

**LEARN  
BY  
DOING**

**AN EDUCATION COURSE  
FOR  
VANGA TEACHERS COLLEGE**

**STUDENTS WORK BOOK**

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## INTRODUCTION

This course is designed to help you to become a teacher in a Rural Training Centre. In the past you will all have been to schools where they treated you as children. The teacher was in charge and told you what to do. You learnt what you were told to learn.

Now, however, you have left school. You may have already been to an RTC or Vocational School, worked somewhere, been a member of your village community, or even taught in an RTC. In this course, therefore, you will all be treated as **adults**. This means that your own ideas and experiences are as important as those of your tutors. Your tutors are here to **help you to learn** how to teach, not to **tell** you how to teach.

Many of the activities, therefore, will ask you to discuss topics in groups, so that you can share your ideas and experiences with your tutors and fellow students.

This course is called **LEARN BY DOING**. This is because you are going to teach in RTCs, which aim to teach practical skills useful to students when they leave the Centre. A practical skill is always learnt better by **doing** it, rather than by learning **about** it.

In the same way, this course will be based on **learning by doing**. You will not be told to learn certain things, but given the opportunity to think and find out for yourself. The course, therefore, is based on **ACTIVITIES**, which you will be expected to **do**, to help you to think about a topic before you discuss it with your tutor.

Another reason for this approach is that teaching is a personal matter. There are no **right** or **wrong** ways of teaching. Two teachers may teach in quite different ways, but achieve the same results. We can give you **advice** on ways of teaching that other people have found successful, but you must make up your own mind which methods you use. For this reason, you will not be given a 'Text Book' with all the answers in. You will be given information and ideas, but in the form of Summary Sheets **after** you have discussed a topic and given your ideas.

It is important that this course suits you and teaches you what you hope to learn. Before you start, therefore, we would like to know what **you** expect from the course and the College. We can then modify the course, if necessary, according to what you feel you need to do and learn, in order to become a good teacher.

## ACTIVITY 1

Your tutor will divide you into groups. In these groups, discuss the following:

1. What do you expect to learn from this course? What kind of **knowledge** and **skills** do you expect to learn from it?
2. Try to make a list of **topics** you think you should learn about during the course.
3. Try to make a list of **activities** which you think you should be doing during the course.
4. Complete these sentences in as many ways as you like:

I would like our tutors to.....

I would like the College to.....

## THE STRUCTURE OF THE COURSE

This book, the **Students Work Book**, contains all the activities for you to do during the course.

You will also be given **Summary Sheets** to summarise some of the topics discussed during the course.

In some cases you will do the activity **before** you are given the summary sheet, as we want to know **your** ideas first.

In other cases you will be asked to do the activity **after** reading the summary sheet, as this contains important information which you need in order to understand the topic. Sometimes, therefore, the summary is part of the activity.

In some cases there is no summary sheet as the topic asks for opinions and your opinion is as good as anyone else's. In other words there are no 'right' or 'wrong' answers.

The course is divided into four modules and each module contains a number of units as follows:

## **MODULE 1: TEACHING IN RURAL TRAINING CENTRES**

**UNIT 1.1: What makes a good teacher?**

**UNIT 1.2: Rural Training Centres and the development of education in Solomon Islands.**

**UNIT 1.3: Traditional education.**

**UNIT 1.4: Looking at learners.**

**UNIT 1.5: Looking at yourself.**

## **MODULE 2: PREPARATION FOR TEACHING**

**UNIT 2.1: How people learn.**

**UNIT 2.2: Methods of teaching.**

**UNIT 2.3: Session or lesson plans.**

## **MODULE 3: PRESENTATION OF TEACHING**

**UNIT 3.1: Presentation of sessions.**

**UNIT 3.2: Visual aids and equipment.**

**UNIT 3.3: Organising projects.**

## **MODULE 4: BEFORE AND AFTER THE TEACHING SESSIONS.**

**UNIT 4.1: Assessment.**

**UNIT 4.2: Writing schemes of work and courses.**

**UNIT 4.3: Evaluation.**

**UNIT 4.4: Management.**

In addition to the activities in the work book, tutors may also arrange extra activities for peer group or micro-teaching and teaching practice. Work on the farm and other activities at St Dominics, and work on group projects, are considered an integral part of the course.

### **REMEMBER...**

the course is yours and is designed to help you to become a good teacher. It is a new course which has not been taught to anyone before. If you have any criticisms or problems with the course please do not hesitate to talk about it to your tutors. We want to find out your ideas about the course, so that we can improve it next time. Above all, we hope that you find the course interesting and enjoyable.

# **MODULE 1: TEACHING IN RURAL TRAINING CENTRES**

## **UNIT 1.1: WHAT MAKES A GOOD TEACHER?**

### ***PERSONAL GUIDELINES FOR TEACHING***

You are here to learn to become a good teacher.  
What makes a good teacher?

### **ACTIVITY 2: MY BEST TEACHER.**

To help you to answer this question, think of any good teacher who has taught you. This may be someone who taught you in Primary or Secondary school or an RTC i.e. a *formal* teacher whose job it is to be a teacher. Or it may be someone who taught you important things outside school such as a relative or friend i.e. an *informal* teacher, who teaches people but who does not work as a teacher. You do not need to name them.

Answer the following:

1. Was he/she a formal or informal teacher?
2. What kind of teacher (primary/secondary/RTC), or what relationship did they have with you?
3. What kind of things did they teach you?
4. List as many points as you can about what made them a good teacher. You may think of the way they taught, their character or their relationship with you. What made you want to learn?

### **ACTIVITY 3: THINGS TO AVOID.**

Think of any formal teacher who you regarded as a poor teacher - someone from who you learnt very little.

1. List anything about them which made them a poor teacher.
2. What effect did their teaching have on you?

### **ACTIVITY 4: PERSONAL GUIDELINES.**

From this discussion draw up some personal guidelines for you as a teacher:

1. Things I should try to do as a teacher.
2. Things I should avoid as a teacher.

Remember we all teach differently and there are many different kinds of good teachers, so your list may not be the same as other people's.

**Read summary sheet 1, *Some characteristics of good teachers.***

## **TEACHING OTHER PEOPLE**

**ACTIVITY 5: TEACHING A LESSON.** Choose any short topic from your own teaching area which you can teach to other people in about 10 - 15 minutes.

Some of you will be asked to choose a topic which can be taught in the classroom; some of you to choose a practical skill, which may be taught outside the classroom.

Prepare to teach this topic or skill to your fellow students.

As you prepare, make a note of the things you have to do to prepare your lesson.

Teach the lesson to your fellow students.

## **TEACHING CONTENT AND SKILLS**

### **ACTIVITY 6: GROUP DISCUSSION**

After all the lessons have been taught, discuss the following in groups of 4 - 5:

a. The good points you observed in these lessons. What teaching ideas from these lessons do you think you should try to use in your teaching?

b. Any things in these lessons which you think you should avoid when teaching.

c. What are the main differences between teaching content lessons and teaching skills? Make a list of the differences.

d. Solomon Islands teachers of practical subjects commonly separate what they call theory lessons in the classroom from practical lessons in the workshop. Which do you think is best:

1. to teach the theory behind a skill before teaching the skill;
2. to start with the skill and then discuss the theory later;
3. to teach theory and practical at the same time?

Suggest the advantages and disadvantages of each method.

Each group should appoint a secretary in advance.

Secretaries to report back on the ideas of the group.

**Read summary sheets 2, *Preparing a lesson* and 3, *Teaching content and skills*.**

## **UNIT 1.2: RURAL TRAINING CENTRES AND THE DEVELOPMENT OF EDUCATION IN SOLOMON ISLANDS**

### ***WHAT IS A RURAL TRAINING CENTRE?***

#### **ACTIVITY 7: SHORT TALKS**

Prepare a short talk (less than 5 minutes) to tell the rest of the group:

1. Where you come from.
2. What schools you attended.
3. What RTC you attended.
4. What you have done since you left your RTC.
5. Describe **either** the RTC you attended **or** the RTC where you are teaching now. Mention:
  1. How big it is.
  2. Who attends.
  3. Who owns / controls it.
  4. What subjects / skills are taught.
  5. What people usually do after they leave.
  6. What you think are the main aims of the RTC.
  7. How successful you think it has been in achieving its aims.

#### **ACTIVITY 8: A PERSONAL DECISION**

Imagine you have a daughter or son in Form 3 in a secondary school. They are not doing very well academically but might just get a place in Form 4. However, they are likely to struggle in Form 4 and not to gain a very good SISC.

Would you

1. encourage them to go to Form 4 if possible;
2. apply to get them a place in an RTC?

#### **ACTIVITY 9: DISCUSSION**

3. What are the main differences between RTCs and Secondary schools?
4. Why do people send their children to Primary or Secondary schools?
5. Why do people join RTCs?

Read summary sheet 4, *Different kinds of RTCs*.

## **DEVELOPMENT OF EDUCATION IN SOLOMON ISLANDS**

### **ACTIVITY 10: SOME STORIES OF SOLOMON ISLANDS EDUCATION**

Read the following extracts about education in Solomon Islands and answer the questions which follow.

**EXTRACTS FROM *ALOHA SOLOMONS* by Gwen Cross: the story of a missionary teacher who taught in Solomon Islands from 1929 to 1968. Published by Institute of Pacific Studies, USP, Suva.**

What I saw at Maravovo in 1931 explained what we had seen ... of education during our long island voyage. The teachers had no formal training and what they had learnt was by inadequate methods; they were ingrained in these ways, lacking equipment of even the simplest kind and naturally expecting the pupils to learn reading, writing and arithmetic in the same way as they had. I could not say when visiting classes that I ever saw a teacher actually teaching. The teacher usually sat at a table, or more likely *on* it, in order to be at a higher level than his class, and he listened to boys reading aloud in turn. In arithmetic he worked a sum or two, on the board, then set a number of similar ones for the class to do alone. The boys brought their slate to the teacher for correction as they finished the work. Dictation, rote-learning and transcription were given. Through these methods, or lack of them, the brighter pupils learnt something, which was all that the teacher knew.

#### **Later Gwen Cross herself helped to set up a school.**

From the beginning, our Holy Cross school flourished. We knew it must not educate children too far beyond their elders. Girls helped much in their villages; boys had their sphere but not a daily one like the girls – so school must continue to fit them all for daily village life.

Consequently our plan was to have two full school days each week – Monday and Thursday from 9 a.m. to noon only, thereby giving pupils free afternoons to help their parents.

#### **In the 1940s she set up the girls school at Bunana in Gela.**

Thus I began to see the growing development of the school which had been my vision years before. This was a school which was far other than one of academic learning, however needed this would be for future Melanesian development; far other than mere adaptation or use of native culture in work,

arts and crafts, and pastimes; far wider than what resulted from the use of simple English in books, and ideas from other times and places ... It was the deep innermost development of each individual girl in her personality, a growing sense of responsibility, an understanding of being a person created by God to fulfil his purpose ... I dare to think this was an ideal education, an education for life, youngsters sharing and doing everything for themselves ...

As I had learnt before, Melanesians need the practical achievement and understanding of a subject to precede their written records; only in the light of the former does the second hold any future meaning.

**EXTRACT FROM *FROM PIG THEFT TO PARLIAMENT* by Jonathan Fifi'i, translated and edited by Roger Keesing. Published by SICHE and USP Centres, 1989.**

In those days the Government didn't have any schools for us. Only the churches operated schools ... But they didn't each serious education the way schools do now. Our families nowadays are really educated, but in those days all they did was to teach us how to preach ...

I've been thinking a lot about education. I don't think we've been getting the kind of education we should be getting. That problem started a long time ago when the Government first started schools. At first the Government did nothing to teach us. We had to force them, through Ma'asina rule, to give us education.

But when they did teach us, they didn't teach us anything about our own country, or about our customs or customary laws.

They just taught us about their Parliament and their laws and their Kings and Queens. I've seen how all the education, all the beliefs and ideas from foreign places have been brought here. The ideas they've brought, the books they have brought, have all been from other places, and other people. I think it has spoiled our way of thinking and our ways of living.

I worry about the way schools turn people away from village life. Young people who have grown up in town don't know how to live in rural areas. They don't know how to build a house of bush materials. They don't know about trees and building materials from the bush. They don't know where to find vines, posts and poles. They don't know how to make sago thatch panels for roof and walls. Lots of them don't even know how to make gardens and

feed themselves. Schools have taught them lots of things, but have kept them from learning lots of things which are important in our country.

So they're only fit to live in town. They are used to lots of people, to sports, movies, all the forms of entertainment. If they go back to the villages their parents came from, they don't know how to live there. They don't find any of the things they are used to, and don't like being there. We've raised a whole generation of Solomon Islanders who aren't really Solomon Islanders. I think they will live to regret it.

**EXTRACT FROM *CURRICULUM HANDBOOK 1985 – 86*, published by the Curriculum Development Centres, Ministry of Education.**

### **National Secondary Schools**

There are 8 National Secondary Schools. Two, KGVI and Waimapuru, are controlled by the Central Government. Four are controlled and partly staffed by Church missions and two are private SDA schools.

These schools are similar to secondary schools in most parts of the world. They follow a basically similar "academic" curriculum emphasising English, Maths, Science and Social Studies as core subjects. Agriculture, Home Economics for girls, Industrial Arts for boys and Business Studies are also taught in all schools. Students take all these subjects for 3 years but only one or two as options in forms 4 and 5. Christian Education or New Testament Studies is compulsory for most students and some schools also have Physical Education, Art and Craft, Creative Arts, Music and other subjects on the timetable.

The courses in all subjects except PE, Creative Arts and Music lead to the Solomon Islands School Certificate Examination in form 5. This exam. started in 1978, is entirely set and marked in Solomon Islands and replaced the former Cambridge Overseas School Certificate. Students take six or seven subjects in this, with English, Maths, Science and Social Studies being compulsory in all schools and New Testament Studies compulsory in most. Practical subjects are options, but all students take one or two of these, and most of these subjects contain practical work as part of their assessment.

## **Provincial Secondary Schools**

Provincial Secondary Schools are secondary schools with a practical / vocational bias aimed at helping students to acquire practical skills which will be useful to them when they leave school, especially skills likely to be useful to those who return to a village life. They offer a three year course based on Agriculture, Industrial Arts (including woodwork and mechanics), Home Economics and Business Studies and a background of English, Maths, Social Studies and Christian Education. It is proposed to introduce basic Science shortly. There are now 12 schools which cater for about two thirds of the total secondary intake ... They are based on principles of self help and self reliance and all students regularly take part in activities such as growing their own food, building school buildings, making furniture or growing or making things for sale. Students also do all maintenance and cleaning of the schools and most of their own cooking ... 11 of the 12 schools are situated in rural areas, spread throughout the islands, with one or two in each Province, located in response to population and local needs rather than accessibility to 'modern' facilities. Buildings are low cost, many of local materials and traditional designs.

By 1978 (soon after these schools started) some parents and politicians were putting pressure to change the Provincial Secondary Schools into academic schools or to enable the bright students to transfer from Provincial to National Secondary Schools, which was not allowed at that time. (This included) introduction of an assessment and testing procedure ... after form 3. (There was also) greater emphasis on English and Maths teaching by introducing these as formal teaching subjects on the timetable.

### **QUESTIONS**

1. According to Gwen Cross and Fifi'i, what was the early mission education like? What was its purpose? What kinds of methods were used?
2. Did Gwen Cross approve of this kind of education? What was her criticism?
3. Did Fifi'i approve of this kind of education? What was his criticism?
4. Gwen Cross says, " we must not educate children too far beyond their elders." What do you think she means by this? Do you agree? In what ways did her school try to keep the children as part of their own communities? Do you think that most education today takes children too far from their roots?
5. In what ways does Fifi'i agree that Solomon Islands education often takes children too far from their roots?

6. Look at the last paragraph of the extract from Gwen Cross. What does this suggest about the methods of teaching for RTCs which we discussed in Unit 1.
7. In what ways was Gwen Cross' school similar to present day RTCs?
8. In what ways do the present RTCs try to solve the problems mentioned by Fifi'i? Can we educate people without turning them away from village life?
9. Would Gwen Cross or Fifi'i have approved of the National Secondary Schools (NSS)? Why?
10. Would they have approved of the original Provincial Secondary Schools (PSS)? Why?
11. In what ways were the original PSS similar to the present RTCs?
12. What made the PSS change? Do you think these changes were good?
13. What do we need today: more schools like NSS or more schools like PSS? Why?

## **ACTIVITY 11: THE STATUS OF RURAL TRAINING**

The demand for different kinds of education tends to vary according to the employment situation in the country.

When there are good prospects for further education and training and for paid employment the demand for formal, academic education tends to increase.

When there are less opportunities for further education and training and for paid employment the demand for skill training like that offered in RTCs tends to increase.

Suggest which kind of education / training was in greatest demand at the following times:

1. During colonial times.
2. During and immediately after independence.
3. 20 years after independence.
4. During and after the period of ethnic tension.

## **ACTIVITY 12: HISTORY OF EDUCATION IN SOLOMON ISLANDS**

Read the following brief summary of the history of education in Solomon Islands.

Draw a time-line graph like the one below. Put the time from 1880 to the present on the horizontal axis along the bottom. On the vertical axis, put academic education at the bottom and skills training at the top.

As you read the history, draw a graph to show the importance of academic education and skills training at different times. The graph will go down when academic education was important and up when skills training was important.

Briefly note the reason for the changes at appropriate points on the graph, to produce a time-line of the development of education.

### **Brief History of Education in Solomon Islands.**

In traditional Solomon Islands societies, before the coming of Europeans, there was very little formal education. There were no schools where children sat and listened to teachers, although children did sometimes sit and listen to their grandparents or other elders telling custom stories or the history of their people.

This did not mean that people were not educated. Children learnt by doing. They accompanied adults, usually their own relatives, when they did their everyday work - growing crops, fishing, cooking, hunting, making mats, building houses or making canoes. They learnt these

skills by watching and imitating what the adults did, and sometimes adults would actually teach them or give advice. Usually girls learnt different things from boys.

When the Christian missionaries came at the end of the nineteenth and beginning of the twentieth century, they introduced formal schools in which students sat in a special room in front of a teacher. At first the missionaries mainly taught reading and writing, so that students could study the Bible, but they soon introduced practical skills also. They wanted to help people improve their farming, build better houses, learn how to make furniture, to sew dresses or to cook in better ways. During the first 45 years of the twentieth century, until the end of World War 2, all education was run by the missionaries who tended to emphasise practical skills, as well as literacy and numeracy.

After 1945 Chiefs on Malaita and elsewhere formed the Ma'asina Rule movement, which demanded, amongst other things, that the government should provide more and higher education. As a result the government opened KGVI Secondary School at Aligegeo on Malaita. It put much greater emphasis on academic education, and Solomon Islanders began to be educated to Form 5 and take the Cambridge Overseas School Certificate. Each mission also introduced their own academic secondary school. Tenaru, Selwyn, Goldie and Betikama started one by one, all taking the 'Cambridge' exams.

Just before independence a Commission of Solomon Islanders was set up to review education, and this produced the report, "Education for What?". This recommended an expansion of secondary education, not by creating more academic secondary schools, now called National Secondary Schools (NSS), but by creating schools with a practical curriculum based on agriculture, handicraft (woodwork and building), home economics, mechanics, and business studies. These were to be called Area High Schools. They were to be two year schools after Standard 6, with no exams at the end, with English and Maths taught only in relation to the practical subjects.

The name was soon changed to New Secondary Schools and, only one year after they started, a motion was introduced into Parliament calling them 'dead end' schools, because they did not lead to paid employment or further education. They were changed to three year schools, called Provincial Secondary Schools (PSS). Formal teaching of English and Maths was introduced, leading to an exam in English and Maths at the end of Form 3 to select people to transfer to Form 4 in National Secondary Schools. This would also help people gain paid employment.

Gradually this changed the PSS into more and more academic schools, with emphasis on English and Maths teaching and a decline of the practical subjects. There was pressure from students, parents and teachers to merge the curriculum of the PSS with that of the NSS. This happened between about 1982 and 1985. In the practical subjects the NSS adopted the PSS syllabuses, but in most subjects the PSS adopted the NSS syllabuses and, by 1985, the two kinds of schools were almost the same, except that the PSS still only went up to Form 3.

Under pressure from parents and politicians this also changed and by the early 1990s almost all the PSS had added Form 4 and 5. The original idea of practical / vocational schools, teaching skills for rural living, had disappeared completely.

At the same time the number of students in Primary schools expanded at a much faster rate than the secondary schools, and more and more students were 'pushed out' at Standard 6. This led to the idea that Standard 6 leavers should be offered some further training in practical skills suitable for rural areas, where most of them lived: the original idea of the PSS! Most churches started or expanded Rural Training Centres, and some introduced practical skills into Bible schools. This formed the basis of the present RTC movement.

In the 1990s the problem of school 'push outs' at Standard 6 increased and these were joined by more and more Form 3 'push outs'. The RTCs began to expand to cater for these. The Solomon Islands Association of Rural Training Centres (SIARTC) was formed and in 1993 began to be assisted by the European Union.

Starting in 1995, parents and communities began a new way to solve the problem of Standard 6 leavers. They began to add Forms 1 to 3 to existing Primary Schools to create Community High Schools. The Ministry of Education proposed five, but within 5 years there were over seventy, largely unplanned and coming from grassroots support. This has reduced the number of Standard 6 leavers, but increased the number of Form 3 leavers, so the demand for RTC training has continued to increase, but more of the intake is now from Form 3.

During the late 1990s the economy started to decline due to lower prices for overseas exports, and the number of jobs in paid employment declined at the same time as the number of those leaving secondary school was expanding rapidly. This trend was increased by the almost total collapse of the money economy in the period of ethnic tension. Students and parents began to realise that academic education, leading to Form 3, Form 5 or even Forms 6 and 7, was the 'dead end' education,

as there were almost no prospects of paid employment or scholarships for further training, and even the College of Higher Education seemed to be collapsing.

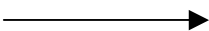
This situation has given a further boost to the Rural Training Centres, as people began to realise that the training they offer may be more useful than that of academic secondary education. The number and size of Rural Training Centres increased, especially with the help of SIARTC and the European Union. The RTC movement gained strength and more support from the government, including a promise, not yet carried out, that teachers in RTCs would be paid by the Teaching Service on the same rates as Secondary teachers with the same qualifications.

This has led, in turn, to the opening of the Vanga Teachers College, where you are now, as the government said they could only pay RTC teachers if they had a teaching qualification. You will be the first to gain this qualification and, at the same time, some of the existing RTC teachers are being trained on the SICHE Adult Learner Training Programme, ALTP.

The idea of practical skills training, therefore, has gone up and down in the history of Solomon Islands education. Today it is at one of its high stages, although the majority of students still go to academic secondary schools and government policy is that all students will go to such schools up to Form 3. Will this lead to a decline in RTCs, or will the numbers leaving Form 3 lead to an even bigger increase in the demand for RTC places?

What do you think?



Time 

## ***AIMS OF RTCs***

### **ACTIVITY 13: AIMS OF EDUCATION**

The following are some of the possible aims of education in Solomon Islands.

Mark each aim as follows:

1. **R:** best fulfilled by RTCs.
2. **A:** best fulfilled by formal, academic education.
3. **H:** best fulfilled by teaching or learning at home.

You may decide to put more than one letter on some of the aims.

1. To develop the full potential of the individual to lead a satisfying life.\_\_\_\_\_
2. To develop skill and knowledge useful in obtaining paid employment.\_\_\_\_\_
1. To develop the knowledge and understanding necessary for higher education and training.\_\_\_\_\_
4. To develop skills useful for everyday living.\_\_\_\_\_
5. To enable people to become self sufficient.\_\_\_\_\_
6. To develop useful skills for self employment.\_\_\_\_\_
7. To teach and preserve traditional skills for rural living.\_\_\_\_\_
8. To develop knowledge and understanding of the society in which they live.\_\_\_\_\_
9. To develop a knowledge and understanding of the scientific basis of life and the environment.\_\_\_\_\_
10. To appreciate the need to use the environment in a sustainable way.\_\_\_\_\_
10. To develop a wide knowledge and understanding of the world outside Solomon Islands.\_\_\_\_\_
11. To gain the qualification necessary to proceed to higher levels of education.\_\_\_\_\_
13. To develop the spiritual life of each individual.\_\_\_\_\_
14. To train people in the principles of Christian living.\_\_\_\_\_

15. To develop an understanding of the system of government and politics in Solomon Islands and elsewhere.\_\_\_\_\_
16. To enable people to make informed choices for the future development of their community and country.\_\_\_\_\_
17. To help people to make a contribution to the life and development of their home community.\_\_\_\_\_
18. To teach people to use their own resources and skills in a productive manner.\_\_\_\_\_
19. To develop self- discipline in each individual.\_\_\_\_\_
20. To develop responsible citizens.\_\_\_\_\_
21. To maintain a spirit of caring and sharing within the family and community.\_\_\_\_\_
22. To give equal access to educational and employment opportunities to all people regardless of gender or ethnic origins.\_\_\_\_\_
23. To promote the concept of unity within diversity as the basis of Solomon Islands as a nation.\_\_\_\_\_

#### **ACTIVITY 14; THE AIMS OF RTCs.**

From the last exercise make a list of what you think should be the main aims of RTCs.

Add any other aims which are not included in this list.

#### **ACTIVITY 15: CURRICULUM AND METHODS IN RTCs: GROUP DISCUSSION.**

In your groups look at your lists of aims for RTCs and compare each other's lists.

Discuss what effect these aims will have on:

1. The subjects, knowledge and skills taught in RTCs i.e. the curriculum.
2. The methods of teaching in RTCs.
3. The organisation of RTCs.
4. Activities outside the normal timetable.

## UNIT 1.3: TRADITIONAL EDUCATION

### *TRADITIONAL SKILLS*

#### ACTIVITY 16: LEARNING TRADITIONAL SKILLS

Choose any skill which you have learnt in your home village or at home with a relative. This might be a skill connected with cooking, fishing, house building, sewing leaf, hunting birds etc.

#### **Either**

Write a short paragraph, in Pijin or English, to describe **how** you learnt the skill.

#### **Or**

Explain to the class, in Pijin, **how** you learnt the skill.

Notice you are not asked to describe how to **do** the skill but **how you learnt it**.

#### ACTIVITY 17: TRADITIONAL EDUCATION

Read the following extract from a book written in 1910 describing how boys in Malaita learnt knowledge and skills.

The boy follows bigger boys and men along the bush tracks at first on their short and peaceful errands. He begins to learn woodcraft, to use his eyes and ears, to be ever observant and on the watch. He finds out the various trees and their uses: this for canoe planks, that for its seats, this for firewood, that for house posts, this for arrows or bows, that for club or spear. He carries a small bow and arrow he has made by watching the bigger boys and will soon begin to practice shooting and later spear-throwing, imitating the men as they do these things. He will soon be asked to help with simple activities in house building as he watches the older men build a house. He goes fishing with the older boys and begins to feel the pull of the fish and how to throw the line. From an early age he has been forced to learn how to handle and stand up in a canoe, simply by being put into one and having to paddle.

Think about the story you have just read, and the talks about how people learnt at home, and answer the following:

In traditional society

1. Did people go to school?
2. Were there professional teachers?
3. How did people learn knowledge and what kinds of knowledge did they learn?
4. How did they learn skills?

5. Which of the following were most important in traditional education?  
Listening  
Watching.  
Talking.  
Imitating.  
Reading.  
Doing.  
Practicing.  
Writing.
6. Which of the above are usually most important in modern schooling?
7. RTCs aim to teach skills for rural living. Which of these do you think should be important in RTCs?

### **ACTIVITY 18: TEACHING A TRADITIONAL SKILL**

Prepare a lesson to teach any traditional skill or knowledge from your home area which is not part of the normal teaching at St. Dominics.

Teach this skill to a group of St Dominics students or to your own class.

### ***INDIGENOUS KNOWLEDGE***

#### **ACTIVITY 19: KINDS OF TRADITIONAL KNOWLEDGE**

In the story you read in activity 16, the boys were not only learning skills but knowledge: the knowledge of different types of trees and their uses.

This is an example of *indigenous* knowledge. This means knowledge which was learnt in traditional society, not knowledge which has been brought from outside.

Because so much of the knowledge we learn in school has been brought from outside, especially in books, we sometimes forget that our own parents and grandparents have a huge amount of traditional knowledge which is in their heads, not in books, and has been passed down from generation to generation. There is a danger that, if we concentrate too much on the outside knowledge we learn in school, some of the indigenous knowledge may not be passed on and may be lost for ever. There is also a danger that people come to think that the knowledge in books is better than indigenous knowledge, so they do not bother to learn the indigenous knowledge. If RTCs are teaching people skills for rural living some of this knowledge should be passed on by RTCs.

One example of this kind of knowledge was given in the story in activity 17. Another example is from agriculture. In every area people know, or knew, what types of soil were suitable for each kind of crop, where that soil is most likely to be found and what kinds of vegetation indicates the presence of each type of

soil. Many languages have names which classify soil into different types with different uses. Soil scientists have found that these classifications are often more accurate for the local area than the soil classifications learnt in modern soil science.

In your groups, make lists of all the kinds of indigenous knowledge which might still be useful.

### **ACTIVITY 20: RESEARCH INTO YOUR LANGUAGE**

Much indigenous knowledge depends on language and many young people are no longer learning their own language thoroughly.

When you next go home, think of the types of indigenous knowledge you have just listed and try to learn more about them, including the language names and classifications you may not know.

**Read summary sheet 5, *Some types of indigenous knowledge*.**

### **VALUES AND ATTITUDES**

#### **ACTIVITY 21: TRADITIONAL VALUES**

Read the following story written about Longu in Guadalcanal in the 1920s.

At this stage in children's upbringing no explanations are given, but the parents insist that the child must share food with other children. A young child, given a piece of fruit, is told to give half to the child he or she is playing with and, if they do not do so, the adult breaks a piece and gives it to the other child. (extract from "A Guadalcanal Society" by Ian Hogbin.)

**Values** are beliefs which people hold about how people should behave or treat other people: good or right ways and bad or wrong ways.

1. What values were the parents trying to teach their children in the story above?
2. Are these values still important in Solomon Islands communities?
3. List other values which most Solomon Islands people teach their children.
4. Where are such values best taught: in the home or at school or RTC?
5. Is it possible to teach such values in school or RTCs if they are not taught at home?

## ACTIVITY 22: NEGATIVE ATTITUDES.

So far we have looked at **positive** values or attitudes i.e. behaviour which we would like to encourage in RTC students.

However, there may also be **negative** values or attitudes, based partly on traditional society, which may make our work in RTCs more difficult.

Read the following stories:

### Stori 1

Nem blong mi Agnes. Mi blong Malaita. Mi skul long Aligegeo. Taem mi skul long dea, wanfala pis ko hem stap, an hem telem mifala gele hem gud foa mifala lanem mekanik. Samfala boe kros long dis kaen, bat mifala staka gele, so olketa boe no save duim eniting nao.

Go go mi finis fom tri bat mi no pas gud foa go long fom foa. Mi laek skul iet, so mi aplae go long wanfala RTC. Taem mi go long dea, mifala siusim olketa sabiekt an mi telem prinsipol mi laek siusim mekanik. Hem luk sapraes lelebet, bat hem agri, so mi go long klas blong mekanik. Taem mi go long klas mi lukim evri boe nomoa an olketa luk strong long mi. Samfal singaot, "He, iu long rong klas." Mi stat for sem, bat mi sidaon kwaet long klas, weitem tisa.

Tisa hem kam an hem lu-luk strong long mi tu. Hem se long mi, "Diswan hem no klas blong hom eko," an mi se, "Mi save." Olketa boe la-laf moa.

Tisa hem tisem mifala long said long enjin, an hem stat foa kalem mifala foa duim samfala wak long enjin. Go go hem telem mi foa openem wanfala nat wetem spana. Mi traem best blong mi bat hem strong tumas. Olketa boe evriwan stat foa laf moa. Samfala se, "Fitim mekanik tu?" Mi sem tumas, mi klosap dae. Tesa tu hem stat foa laf an hem se, "Mi telem iu finis, diswan hem no klas blong hom eko."

Go go mi kanduit openem disfala nat. Wanfala strong fala boe hem kam klosap long mi an se, "O K, sis, bae mi helpem iu. Bat ae ting iu no fitim mekanik." Evriwan laf moa an samfala saot tu. Go go mi ting se evriwan long skul herem.

Disfala strong boe hem trae foa openem disfala nat, bat hem kanduit openem tu. Go go evriwan la-laf moa long hem. Hem no folt blong mi. Nat hem taet tumas. Bat hem let nao. Mi sem tumas an neks de mi go long klas blong hom eko.

## **Stori 2**

Nem blong mi David. Taem mi skul long praemeri mi hepi tumas. Tesa blong mifala hem eksplenem evri samting gud long mifala an hem no askem eni kwestin.

Taem mi skul finis long praemeri dadi blong mi no garem skul fi foa mi go long sekonderi, so mi aplae go long wanfala RTC. Taem mi go long RTC mi stat foa garem problem. Samfala tisa stat foa askem kwestin long mi. Olketa se hemi gud foa mifala tok aot long klas. Olketa askem aedia blong mifala tu. Bat mi sem foa tok aot long klas.

Long kastom blong mifala hem tambu foa tok long ae blong staka pipol. Olketa sif o bik man nomoa save duim dat kaen. An mi sem tu foa tok long ae blong olketa gele. No gud olketa laf long mi.

Long hom, olketa telem mifala iu no tok bak long olketa bik man olsem tisa. Hem waka blong mifala iang man foa lisen nomoa an herem wanem nao bik man hem telem. Iu no telem aedia blong iu.

Go go mi kam long disfala RTC, mi konfus nao. Bae mi faloem kastom blong mifala o bae mi faloem olketa tisa blong RTC?

## **Stori 3**

Nem blong mi Tuki. Las astade mi go long domitori blong RTC blong mifala, taem evri studen stap long klas. Mi fogetem wanfala buk blong mi. Taem mi go insaet mi lukim wanfala wantok blong mi, Garo, klosap long bed blong nara student, an hem holem wanfala samting wea hem laek haedem. Sem taem mi lukim bokis blong nara studen wea hem slip long disfala bed hem open.

“Wanem nao iu duim?” mi askem Garo. “Mi lukaotem pen blong mi,” hem se. “Hao nao iu lukaotem pen blong iu long dea,” mi se. “Hem no bokis blong iu.”

"Mi save," Garo ansa kam, "Bat mi lendem pen blong mi long Sanga. Mi faendem nao." "O K" mi se long hem. "Bae mi tekem buk blong mi an iumi go bak long klas."

Mi tufala go bak long klas bat long aftanun mi herem disfala studen, Paia, wea Garo go long bed blong hem, telem aot seleni blong hem lus long bokis blong hem. Mi go stret long wantok blong mi, Garo, an mi askem hem, "Iu tekem kam eni samting long bokis blong Paia?" "Nomoa," hem se. "Mi tekem kam pen blong mi nomoa. Mi no lukim eni seleni long dea."

Long ivining prinsipol blong skul hem kolem evri studen long haus blong kai kai, an hem telem mifala twenti dola hem lus long bokis blong Paia. Hem telem mifala sapos eniwan tekem o lukim disfala seleni, o lukim eniwan long domiteri hem mas telem hem. Sapos nomoa, evriwan long skul bae panis an brasim wanfala ples long skul neks de.

No eniwan go lukim prinsipol so astade mifala evriwan panis. Mi nao mi lukim Garo long domiteri an mi lukim hem openem bokis blong Paia. Sapos mi go long prinsipol ae ting mifala no panis, but hem had foa mi go bekos Garo hem wantok blong mi. Sapos studen blong nara aelan mait mi telem aot, bat foa wantok blong mi hem had. Hem tambu tumas long kastom foa bringem trabol long wantok blong iu, nomata hem du rong.

1. What values or attitudes are shown by each of these stories?
2. To what extent do you think these values or attitudes are traditional in most Solomon Islands communities?
3. What problems can they cause in RTCs?
4. Should we try to change values and attitudes such as these? If so, how?

## **UNIT 1.4: LOOKING AT LEARNERS**

### ***WHAT YOU NEED TO KNOW ABOUT LEARNERS***

#### **ACTIVITY 23: FINDING OUT ABOUT EACH OTHER**

Divide into pairs. Choose a partner whose teaching subject is different from yours, and preferably someone who has not learnt much about your subject.

Imagine you were preparing to teach your subject, or a topic within your subject, to your partner. What would you need to know about them before preparing your plan? Make a list of questions.

Talk to them and find out what you have decided you need to know.

Reverse roles in each pair or choose different pairs.

**Read summary sheet 6, *What you need to know about learners*.**

### ***TESTING LEARNERS' READINESS***

One way to find out about the people you are going to teach is to ask them questions like those you asked your partner.

Another way is to test them. In RTCs this will usually mean a practical test, not a written one.

For example, if you want to test a group's knowledge, skill and experience in carpentry you might do the following:

Set out a number of common carpentry tools e.g. saws, hammers, chisels, planes.

1. Ask each student to tell you the name of each tool.
2. Ask them to tell you the use of each tool.
3. Ask them to demonstrate how to hold each tool.

This should tell you something about their readiness for carpentry.

#### **ACTIVITY 24: READINESS TEST**

Devise a test or series of tests to find out the readiness of a group of students to learn any aspect of your subject.

Give these tests to some students of St Dominics.

## **THE LEARNING GAP**

The way you teach an individual or group will depend on their previous knowledge or skill.

One way to think of this is to look at the gap between the knowledge and skill they have at present and the knowledge and skill you want them to achieve at the end of your teaching.

We might use a simple 5 point scale:

- 1: Skill and knowledge absent.**
- 2. Low skill and knowledge.**
- 3. Medium skill and knowledge.**
- 4. High skill and knowledge.**
- 5. Expert skill and knowledge.**

The standard you would normally be aiming at would be high or expert: 4 or 5.

If we want to teach someone how to use a chain saw, we may find they have never seen a chain saw before, so their present knowledge and skill is absent and the gap is widest.

If we want to teach someone to use a pair of scissors to cut out a dress from a piece of cloth, they may have never done this before, but they may have used scissors for other purposes, and probably know what a dress is, so we can say their knowledge and skill is low.

If we are teaching someone from a Solomon Islands village how to weave mats, they may have already woven mats at home and probably know how to choose, cut and dry pandanus leaves, so their knowledge and skill is already medium to high and the gap is small. We may be able to teach them about weaving different types of mats, or we may not need to teach them at all.

A related problem is that we may have people with very different backgrounds and learning gaps in one class. In this case we may have to teach them as individuals, or we may use the more knowledgeable and skilled people to help us teach those whose learning gap is wider.

### **ACTIVITY 25: THE LEARNING GAP**

Choose three skills from your own teaching area. Choose at least three members of the class or students at St Dominics. Interview them and / or use tests to find out their learning gap in these skills.

## ***ALL LEARNERS ARE DIFFERENT***

So far we have looked only at the students knowledge and skills. But students are different from each other in many other ways.

### **ACTIVITY 26: PERCEPTION**

Look at the picture below.  
What do you see?

Some people see an old woman.  
Some people see a young girl.  
If you look carefully you can see both, but not at the same time.

All of us see and experience things differently because we are all different. Even people from the same area as you, your wantoks, or even your close relatives, are different from you in many ways.

We must learn about these differences between our students and treat them as individuals, not just as a group.

### **ACTIVITY 27: DIFFERENCES FROM YOUR PARTNER**

Divide into pairs. Choose a partner who is as different from you as possible e.g. different language, island, school, religion, sex etc.

Talk to each other and make a list of all the ways in which you are different from each other.

**Read summary sheet 7, *Differences between learners*.**

### **ACTIVITY 28: EFFECTS OF OUR DIFFERENCES**

Imagine two people are invited to go to a Youth Congress in Honiara to represent their youth group. The conference is organised by a Youth leader from Australia.

The first girl, Rachel

1. lives in Honiara;
2. father is a rich businessman;
3. has been to Australia;
4. originates from Sikaiana but has never been there;
5. educated at KGV1 but did not get into Form 4;
6. now working as a secretary.

The second girl, Dorothy

7. lives in a small village in Choiseul;
8. has never been to Honiara;
9. parents are subsistence farmers who did not go to school;
10. now at Goldie College in Form 5.

Will these two girls have the same experience as they enter the conference?

Will they relate to the organiser in the same way?

Suggest some of the differences.

Which of the 'clouds' mentioned in Summary Sheet 7 will affect their experiences?

## ***PREJUDICE OR PRE-JUDGING PEOPLE***

### **ACTIVITY 29: ISLAND OR RACIAL GROUPS**

Think of the following groups of people in Solomon Islands:

**Reef Islanders**  
**Isabel people**  
**Malaitans**  
**Bellonese**  
**Chinese**  
**Europeans**

**Quickly** write down any words which come into your mind to describe each of these groups of people. Try to be honest about it.

Your tutor will write lists of your words on the board under each group.

Look at these. Are there any groups where many of the words are bad words?  
Are there any where most of the words are good?

Do all people from those groups have the characteristics mentioned?

We often **pre-judge** people i.e. we judge them according to the group we know they come from, before we get to know them as individuals. If we do this it may prevent us eventually knowing them properly as individuals, as we already *think* we know them. This is called prejudice.

In Pijin what do we usually mean by calling someone *india*?

You probably said someone who is very careful with money, not generous, perhaps rich. But not all Indians are careful with their money, many are very generous and the majority in India are very poor. The use of this word in Pijin is a good example of prejudice.

Another name for this is *stereotyping*. We look at people and see the characteristics of the group they belong to, not the individuals themselves. We see a woman, not Susan Tuke; a Malaitan, not John Mae; an SDA, not Frank Vave.

### **ACTIVITY 30: NICKNAMES**

In Solomon Islands we often call people names like *Kasi, Tia, Gema, Waku, Soa* to show where they come from. These are nicknames but they can also show prejudice and even become words of abuse. In America white people who want to swear at black people call them *niggers*, usually suggesting they are lazy and unintelligent. Australians call English people *poms*, often suggesting they complain a lot. These words are examples of prejudice.

Can you think of any words used like this in Solomon Islands?

### **ACTIVITY 31: OTHER EXAMPLES OF PREJUDICE**

In the stories in activity 22 we saw other examples of prejudice or pre-judging people. What were they based on? In one case the prejudice was in favour of a group not against them, but it can still be called prejudice.

Prejudice may be based on

11. islands of origin
12. language
13. race
14. religion
15. gender (especially against women)
16. education
17. wealth
18. handicaps i.e. people who have some physical or mental problems.

In RTCs we teach people from many different backgrounds and we are trying to help build a united country, so it is important that we do not pre-judge people. Everyone should have an equal opportunity to benefit from their time at the RTC, and this will not be possible if we pre-judge people.

A good example of this is at Styvenburg RTC in Makira. Here they have some students who were born deaf and so could not hear sounds and learn to speak. They use sign language. Some people pre-judged them and thought they would not be able to compete with other students. They thought that, because they cannot speak, they must be stupid. But some of them have proved to be better at learning the skills than many of the hearing students and, by learning to read and write, they can often beat hearing students in tests.

### **ACTIVITY 32: DISCRIMINATION**

1. Discrimination means giving more opportunities (positive discrimination) or less opportunities (negative discrimination) according to the group a person comes from, not according to their own abilities.

List any forms of discrimination you think exist in Solomon Islands.

19. Look at the diagram on the next page. The outside part represents the society where our RTC is situated: Solomon Islands. The inside part represents our RTC. The arrows show some of the bad influences which may come into our RTC from the surrounding society.

Use the question marks to show any other influences you think are important.

How can we prevent these influences having a bad effect on our RTC?





## **UNIT 1.5: LOOKING AT YOURSELF**

### ***THINKING ABOUT YOURSELF***

#### **ACTIVITY 33: WHY YOU WANT TO BE AN RTC TEACHER**

Below are some of the reasons why people become RTC teachers.

Think honestly about why you applied to this College and choose the correct reasons from the list. Add any other reasons you may have.

1. I enjoy teaching.
2. I want some further training or education.
3. I want a job to earn money.
4. I want to help my local community.
5. I want to encourage young people to stay at home in the village.
6. I did not have the opportunity of further education and this is one.
7. I did not have the opportunity to get a job in town.
8. I was encouraged by other people - relatives, priest or pastor, teachers, principal.
9. I did not want to go back and be a farmer in the village.
10. I could not find anything else to do.
11. I went to an RTC, enjoyed the life there and wanted to go back.
8. I am already teaching in an RTC and want to improve my teaching skills and get a qualification.
13. I am looking for a wife / husband.

Other reasons:

#### **ACTIVITY 34: “MY STORY”**

Write briefly, in Pijin or English, the story of your own education: where you went to school, to RTC etc. Describe

- a. any personal strengths which made you a good student (we all have some strengths);
- b. the main difficulties you had in studying or attending school or RTC.

### **ACTIVITY 35: MY STRENGTHS AND WEAKNESSES**

Make lists of

- a. Your strengths as a teacher. What personal characteristics, experience, knowledge, skills, attitudes or beliefs do you think will help you to be a good teacher?
- b. Your weaknesses as a teacher. What difficulties do you think you may have to overcome in becoming a good teacher? These may also be your personal weaknesses or your lack of knowledge, skill or experience.
- c. Things which you can do to try to build on your strengths.
- d. Things which you can do to try to help you overcome your weaknesses

You may like to work in pairs and compare each others ideas, or you may feel you would be more honest working on your own.

This will give you some personal aims on how to develop yourself while you are on this course. This can be private to you and need not necessarily be shown to your tutor.

### **ACTIVITY 36: DIARY OR PERSONAL DEVELOPMENT JOURNAL**

Start a diary or personal development journal of your life on this course. Try to write daily or every few days:

20. Things you personally learnt which may help you to be a good teacher.
21. Problems you found on the course and how you might overcome these.
22. Ideas you want to remember to help you to improve your teaching.

This is not a place to write notes on what you learn during the course. It is a place to record your *personal* experiences and ideas during the course.

For example you would *not* write down the types of food you learnt about in a Life Skills class. You *might* write: "Lesson enjoyable because all girls cooperated in cooking the same thing. Remember - cooking in S.I. is always cooperative activity."

This Personal Development Journal will be looked at each week by your tutor. It will not be 'marked', but it will show your tutor what progress you are making with the course and what problems you may be having. The tutor will then be able to advise you each week about any problems you may have, or about how to continue successfully with the course. The Journal is to help **you**, so you should try to be as honest as possible in it, and not be frightened of talking about the problems you are having, if any. You can write in Pijin or English and can use note form and abbreviations if you wish.

**Guidelines for the Journal:**

You might use these as guidelines:

1. **Need:** Weaknesses in your teaching or learning which you think you need to overcome.
2. **Action;** How you intend to overcome these?

**and later**

3. **Result:** Whether you were successful in what you did.

e.g.

1. **Need:** to ask more questions to individuals in class.
2. **Action:** make plan of class to show student names and where they sit.
23. **Result:** worked well, but encourage students. to sit in same places until I know names.