cultural knowledge. The birth of all things in the land that handed down from generation to generation is part of culture. Indigenous people's personal critiqued "... reflection on culture, history, knowledge, politics, economics, sociopolitical" ... and their contextual livelihood is to act on these reflections (Gegeo & Watson-Gegeo, 2001 p. 59) which, connected specific-contextual to Kolombangara history as discussed. The critical reflections of the theorisation of Kolombangara knowledge and teaching was made sense to the sacred spiritual genealogy connections Kolombangara people have with god Leve and the angelic beings. The theorising was visible in the creation story that Cresswell (2006) argued from the interpretivist individual view of what was accepted as 'truth' was contextually social and cultural influenced. The wisdom, saki rai takopo was interpreted to the grounded founding knowledge, teaching and understanding of Kolombangara people's worldviews. For example, theorising of a leader's leadership was portrayed in the *talingi sarema* situation that demonstrated people in the tribe transformed their epistemology and this process transformed them as well complying to saki rai takopo wisdom of doing things right despite a group (slave-oriented tribe) was marginalised by the chief's tribe. Further actions of this situation created young children to be influenced by social justice.

Human beings have deep rooted connections to spirituality and all the nature and the universe that surround them. Spirituality animates all life, but its essence is hard to comprehend because our physical sense cannot perceive it or claim evidence with our intelligence (Wolf 1996 as cited in Bone, 2003). Therefore, when tribe's leadership through matrilineal and patrilineal, environment/land and resources systems were not complied to their consequences had effects on the members of the tribe. For example, Vaseseina expressed chiefs could encounter *tabiko*, higher curses like consenting to use the tribe's wealth through resources like trees logged for his own purpose. A chief died in a village in such situation. This was because the intellectual, physical and spiritual knowledge and understanding of wisdom in Koqu Rano was that, that the tribe owns the people, the environment/land and resources within.

This example portrayed what Meyer (2013) argued that across the ancient systems, it was assured that body, mind and spirit were three main ways knowledge is viewed and experienced. The three related dimensional elements of perceiving and viewing knowledge have connections to Kolombangara system as explained in the above example. Young children need to be taught of this fundamental history that would provide cultural boundaries of the decisions and understandings they make guarding and protecting the island of Kolombangara and its people and resources. Next, land/environment and the natural resources and animals derived from the creation of the island of Kolombangara were important cultural pedagogies that would be discussed.

Kokolo-Environment/land- Animals and Plants Pedagogies

In the findings, the first two vegetations, the coconut tree and the scaevolia taccada plant and the first two animals; the dog and the iguana-monitor *varanus indicus* were founding important indigenous cultural inherited *kokolo*, totem of the island of Kolombangara people through the creation story. Historically, totems were associated with forms of violence through various sociopolitical leaders displayed in the New Georgia Islands engaged in warfare headhunting raids with each other or other central islands in the Solomon Islands (Aswani, 2008). However, in Chapter 4, the beneficial elements of kokolo from the findings through the formation and the creation stories of Kolombangara are important specific vegetations and animals embedded in the terrestrial and the ecology (environment)

of the Kolombangara cultural knowledge. The animals and the plants were inherited through people's genealogy in the tribes. Kokolo (animals and plants) indigenous pedagogies of people in the tribes are slowly disappearing as noted from most of the participants did not mention their kokolo (totems) connections when interviewed about their personal profiles except for Vaseseina. Tribes, families and knowing their totems would benefit knowing and understanding the underlying reasons and importance of the kokolo they genealogically connected to. The totems provide medicinal and protection or guardian uses for the members in land/environment and the sea as explained in the findings on Chapter 4. Hence, totems are visibly identified as one of the contributing multidimensional factors of understanding the construction of identity in children, families and people within their tribes. (Sablin, 2012). The identity construction incurred by Sablin demonstrated participants did not share this important knowledge which is a concern.

5.2.1.1 Fall of Rano Civilisation (second era) and Paganism (third era) – History Reveal Matrilineal and Patrilineal Pedagogies

In Chapter 2, I explained the Kolombangara historical socio-political forms of leadership. Chiefs, matriarch and patriarch leaders are existing leadership from fall of Rano civilisation and the paganism phases while the others ceased when Christianity arrived in 1902 in Roviana, New Georgia by Reverend John Francis Goldie (figure 4) (Gina, Bennett, & Russell, 2003). Kolombangara is a matrilineal society. I explained the importance of the matrilineal and the patrilineal beliefs of land ownership and descent (birth lineage) because the sociocultural leadership standings were important. The social and cultural standings of parent's descents were cultural foundations in influencing power, respect and caring for families and children in the tribes and being taught. Matrilineal pedagogy is critical for young children to know their roles from their mother's genealogy. This gave children their connections to land inheritance. Meanwhile, patrilineal pedagogy is equally important in the roles children play to serve the chief. This was evident through the leadership roles males, females and ECE teachers played (figures 1, 2 and 3). Therefore, history as a pedagogy in the second and the third periods was signalled by Vaseseina as important knowledge for children so that they would learn and understand that cultural boundaries crossed had consequences of curses that could

impact their lives as the origination of living harmoniously was from the wisdom given by god Leave and the angelic beings. Also, children would learn the historical accounts of the reasons why the good chiefs left. That was, the knowledge and the sacredness of the big size opossum was the reason of the good chiefs (Veonona and Vakinao) departure in Kolombangara and reminding children of the belief and value of respecting their tribal totems. Inclusively, the angelic beings broke the laws and rules demonstrated the belief of curses sent to other islands. The and this would teach children that they are immoral practices which provide boundaries for them to be aware. Kolombangara child's lullaby was composed by Vakinao. She was, the only female chief who served her people well and abdicated her throne and a wife to Veonona out of the supernatural beings. The events involved in their family's journey until they reached their destination and settled in North Malaita was fundamental for the children and people of Kolombangara to know because of their genealogy connections. Vakinao's matrilineal leadership and the good service she offered her people and the lullaby for young children are relevant knowledge for Kolombangara children and their families in the tribes. Her good leadership attributes and status and the lullaby are useful reminders for young children that in Kolombangara society, women have recognised power through matrilineal status, they can lead, make decisions and their knowledge counts in the functioning of the people within their tribes, villages and families. The lullaby lyrics (Appendix P) underpinned Vakinao reminisced the daily chores she did with her people in events like the preparation of planting and harvesting taro, sounds of waterfall dropping on to the stones, missing Mt, Rano and so forth. The history accounts in the two eras depicted are important knowledge for young children. The history pedagogy contributes to who they are as people of Kolombangara Island. Huffer and Qalo (2006) stated in late 1990s, native Pacific scholars like David Gegeo and Watson-Gegeo, Meyer, Qalo and philosophers like Thaman, Narokobi Tjibaou Raapato and Patterson began examining Pacific thought in various Pacific countries. They promote that indigenous epistemologies are alive and well and have relevance, benefits and are worthy for Pacific societies who owns these knowledges and are useful in approaching socioeconomic development and recognise a necessity of providing voice to ways of the Pacific peoples that have been silenced and ignored (Huffer & Qalo, 2004). I would like to say that this is one of the key purposes of

conducting the study to advocate for the similar intention in the Solomon Islands and include cultural ECE knowledge into the curriculum.

5.3 Christian and Western Schooling Pedagogies

Drawing from Pacific contexts, Thaman (2001) states that education means worthy learning and culture is people's livelihood which, is inclusive of their significant knowledge, skills and values and communicated through language. Communication through language contributed to the transmission of knowledge and ensuring its continuity and survival to the young children. Therefore, education and culture are inseparable, and this means both are worthy to have equal status of their presence and visibility within a curriculum. Nevertheless, Pacific Nations have a long way to go to make this reality. As in the Solomon Islands context, Christian and Western pedagogies are deeply structured into the bureaucratic system. Progress of integrating cultural teachings into ECE was visible in the pre-primary draft ECE curriculum which, is a progress (Ministry of Education and Human Resources and Development, 2018). The progress of the development of the ECE curriculum demonstrated a way forward to fulfil the vision Pacific scholars and philosophers have (Huffer & Qalo, 2004). This is a symbol of hope progressing towards achieving this dream.

5.3.1 Katete Tribe: Children and family Pedagogies

Interpretivist asserted that understanding, making sense of ideas, multiple realities or meanings occur through an interpretive process. The interpretation of making meanings to the multiple realities people experience depends upon interactions. The interpretation process is highly internal and purposeful in many ways (Manning & Kunkel, 2013). The findings of Katete Tribe's child and family rearing pedagogy portrayed and agreed with the ways their chief developed new ways to rear, care and teach children and couples nurturing each other in families. It was evident in the death of the chief's twin sons that his act of reflexivity (Cunliffe & Jun 2005) resulted in Katete's change of children and families rearing pedagogies. The social situation Katete Tribe and the chief encountered aligned and contributed to the construction of social and organisational realities in their relationships with each other. The realities include how they construct their ways of being in their tribe, especially the chief laying his chiefly status to role model work, care for children and putting curfew in the tribe in the village that families stay in their homes in the

evening to teach children. The new landscape of rearing children and family's pedagogies demonstrate the tribe being more creative, responsive and open to different ways of acting and thinking (Cunliffe & Jun 2005) in approaching and understanding these children and family pedagogies. Interpretivist argues that people who involve in the process consider each other regularly and implies everyone creates meanings. In fact, interpretivist value that understandings or senses people bring to a social situation can be complex and associated with deep emotions (Manning & Kunkel, 2013). The death of the twins brought deep emotions for the chief to make changes on children being prioritised and having curfews as a cultural pedagogy for parents to have time teaching their children in the evening in their homes. The approach to care, teach children and nurturing of spouses promotes children understanding Kolombangara cultural teachings, skills, behaviours and knowledge and strengthens family relationships. This change continues to influence people in Katete Tribe as hard workers and other tribes casually portrayed them of this notion.

5.3.2 Traditional Kolombangara Naming System: A Pedagogy of Land and Identity

The traditional naming system of children in Kolombangara had been wiped off. It was clear that the influence of colonialism and Christianity perpetuated through the schooling system contributed to this. It was clear from most of the participants names that Western naming system has been adopted which, people used their father and husband's surnames and others were named after their parent's overseas friends who worked as missionaries, teachers, nurses and doctors in the schools and hospitals. Vaseseina out of all the participants shared that the surname of the child is the name of the village where he or she is from. The given names were gifted by the extended families. The naming system entails the child's spiritual connection, to his or her tribe, family, land and genealogy. The protocols on names given to a child must observe and consider cultural rituals like a new name in Kolombangara language, given names that link to members with higher status are not used derogatively and avoid family names who died of unnatural deaths through childbirth and murder. The rituals will provide a positive destiny for him or her. Pacific researchers; Kirsten McGavin, Jeanne Pau'vale Teisina and Lorraine Pau'vale argue that culture is the heart of defining Pacific peoples' identity

(McGavin, 2016; Teisina & Pau'vare, 2013). Sablin (2012) explained that identity is usually understood as one's positioning within a social environment. Therefore, for a Kolombangara child and the naming system that had been lost, resulted in ceased important identity as a member of this society.

5.4 Kolombangara Ninanau-Teachings

This section of the discussion examines the key teachings (*ninanau*) of the male, female leaders and the ECE teachers about the following pedagogies: genealogy; leadership and Kolombangara Language; meeting house; name system; adoption; work indigenous cultural values and Christian beliefs.

Genealogy pedagogy has links to these other outlined pedagogies. Young children need to be taught of the origin of *saki rai takopo*, as it underpinned the creation genealogy from god Leve, the angelic beings to the beginning of human and supernatural genealogy and the first human genealogy which, was the family of Nak'vala with his seven sons as passed down by the ancestors. The relational connection of this sacred and spiritual genealogy is paramount for children to know and understand because it informs them of the historical origin of their genealogy ties to the current one. The relational connection gives people position within their tribes. Therefore, children need to learn the values and beliefs associated with their matrilineal and patrilineal genealogies. For Māori, genealogy has multiple layers and functions within different levels and mostly associated with many narrated genealogies on tiers of ancestors up to the present time (Rameka, 2012). Kolombangara has similar genealogy system paramount to matrilineal and patrilineal lineages. The maternal and paternal lineages within a chiefly tribe are fundamental for young children to know as it provides them specific knowledge of their roles and responsibilities in the tribe. For example, males in a paternal lineage, *magu tavia* (servant serves the chief). Servants are the chief's spokespeople. A proverb that aligns to this role is "*Magu tavia mate pa ripe heqa ni bangara*", A servant dies on the road and the land to serve the chief. *Magu tavia* takes care of the people within the tribe when issues arise with the members and land and settle matters. They take care of the in-laws and their standing in the tribe. Females in a maternal lineage continue the chiefly lineage which can be a male and female or an

ordinary member with qualified values observed by the chiefly and the servant's tribe in a matriarch society while, leadership is sorted.

Hence, marriage is a sacred indigenous institution in Kolombangara because it unites two tribes together. Once children in a family is born, naming a child is a huge responsibility for both tribes. Therefore, a traditional Kolombangara naming system embodied a pedagogy of genealogy, land and identity. The traditional naming system of children in Kolombangara had been eliminated. It was clear that the influences of westernisation, Christianity and globalisation perpetuated through the schooling system contributed to this. It was clear from most of the participants names that Western naming system has been adopted which, people used their father and husband's surnames and others were named after their parent's overseas friends who worked as missionaries, teachers, nurses and doctors in the schools and hospitals.

Vaseseina out of all the participants shared that the surname of the child is the name of the village where he or she is from. The given names were gifted by the extended families. The naming system entails the child's spiritual connection, to his or her tribe, family, land and genealogy. The protocols of names given to a child must observe and consider cultural rituals like a new name in Kolombangara language, given names that link to members with higher status are not used derogatively once used and avoid family names who died of unnatural deaths through childbirth and murder. The rituals will provide a positive destiny for the new-born. Pacific researchers; Kirsten McGavin, Jeanne Pau'vale Teisina and Lorraine Pau'vale argue that culture is the heart of defining Pacific peoples' identity (McGavin, 2016; Teisina & Pau'vale, 2013). Sablin (2012) explains that identity is usually understood as one's positioning within a social environment. Therefore, for a Kolombangara child and the naming system that had been lost, resulted in ceased important identity as a member of this society. Vaseseina's (male leader) shared naming pedagogy experiences for his children revealed a step of revitalising this important system. His children's names authenticated the tribes, the land and the families connected to. The naming system contextualised and portrayed a transparent identity of children in Kolombangara society.

However, in Kolombangara children are members of the tribes and the extended families. Therefore, in Kolombangara adoption (*pinausu*) of children is a normal

institutional practice within these contexts and aligned to secure and support land and relational ties in genealogy. Also, adoption pedagogy is located within Kolombangara teaching (*ninanau*). Adoption pedagogical practice was visible in a quarter of the total participants. Four males, two females and one ECE teacher were adopted and experienced this in their families. As such, in Māori society, McRae and Nikora (2006) declared that adoption practice provided care and responsibility in conducting the ability to add social and cultural capital of families and their wider social networks who involved. Māori adoption social and capital practice ties in with Kolombangara and is visible in Varonu, Valeana, Vaseseina and Vaharare. For example, adoption is genealogical driven and relational ties and networks are grounded with their adoption experiences. Vaseseina was adopted by more than one family. All Varonu's siblings were adopted by her extended families. Vaharare, Valeana and Vabalau were adopted out of their families and out of Kolombangara Island to other islands. This adoption practice relates to Kolombangara proverb of, “*When you go to other islands, your allegiance and relationship through marriage and adoption make you somebody*”. Therefore, quality processes of adoption are authenticated in Kolombangara for young children to know. Adoption knowledge must be taught to young children so that they would not be lost people in their travel to other islands and villages as their tribes live there. This is a supportive mechanism of maintaining invaluable kin-based system that serves the adopted child and kin groups (Metge, 1995). Their adoptions appeared strengthening the relationship within their genealogies, land and tribal affiliations. The purpose of adoption and values and beliefs associated to this pedagogy illuminated that the adopted children are held in high regard by adopted families, like they are chosen leaders in Kolombangara society.

‘*Paele*’ is a traditional house of teaching and learning, meeting, making decisions and problem-solving that play an important role in Kolombangara custom/culture. The *paele* culturally accommodates the functions of Kolombangara custom governance, court and ceremonies at the village level. For example. a bride price ceremony took place in the *paele* between two tribes in a wedding. *Paele*'s existence demonstrated harmony and healthy functioning of a tribe, chiefs, leaders' adult members, families and young children and in Kolombangara. *Paele* teaching pedagogies encompassed tribal lineages, genealogies, land/environment cosmology

and totems, people and leaders. Members and leaders of the tribes and villages thrive in the presence of a *paele*. The *paele* serves a similar notion as a marae in Māori and nakamals in Vanuatu contexts (Hemara, 2000; The United Nations Educational, Scientific and Cultural Organisation, 2017) The importance of a *paele* cultural governance, its role as a court for solving disputes and important ceremonies like marital/family events is invaluable for young children to observe, learn and understand. Young children will learn the ethical and expected moral practices, processes and knowledge in the stipulated conducted purposes of a *paele*.

Kolombangara language that young children are immersed in the village setting reinforces the levels of customary leadership in Kolombangara. The use of this language has significant connection to leadership that portrayed Kolombangara teaching pedagogies that is part of the culture thus, it aligned to the human development and life span from (infants-adults). To the growing children in Kolombangara, the learning experiences and events they observed and engaged in, contributed to their realisation of leadership roles and practice. For example, young girls, (*koburu maqota*) are addressed by mothers as they dialogue with each other to gather nuts, learn to clear the sites where nuts are collected and sorted in the baskets. During this event mothers instructed, and role modelled all the processes of clearing the grass, leaves and twigs under the nut tree and gathering, sorting nuts in the baskets, following taking them home to crack using the right oval river stones, and removing the inner covering sheaths of the nuts (cranium). Then, leaves are used to wrap the nuts and roasted in the earth oven. Addressing males and females in Kolombangara language on specific performance-based tasks enhanced their leadership roles up to adults which young children must understand and know so that they can follow suit. In addition, two females and three male leaders asserted the inclusion of Kolombangara language in schools for children to learn Their main concern was language underpins Kolombangara teachings. For example, cultural boundaries between brothers and sisters. Vamemehe, an early childhood teacher asserts the links of the language to the relevant proverbs in Kolombangara and Christian teachings. Most male leaders in Kekele and Katete perceived both teachings have become part of their livelihood. Holy Spirit and church leader's guidance contributed to the conversion of three male leaders in these two villages. All the female leaders and ECE teachers acknowledged the church, Christian and

cultural beliefs and values are part of their lives and teachings now. Their experienced values are respect, share, collaborate, be obedient, engage in communal activities, care for people, families and children. IC-CFC founder's teaching emphasises that young children are sacred, therefore care for them with loving, comforting and respectful words when they cross boundaries and SDA female leaders shared similar views. These female leaders asserted in keeping the Sabbath holy as taught by the SDA church and their fathers reminded them to observe. The two ECE head teachers experienced church upbringing because their parents served in the UC church and Sunday school grounds the positive values and beliefs they teach children at home and the preschool. Cultural space and behaviours of approaching people with respect amongst different members of people in the family, church and village are taught and observed. This space and expected behaviours are mostly shared by the participants as critical to teaching respect and boundaries amongst different members relationships. Their parents had influenced them learning these ways. Accompanying parents to daily activities and important events are useful to teach Kolombangara knowledge and skills with the appropriate cultural behaviours. These teachings and values are important to impart in caring, nurturing and guiding young children because they have positive and grounding qualities that contribute to preparing positive sensible members of their tribes, churches, villages and citizens of the Solomon Islands and the world.

Chapter Six: CONCLUSION

This research has demonstrated that the exploratory study in Kolombangara Island village leaders within four villages and ECE teachers shared that indigenous cultural teachings are the heart of teaching young children. Their leadership roles play a critical role for the enhancement of the cultural pedagogies in rearing, raising, caring, nurturing and teaching young children. This study affirms that Kolombangara children's ancestors derive from god Leve the creator and the angelic beings with a wisdom hailed from *Saki Rai Takopo*. The origin of the spiritual and worthy teachings originates from here. Therefore, Kolombangara children are originally sacred beings bounded with this spiritual creation history passed down by the ancestors. The basis of *Saki Rai Takopo*, a book of wisdom

from Koqu Rano grounds the worthy and relevant indigenous cultural pedagogies embedded in the entire functioning of Kolombangara tribes, villages, families and children. This wisdom gives authentic cultural and ethical boundaries appropriate ways to care and teach children, communicate, relate and lead the people within the tribes and their lands. Christian principles are part of the teaching and caring for young children as strongly emphasised by the participants. Thus, it is evident that this teaching is dominant and mandatory in the schooling system and so the leaders and ECE teachers advocated for the inclusion of indigenous cultural teachings in the curriculum. This study adds to the voice of the global Indigenous peoples, the Pacific family, the Solomon Islands and Kolombangara tribes and leaders and the early childhood teachers. The constitutional reform stipulating the revitalisation of the Solomon Islands indigenous cultural teachings, knowledge and practices and skills will contribute to its reawakening for the tribes, the people, families and children.

This study has found that the influences of in-depth indoctrination of the churches principles from the participants involved in the study demonstrate a casual value approach and position in the indigenous cultural teachings. This is evident with leaders seeking information from the other leaders who have in-depth Kolombangara indigenous cultural teachings. This is evident a hinderance to the continuity of cultural teachings. Revitalising these indigenous cultural teachings in caring and teaching children and allowing members in the tribes to see its spiritual origins in this context might alleviate the perceptions of seeing them as heathen as a common notion held by Christian converters.

The findings in the study adds to literature on Solomon Islands village leaders and their cultural knowledge and practices and skills in caring and teaching young children which are slowly losing in their sight as described and explained by the participants. Specifically, Kolombangara language and culture are challenges leaders and ECE teachers face that might help other researchers to stand back and see such challenges in their future research. This study hopes and acts as a grounding vehicle to spark light to further research that will contribute to discover the useful values and beliefs of caring, nurturing and teaching children to be part of the early childhood education and teaching.

6.1 Recommendations and Limitations

The village leaders and early childhood teachers' aspirations are to be part of teaching young children at the early childhood settings. A leader in Katete tribe visions that the education system fails their children because of their physical absence teaching, *nanau* their children in helping and supporting teachers. He acknowledges looking forward to when the government will allow them to be part of the teaching team. This notion of teachers as the only ones teaching young children is a mismatched concept in indigenous cultural teaching as everyone is supposed to be responsible.

The early childhood head teachers visioned that the indigenous cultural teachings should be part of the ECE curriculum. A head teacher shared that SDA church strongly emphasises teaching biblical teachings and church doctrines and less value on teaching customs. Therefore, her and all ECE teachers advocated for Kolombangara indigenous cultural teachings to be part of the church early childhood curriculum. A Katete leader summarises that the constitutional reform in education will be the founding position in revitalising worthy indigenous cultural teachings of the people, tribes and villages in the Solomon Islands.

Conducting researching on ECE teachers who work in Honiara and ways they integrate and cope with the diverse children with different cultures and languages would be useful to ascertain whether the ECE curriculum and teacher training teachers received prepared them to meet children's diverse cultural and learning needs.

I have developed an indigenous cultural based ECE conceptual framework for Kolombangara preschools, kindies and tribal members and families based on this study using a Koke/Haoro- Cranium Nut metaphor.

Kolombangara Island Early Childhood Education Conceptual Framework Based on Cultural Pedagogies: A *Koke/ Haoro*- Cranium Nut Tree

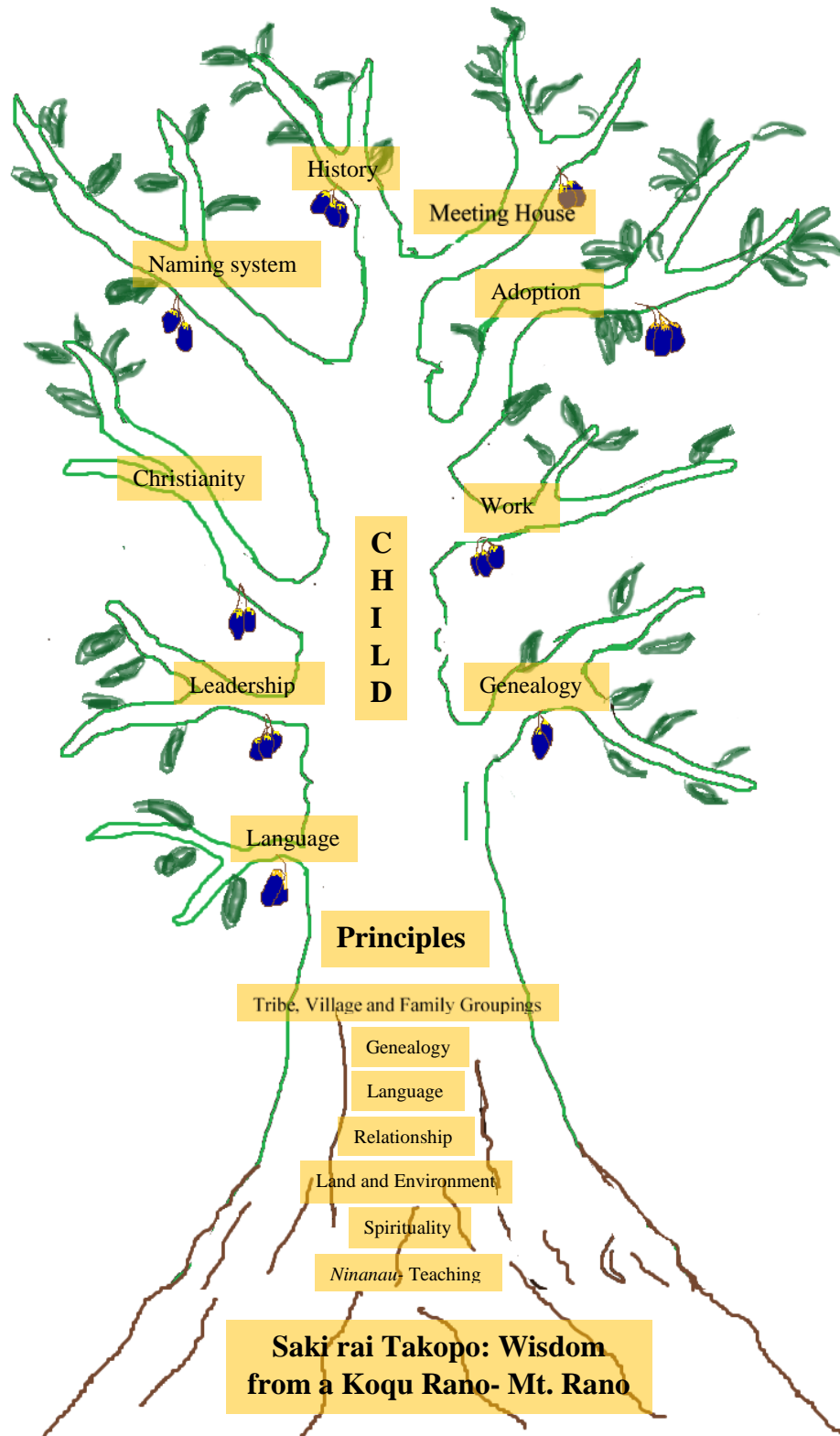


Figure 9: Cultural pedagogy conceptual framework

Across the world, forests have seen meeting the needs of people. People's needs, and lives are met through hunting, gathering and shifting cultivation the cranium nut tree is an important plant in Kolombangara (Pauku, Lowe, & Leakey, 2010). From experience, cranium serves as food, medicinal purposes for families and children, a calendar, oil for appointing and ordaining chiefs and for housing and fuel. The cranium nut is used as a conceptual framework because of these uses. The main roots represent the wisdom and smaller roots are the principles. The main branches of the nut tree represent the key cultural pedagogies and the main trunk represents the child. From these cultural pedagogies, the strands and learning outcomes will be developed. The smaller branches represent the strands and the fruits represent teaching dispositions and values.

The limitations of this study are that only four villages in Kolombangara participate and three main churches SDA, UC and IC-CFC represented. Not all male leaders were interviewed in a focus group because of their other commitments to other work and villages. Therefore, some male leaders were individually interviewed. One tribal female leader for each village chosen by village leaders participate in the study. For future research, tribal family grouping female leaders would be a useful future focus study. Three ECE schools take part in the study and so it will be relevant to study IC-CFC and other ECE settings like the semi-urban centre in Ringgi where other Solomon Islands teachers work.

6.1.1 Conclusion

I hope this research will empower Kolombangara tribes, villages, people, families and teachers and children to value and recognise the worthy indigenous cultural teachings, knowledge and skills through the study. This study has been a long dream and vision for myself reflecting upon my personal upbringing. I value and respect Kolombangara indigenous cultural teachings as these have grounded who I am as a person, a daughter, sister, niece, granddaughter and niece, woman, mother and grandaunt to the many tribes and families I represented. This research becomes the first implemented in Kolombangara oriented to the key focus of this study. I hope it will contribute to improving and integrating Kolombangara indigenous cultural teachings in early childhood education and teaching. I see there is so much work to be done in this study thus, the heart of my tribes, people and especially my mother and father who raised, cared and nurture me birthed this study. I believe and

value that embracing my own culture grounds me for life to be a useful member of my family, island and country.

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Appendices

Appendix A: Ethics Approval (from Waikato University) 5/12/18

Te Kura Toi Tangata
Faculty of Education
The University of Waikato
Private Bag 3105
Hamilton, New Zealand, 3240

FEDU Ethics Committee
fedu_ethics@waikato.ac.nz
07 8384500 ext. 7870
www.waikato.ac.nz/education



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

5 December 2018

Dear Rosemilly

FEDU Ethics Application Approved-FEDU015/17

We are writing to confirm that your ethics application for the project entitled "The exploration of village leaders perceptions on cultural pedagogies of caring and teaching young children in the Solomon Islands context" was approved by Te Kura Toi Tangata Faculty of Education Ethics Committee on 16 March 2017.

We wish you all the best with your research.

Kind regards

A handwritten signature in black ink that reads 'Nicola Daly'.

Chair

Te Kura Toi Tangata Faculty of Education Ethics Committee

Appendix B: Verification from Supervisor 16/03/17

This is to verify that Rosemilly Piasi-Teaheniu ethics application has been developed with the assistance of her supervisor.

A handwritten signature in black ink, appearing to read "J. Clarkin-Phillips".

Jeanette Clarkin-Phillips

Appendix C: Solomon Islands Research Permit

THE RESEARCH ACT 1982
(No. 9 of 1982)

RESEARCH PERMIT

Permission is hereby given to:

1. Name: Rosemilly Piasi Teahenu

2. → Country: New Zealand

3. → Research subject area: The research study aims to explore (the Ndugore Kolobogaga Island, Western Province) village leader's perceptions about cultural pedagogies of caring and teaching children. The study will focus on the gap of Solomon Islands basic education implies in the MEHRD document (NEAP 2007-2009). The research anticipates that this study will contribute to the invaluable information towards future efforts to fully develop the ECE curriculum that contextually, culturally and uniquely demonstrate.
§. A robust cultural worldviews as practised in the early years.

→ 1. → Ward (s): Kolombanaka

2. → Province: Western Province

3. → 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 in any dispute 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 or the Research Act).
- g. → This permit is valid until 30th April 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 a failure to observe the above conditions will and the forfeit of your deposit. automatic cancellation of this permit.

Signed:


Minister of Education and Human Resources Development

→ Date: 22/11/16

Appendix D: Letter to Permanent Secretary MERHD

9 Volta Place

Clendon Park, Auckland City 2103

New Zealand

.....
.....**27th October 2016**
.....

Dr. Franco Rodie

Permanent Secretary, MEHRD

P. O. Box G28, Honiara

Solomon Islands

Attention: Mr. James Bosamata
Undersecretary (Administration)

Dear Sir,

RE: PERMISSION TO CONDUCT RESEARCH STUDY

I write to seek your permission to use selected villages and early childhood education services located in Kolombangara Island (Kolombangara), Western Province, Solomon Islands, to conduct a research study to complete my Masters thesis which I am studying at the Faculty of Education, University of Waikato in Hamilton, New Zealand. My research study aims to explore the Kolombangara village leaders' perceptions of the cultural beliefs, values, knowledge and pedagogies of caring and teaching of young children that they value in the village contexts. The title of my thesis is: Exploring village leaders' perceptions about cultural pedagogies of caring and teaching young children in a Solomon Island context: A Kolombangara case study.

In particular, I am interested in exploring the relevance and importance of the Kolombangara leaders' cultural worldviews in the care and teachings of their young children and whether these pedagogies are visible in the early childhood education curriculum implementation in the classroom. My study focuses within the parameters of the Solomon Islands Basic Education that implies seven principles highlighted in the *Ministry of Education and Human Resources Development: National Education Action Plan 2007 – 2009* document, in the quest to preparing Solomon Islands children to fully develop their potentials as contributing citizens of their communities and nation as a whole. In addition, the perception of the current early childhood education (ECE) in the Solomon Islands is parental rather than a state responsibility (Ministry of Education and Human Resources Development, 2008). Therefore, village leaders' cultural care and teaching pedagogies should be part of the early childhood education curriculum.

The outcome of this study will contribute invaluable information towards future efforts to fully develop the early childhood education curriculum that contextually, culturally and uniquely demonstrate Solomon Islands robust cultures and

worldviews that may contribute to sustaining these cultural worldviews in the early years of the Solomon Islands children in their villages and nation as a whole.

I will ensure that necessary ethical considerations are observed throughout the study as stipulated in the Solomon Islands Research Act (1984). I would appreciate if your office could favourably consider my request and grant me permission to pursue the above mentioned research study. My research has ethical approval from the Faculty of Education. My supervisor is Dr Jeanette Clarkin-Phillips email is: Jeanette.Clarkin-Phillips@waikato.ac.nz if you wish to contact her for any further information regarding my study.

Please respond to my request by 30th November 2016, via e-mail, so that I could make necessary arrangements to begin my data generation as soon as possible. My e-mail address is: rosemilly@outlook.com I will follow-up on this request via telephone, after the above date, should I fail to receive a response from your office.

Thank you.

Yours faithfully.

Rosemilly Piasi Teaheniu

(Masters Students)

University of Waikato, Hamilton, New Zealand.

Appendix E: Letter to Education Authorities

RESEARCHER:

Rosemilly Piasi Teaheniu

Email: rosemilly@outlook.com

SUPERVISOR:

Jeanette Clarkin-Phillips

Email: jgcp@waikato.ac.nz

9 Volta Place

Clendon Park, Auckland 2103

New Zealand

Date: 14/02/2017

Dear Sir/ Madame

RE: PERMISSION TO CONDUCT RESEARCH STUDY AT THE PRESCHOOL

Rane leana hola. Greetings from the University of Waikato, Hamilton, New Zealand.

I would like to seek your permission to involve specifically Kolombangara Preschools, early childhood teachers and supervisors that are operating under your education authority (EA) in a research study, I will be conducting as a requirement towards my Masters of Education in March 2017.

The Ministry of Education and Human Resources Development has granted me permission to conduct this research in Kolombangara, Kolombangara Island in the Western Province. Please find attached copy of a letter from the MEHRD supporting my research study.

My research topic is on Kolombangara traditional leaders and early childhood leaders' (early childhood teachers and supervisors) views on Kolombangara traditional values and beliefs of teaching and caring for young children in their leadership and how these practices are transmitted through generations. The objective of my study is to explore Kolombangara traditional leader's (chiefs- land and people) and early childhood teachers/supervisor's views about the important values and beliefs of teaching and caring for young children. In particular, I am interested in exploring the relevance and importance of the Kolombangara leaders' cultural worldviews in the care and teachings of their young children and whether these worldviews are visible in the early childhood education curriculum implementation in the classroom. My study focuses within the parameters of the Solomon Islands Basic Education that implies seven principles highlighted in the Ministry of Education and Human Resources Development: National Education Action Plan 2007 – 2009 document, in the quest to preparing Solomon Islands children to fully develop their potentials as contributing citizens of their communities and nation as a whole. In addition, the perception of the current early childhood education (ECE) in the Solomon Islands is parental rather than a state responsibility (Ministry of Education and Human Resources Development, 2008). Therefore, village leaders' cultural care and teaching beliefs should be part of the early childhood education curriculum.

The outcome of this study will contribute invaluable information towards future efforts to fully develop the early childhood education curriculum that contextually, culturally and uniquely demonstrate Solomon Islands robust cultures and worldviews that may contribute to sustaining these cultural worldviews in the early years of the Solomon Islands children in their villages and nation as a whole.

I will ensure that necessary ethical considerations are observed throughout the study. The confidentiality of participants' identities in the research study will not be revealed in the reporting of the data. Information from the research will be kept confidential for an indefinite period of time. Please refer to the research information sheet attached for more details about the research itself. My research has ethical

approval from the University of Waikato, Faculty of Education Research Ethics Committee.

I would appreciate your support in giving me permission to conduct this research study with the early childhood teachers and supervisors in the preschools under your education authority. You may respond to my request by the end of February or March first week by email or in person or via telephone as I need to make necessary arrangement to prepare and begin my data generation as soon as possible. My details in the Solomon Islands are as follows:

Postal Address: C/o Rosemilly Piasi Warden. Ministry of Justice and Legal Affairs.

P. O. Box 404. Honiara, Solomon Islands. Telephone: + 677 21049 or + 677 20148

Email: rosemilly@outlook.com or rp15@students.waikato.ac.nz

New Zealand phone: + 64 2102925145

I will follow up on this request via telephone and email and by visiting your office on my arrival in Honiara, Munda, Gizo and Kukundu (Solomon Islands) towards the end of February to the first week of March 2017.

Thank you.

Yours faithfully,

Rosemilly Piasi Teaheniu

Masters Student

University of Waikato. Hamilton, New Zealand.

Appendix F: Consent Form for Participants

Research: The exploration of Kolombangara village leader's perceptions on cultural pedagogies of caring and teaching young children in the Solomon Islands context.

Contact details of Researcher:

Researcher: Rosemilly Piasi Teaheniu Email: rosemilly@outlook.com

Supervisor: Jeanette Clarkin-Phillips. Email: jgcp@waikato.ac.nz

Participant Consent Form

I, _____ (print full name), agree to participate in the study, The exploration of village leader's perceptions on cultural pedagogies of caring and teaching young children in the Solomon Islands context. I understand that my participation in this study will require the following processes. I agree to these as stated:

One semi-structured interview of 90 minutes duration. Field notes and digital tape recordings will be taken through these interviews and meetings and any worksheets or group notes which are completed will be collected by the researcher.

My confidentiality will be maintained in this study by the following procedures:

I will be identified by a pseudonym in all field notes and in the thesis and in any presentation or publication of this study.

The researcher, Rosemilly Piasi Teaheniu, is the only person who will know both my identity and my pseudonym.

Field notes will also be available to the supervisors/examiners; however, they will not be aware of my identity. All information gained from the semi-structured interviews will be used for illustrative purposes only. Any quotations used in publication will not be able to be identified to me personally.

I have the opportunity to withdraw from this study any time up until February 24th, 2017.

If I have any queries or would like to be informed of the research findings I can contact Rosemilly Piasi Teaheniu by e-mail, rosemilly@outlook.com. If I have any concerns

regarding my rights in this study, I may contact the supervisor of this study (contact details found at the top).

My signature below indicates that I have agreed to participate in this study, that I have received a copy of this consent form and an information letter about the study.

Signature of Participant _____ Date _____

Appendix G: Participation Information Sheet

RESEARCHER:

Rosemilly Piasi Teaheniu

Email: rosemilly@outlook.com

SUPERVISOR:

Jeanette Clarkin-Phillips

Email: jgcp@waikato.ac.nz

9 Volta Place

Clendon Park, Auckland 2103

New Zealand

Date: 14/02/2017

Dear _____

Rane leana hola. Greetings from the University of Waikato, Hamilton, New Zealand.

I humbly seek your support to help me in a research study I am undertaking over the next 1 and a half years. This study is exploring the importance of Kolombangara traditional village leaders (chiefs, matriarch and patriarch leaders) and early childhood leaders (early childhood teachers and supervisors) views on the traditional values and beliefs of teaching and caring for young children in early

childhood drawing from their experiences, roles and responsibilities (leadership) and how these practices are transmitted through generations. I invite you to take part in this research study.

At the beginning of the research (March 2017), I will visit your village and school to talk with you about the research. After this, I will then conduct one focus group meeting with the chiefs and one face-to-face individual interview with the matriarch, patriarch leaders and early childhood teachers and supervisors to find out how your views on Kolombangara traditional values and beliefs of teaching and caring for young children in your leadership and how these practices are transmitted through generations. I will visit your village and school again to conduct a meeting to share with you the information you shared from the interview to ensure and identify the views that are important in your leadership practice and add or make changes you see fit. Please indicate by signing on the Consent Form provided if you would involve in the interviews and the focus group discussions. I can assure you that the information you provide through the interview and the focus group will be kept confidential and I will not reveal your identity at any time. The responses you shared may be quoted in my report, but your name will not be revealed.

Thank you so much for your time. Your cooperation is very much appreciated.

Rosemilly Piasi Teaheniu

(Masters Student)

University of Waikato, Hamilton, New Zealand

WHO AM I?

My name is Rosemilly Piasi Teaheniu. I come from Kena Village on Kolombangara (Kolombangara) Island. I come from a large family of eleven biological siblings and other few adopted siblings. My parents live off the land and highly value both the traditional and cultural knowledge, skills, values and beliefs and informal education that result in nine of my biological siblings obtaining tertiary qualifications including my adopted siblings. I experienced being taught by my parents, extended family members, the community leaders and the older siblings of the general common knowledge of the environment practically. This is

complimented by the formal education I received as I grew up. My father's teachings in encouraging us his children with daily rapport and dialogues about the traditional and cultural knowledge and skills in various contexts of the land, sea and events have positively empowered me to explore the teaching and caring pedagogies of Kolombangara tribe. My parents and extended matured members' teachings occurred in every aspects of the environment. The differing journeys I had experienced and immersed in these contexts made me realise the importance of collective work that resulted in the positive outcomes of the members in Kena village who experienced both the traditional and cultural and formal education.

PURPOSE OF RESEARCH:

My research interest or aim is to explore Kolombangara traditional leaders and early childhood teachers and supervisors' views on the traditional beliefs and values of early childhood teaching, caring and of young children in the Solomon Islands. My research study will specifically focus on the Kolombangara community/village leaders' perceptions (NCLPs) of traditionally and culturally relevant early childhood education teaching, caring and nurturing pedagogies. My research participants will be the land chief, the people's chief, tribal matriarch and patriarch leaders and Kolombangara early childhood teachers and supervisors. These leaders have differing roles and responsibilities and they contribute to raising Kolombangara young children. I believe the roles and responsibilities they play will contribute to the insightful purpose of my exploratory study. That is, these leaders have and know these teaching and caring pedagogies as useful and relevant for the Kolombangara children and their families. I think these teaching and caring pedagogies is important to be part of the early childhood education curriculum and early childhood teachers can apply them in the curriculum for Kolombangara Island in the Solomon Islands. I am interested in the Kolombangara community leaders as they are keepers of the traditional and cultural pedagogies in the specific differing roles they play. The research informants (leaders) who I intend to be part of this study are the chiefs, the matriarch women leaders, the church leaders, and early childhood teachers.

Appendix H: Letter to the School Committees

RESEARCHER:

Rosemilly Piasi Teaheniu

Email: rosemilly@outlook.com

SUPERVISOR:

Jeanette Clarkin-Phillips

Email: jgcp@waikato.ac.nz

9 Volta Place

Clendon Park, Auckland 2103

New Zealand

Date: 14/02/2017

Dear Sir/ Madame

RE: PERMISSION TO CONDUCT RESEARCH STUDY AT THE PRESCHOOL

Rane leana hola. Greetings from the University of Waikato, Hamilton, New Zealand.

I would like to seek your permission to involve your village Preschool, the childhood teacher and the early childhood supervisor in a research study, I will be conducting as a requirement towards my masters thesis in March 2017.

The Ministry of Education and Human Resources Development and your Education Authority have granted me permission to conduct this research in Kolombangara early childhood preschools, early childhood teachers and supervisors

Kolombangara Island in the Western Province. Please find attached copy of a letter from the MEHRD supporting my research study.

My research topic is on Kolombangara traditional leaders and early childhood leaders' (early childhood teachers and supervisors) views on Kolombangara traditional values and beliefs of teaching and caring for young children in their leadership and how these practices are transmitted through generations. The objective of my study is to explore these Kolombangara traditional leaders and (early childhood teachers/supervisors), In a Solomon Island context views on the important values and beliefs of teaching and caring for young children.

I will ensure that necessary ethical considerations are observed throughout the study. The confidentiality of participants' identities in the research study will not be revealed in the reporting of the data. Information from the research will be kept confidential for an indefinite period of time. Please refer to the research information sheet attached for more details about the research itself.

I would appreciate your support in giving me permission to conduct this research study with the preschool's early childhood teachers and supervisors in your village. You may respond to my request by the end of February or March first week by email or in person or via telephone as I need to make necessary arrangement to prepare and begin my data generation as soon as possible. My details in the Solomon Islands are as follows:

Postal Address: C/o Rosemilly Piasi Warden. Ministry of Justice and Legal Affairs.
P. O. Box 404. Honiara, Solomon Islands. Telephone: + 677 21049 or + 677 20148

Email: rosemilly@outlook.com or rp15@students.waikato.ac.nz

New Zealand phone: + 64 2102925145

I will follow up on this request via telephone and email and by visiting your office in my arrival in the Honiara, Munda, Gizo and Kukundu (Solomon Islands) in the end of February to the first week of March 2017.

Thank you.

Yours faithfully,

Rosemilly Piasi Teaheniu

Masters Student

University of Waikato. Hamilton New Zealand.

Appendix I: Letter to the Village Chiefs

RESEARCHER:

Rosemilly Piasi Teaheniu

Email: rosemilly@outlook.com

SUPERVISOR:

Jeanette Clarkin-Phillips

Email: jgcp@waikato.ac.nz

9 Volta Place

Clendon Park, Auckland 2103

New Zealand

Date: 14/02/2017

Dear Sir

RE: PERMISSION TO CONDUCT RESEARCH STUDY AT THE VILLAGE

Rane leana hola. Qu pinamanaga beti vinalavata mu. Greetings from the University of Waikato, Hamilton, New Zealand.

I would like to seek your permission to involve your village leaders and yourself in a research study, I will be conducting as a requirement towards my masters thesis in March 2017.

The Ministry of Education and Human Resources Development and your Education Authority have granted me permission to conduct this research in Kolombangara early childhood preschools, early childhood teachers and supervisors Kolombangara Island in the Western Province. Please find attached copy of a letter from the MEHRD supporting my research study.

My research topic is on Kolombangara traditional leaders and early childhood leaders' (early childhood teachers and supervisors) views on Kolombangara traditional values and beliefs of teaching and caring for young children in their leadership and how these practices are transmitted through generations. The objective of my study is to explore these Kolombangara traditional leaders and (early childhood teachers/supervisors), In a Solomon Island context views on the important values and beliefs of teaching and caring for young children.

I will ensure that necessary ethical considerations are observed throughout the study. The confidentiality of participants' identities in the research study will not be revealed in the reporting of the data. Information from the research will be kept confidential for an indefinite period of time. Please refer to the research information sheet attached for more details about the research itself.

I would appreciate your support in giving me permission to conduct this research study with the preschool's early childhood teachers and supervisors in your village. You may respond to my request by the end of February or March first week by email or in person or via telephone as I need to make necessary arrangement to prepare and begin my data generation as soon as possible. My details in the Solomon Islands are as follows:

Postal Address: C/o Rosemilly Piasi Warden. Ministry of Justice and Legal Affairs.
P. O. Box 404. Honiara, Solomon Islands. Telephone: + 677 21049 or + 677 20148

Email: rosemilly@outlook.com or rp15@students.waikato.ac.nz

New Zealand phone: + 64 2102925145

I will follow up on this request by visiting your village (Solomon Islands) in the end of February to the first week of March 2017.

Thank you.

Yours faithfully,

Rosemilly Piasi Teaheniu

Masters Student

University of Waikato. Hamilton New Zealand.

ASSOCIATIONS TO THE RESEARCH:

My supervisor, Jeanette Clarkin-Phillips is associated to this research. My supervisor can be contacted through e-mail.

Jeanetter.Clarkin-Phillips@waikato.ac.nz

I can be contacted through e-mail.

E-mail: rosemilly@outlook.com

PARTICIPANT'S INVOLVEMENT IN RESEARCH:

If participants give their consent to participate they will be asked to partake in a 90-minute semi-structured interview.

OUTCOME OF RESEARCH:

Material collected from the semi-structured interviews will be viewed by my supervisor and myself. This material will then be thematically analyzed and used for my Masters thesis, journal article and a possible presentation. Participants will not be identified or identifiable throughout the research process. Participants will be given pseudonyms to protect their identities and maintain confidentiality. Raw data will only be accessible by my supervisor and I. At the end of the interview and focus group process, each participant will be given a copy of their audible interview and individual transcript.

POTENTIAL RISKS FOR PARTICIPANTS:

In order to protect the participants' stories, only my supervisor and I will view the research participants' individual one face-to-face interview and the focus group interview scripts. Additionally, each participant will be given a pseudonym to preserve their anonymity/identity.

HOW TO OPT OUT:

Participants will be advised that they have the option to opt out of the research. Participants can do so by direct e-mail or phone. The date to opt-out is set to February 24th, 2017. From the time of the semi-structured interview up until this deadline, participants will review their answers and decide whether they want to opt out or give consent to remain in the research.

HOW TO GET MORE INFORMATION:

My contact details (e-mail) appear at the top of the participant information sheet should the participant require more information about the research. All questions will be answered to the best of my ability.

Appendix J: Letter to Seventh Day Adventist Education Authority



SOLOMON ISLANDS
Administrative Office
Palm Drive, Lunga
HONIARA
PO Box R145, HONIARA,
SOLOMON ISLANDS
PHONE (677) 39267,39269, 39281
FAX (677) 38862

1/03/2017

Mrs Rosemilly Piasi Teaheniu
(Master Student)
University of Waikato,
Hamilton, New Zealand

Dear Madam,

RE: Approval Letter to conduct research

This letter serves to inform you that your letter seeking our approval to conduct your research in any of the Seventh Day Adventist Church Schools in Kolobangara, specifically preschools has been approved. The research you will conduct is important and timely for our people in the community therefore, we don't have any problem to approve your request. You are allowed to interview Pre-primary teachers, ECE supervisors and teachers in our schools. Our Authority is in support of your initiatives to know the views of school leaders and village elders on the traditional values and beliefs of teaching young children in the early stage in life. We will support your effort and will provide any assistance necessary for the successful completion of your research. Do not hesitate to contact us for any queries through the above address.

Thank you very much and we you all the best in your study.
Yours Sincerely,

Maclean Jilini
Associate Education Director, Western/Choiseul Provinces
SDA Church Education Authority

for : Education Director

Appendix K: Letter to United Church Education Authority



United Church in Solomon Islands
Assembly Office | Kokeqolo | P.O.Box 82
Munda | Western Province

Date: 23/2/2017

To: Rosemilly Piasi Teahenill, rosemill
(81)outlook.com

RE: YOUR REQUEST FOR SUPPORT IN A RESEARCH STUDY AT NDUGORE (HUDA)
UNITED CHURCH IN SOLOMON ISLANDS (UCSI)

The UCSI Assembly Office received your request in good time to meet our ES, Veronica Toben with regards to the matter stated above. However due to urgent matters she had to attend to, she left for Honiara a day before your arrival at Munda and she was unable to meet you. In her absence, I was happy to meet you and your husband on the 23rd Feb 2017 and it was indeed a wonderful privilege and honour for me.

Upon our conversation deliberating on the purpose of your request, I am pleased to officially inform you that you are granted the permission to carry out your research study as intended and requested at the school at Hunda village, United Church in Solomon Islands Education Authority.

The UCSI in her Mission Statement SUPPORTS education and children. Your research study I believe will certainly help to develop the work on education and children in many ways in the future.

May the Almighty God grant you wisdom and strength and I wish you all the best in your research study.

God bless you and your family.



Rosemilly Piasi Teahenill
Moderator, UCSI

Appendix L: Participant Information Sheet

RESEARCHER:

Rosemilly Piasi Teaheniu

Email: rosemilly@outlook.com

SUPERVISOR:

Jeanette Clarkin-Phillips

Email : Jeanetter.Clarkin-Phillips@waikato.ac.nz

9 Volta Place

Clendon Park, Auckland 2103

New Zealand

Date: 14/02/2017

Dear _____

Rane leana hola. Greetings from the University of Waikato, Hamilton, New Zealand.

I humbly seek your support to help me in a research study I am undertaking over the next 1 and a half years. This study is exploring the importance of Kolombangara traditional village leaders (chiefs, matriarch and patriarch leaders) and early childhood leaders (early childhood teachers and supervisors) views on the traditional values and beliefs of teaching and caring for young children in early

childhood drawing from their experiences, roles and responsibilities (leadership) and how these practices are transmitted through generations. I invite you to take part in this research study.

At the beginning of the research (March 2017), I will visit your village and school to talk with you about the research. After this, I will then conduct one focus group meeting with the chiefs and one face-to-face individual interview with the matriarch, patriarch leaders and early childhood teachers and supervisors to find out how your views on Kolombangara traditional values and beliefs of teaching and caring for young children in your leadership and how these practices are transmitted through generations. I will visit your village and school again to conduct a meeting to share with you the information you shared from the interview to ensure and identify the views that are important in your leadership practice and add or make changes you see fit. Please indicate by signing on the Consent Form provided if you would involve in the interviews and the focus group discussions. I can assure you that the information you provide through the interview and the focus group will be kept confidential and I will not reveal your identity at any time. The responses you shared may be quoted in my report, but your name will not be revealed.

Thank you so much for your time. Your cooperation is very much appreciated.

Rosemilly Piasi Teaheniu

(Masters Student)

University of Waikato, Hamilton, New Zealand

Appendix M: Chant of Elderly women and men on the departure of Veonona and Vakinao.

Teku kek zimirina.

Tekole kek zimirina

Teku kek keorona

Tekole kek keorona

Teku navogona

Tekole hiqon navogona

Teku Ibuluna

Tekole hiqon ibuluna

Appendix N: Vakinao Lullaby

Putu Ramu putu

Ize remu ize

Hoi tu pa Rano

Pia tu pa gorena

Pa risi risina

Pa letu letuna

Lohe pa tuna

Tiro vealana

Putu Ramu putu

Ize remu ize

Pa rerekeuna

Batu pelona

Qere qerena

Leana Batuna

Putu Ramu putu

Ize remu ize

Hoi tupa Rano

Pia tupa Gorena

Pa tili tolekena

Pa tinitunasana

Maza ai pa patu

Viru ai pa lotu

Putu Ramu putu

Ize remu ize

Hoi tu pa Rano

Pia tu pa Gorena

Unele, maqele, pogele

Pakutu purutu puloqo

Putu Ramu puta

Ize remu ize

Hoi tupa Rano

Pia tupa Gorena

Pa nono kubolona

Subi gorena

Ovi tubu ravusu

Kolo lukana

Putu Ramu puta

Ize remu ize

Hoi tu pa Rano

Pia tu pa Gorena