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SPECIAL ISSUE - INDIGENOUS ISSUES IN HIGHER EDUCATION

Nga Kete O Te Wananga. The Baskets of Knowledge

By Piri Sciascia

*"Tenei au, tenei au, tenei au, te hōkai
nei i taku tapuwae,*

*Ko te hōkai-nuku, ko te hōkai-rangi,
ko te hōkai*

*A to tupuna a Tanenuiarangi i pikitia ai
Ki te rangi-tu-haha, ki Tīhi-o-
Manono,*

*I rokohina atu ra ko Io-te-matua-kore
anake*

*I riro iho ai nga Kete o te Wananga:
Ko te kete Tū-a-uri Ko te Kete Tū-atea
Ko te Kete Aronui,*

*Ka tiritiria ka poupoua ki a
Papatuamuku*

*Ka puta te ira tangata ki te whaiao
Ki te Aomarama!"*

"Here am I, here am I, here am I quickly moving by the power of my incantation for swift movement. Swiftly moving over the earth, swiftly moving through the heavens, the swift movement of your ancestor Tanenuiarangi who climbed up to the isolated heavens, and there found Io-the-parentless alone. He brought back down the baskets of knowledge, the basket named Tu-a-uri, the basket named Tu-atea, the basket named Aronui. Portioned out and planted in Mother Earth, the life principal of

human beings comes forth into the dawn, into the world of light."

E nga mana, e nga reo, e nga karanga maha o nga hau e wha.

Tenei te mihi atu kia koutou i runga i te kaupapa o te ra nei. I raro i te mahanatanga o Te Tumu Herenga Waka, te marae o Te Whare Wananga o te Upoko o te Ika a Maui. Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Introduction

As Pro-Vice Chancellor Māori, Victoria University of Wellington it is indeed a privilege to offer this contribution to HERDSA News. Particularly so since this final issue of 2003 is devoted to Indigenous issues in higher education.

Background and Context

The Education Act 1989 defines the roles and structures of New Zealand universities. It contains provisions, which are directly relevant to the obligations of the university in relation to the interests of Māori. Section 181 (b) of the Education Act 1989 provides that the Council has a duty "in the performance of its functions and the exercise of its

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From the Editor

This issue is devoted to some indigenous issues in higher education. I invited a number of indigenous writers to contribute on topics about which they felt deeply. Hence there is no overall theme but I hope that the articles will make us more aware of the issues. We are especially privileged to have a contribution from the Pro Vice-Chancellor (Māori) at Victoria University Wellington writing about their administrative arrangements, which seek to acknowledge the Māori culture. It was not possible for all of those authors invited to meet the deadline so their articles will appear in the next edition.

I would like to thank Jan Orrell, Kathryn Sutherland and Pip Bruce Fergusson for making contact with the writers and extending an invitation to them to contribute.

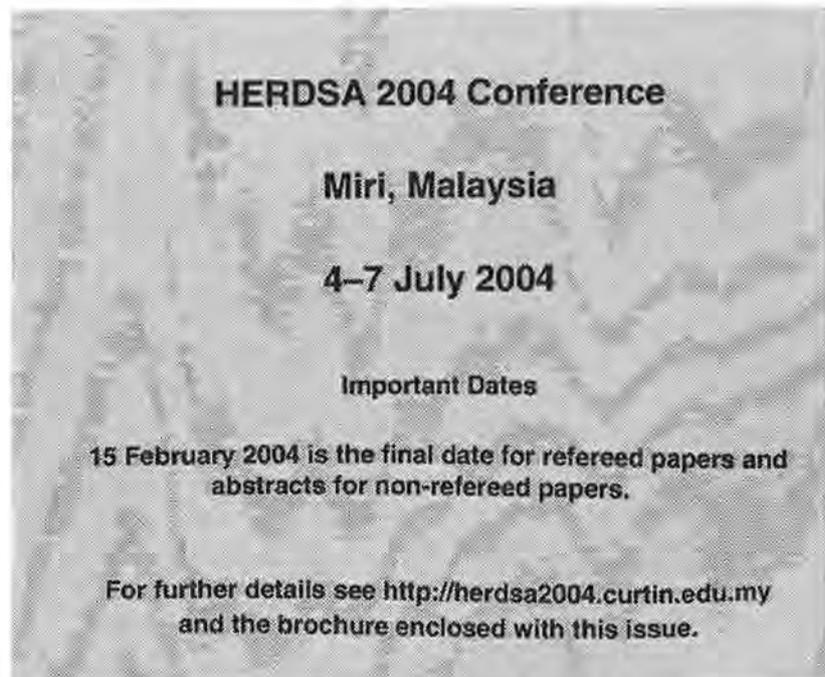
The article by Norman Jackson on Nurturing Creativity is reprinted from the July issue of Educational Developments, which is the magazine of the Staff and Educational Development Association (SEDA), an organisation with similar aims to HERDSA in the United Kingdom. We have reached a reciprocal agreement with the editorial board of Educational Developments so that articles can be

reprinted in HERDSA News and similarly articles in HERDSA News can be reprinted in Educational Developments. Recently there have been a number of articles, which would be of interest to HERDSA members, which we can now bring you. I hope you enjoy Norman's article and encourage those working in this area to contact Norman.

I would like to thank all those who have contributed articles this year especially as they get no official recognition for doing so. I really appreciate the time you are prepared to give especially in this pressured environment. I believe it is important to publish articles about research in teaching and learning and reports about new initiatives in teaching and learning, written in a popular journalistic style to communicate to a wide academic audience. I therefore encourage members to send me contributions of this kind in the coming months.

This issue contains a brochure for the 2004 HERDSA conference to be held in Miri, Sarawak, which promises to be exciting. Plan to be there especially to support National academics who will be attending.

Roger Landbeck



HERDSA 2004 Conference
Miri, Malaysia
4-7 July 2004

Important Dates

15 February 2004 is the final date for refereed papers and abstracts for non-refereed papers.

For further details see <http://herdsa2004.curtin.edu.my> and the brochure enclosed with this issue.

Nga Kete O Te Wananga. The Baskets of Knowledge

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powers to acknowledge the principles of the Treaty of Waitangi.”

The Victoria University of Wellington Charter makes reference to a “Partnership with the Māori People” and through this partnership the University seeks:

- To encourage effective Māori participation within the University and the wider community.
- To protect the Māori language and Māori customs in a manner consistent with Māori aspirations.
- To promote research in Māori language, culture and history.
- To continue to develop the University Marae as the focal point for Māori activity within the University.
- To find opportunities for mutually beneficial partnerships with iwi.

The University Mission and Goals document provides an operational framework for the realisation of the values included in the Charter. The document refers specifically to obligations arising under the Treaty of Waitangi. It states that *Victoria University will reflect its responsibilities under the Treaty of Waitangi by recognising the special relationship with the tangata whenua.* In order to achieve this it will:

- Increase levels of Māori participation in the academic process.
- Secure greater representation of Māori in the student body.
- Enhance the recruitment and retention of Māori staff and their participation at all levels in the University community.
- Encourage the attainment of increasingly high academic standards by Māori students, particularly by supporting higher numbers of such students to

progress through to the post-graduate level.

- Promote research on issues of concern to Māori.
- Increase knowledge and understanding of all aspects of Māori life through teaching and research.
- Conserve and impart all aspects of Māori existence through teaching and research.
- Continue to develop the cultural awareness of staff and students.
- Ensure a supportive and safe environment for Māori staff and students.

Toihuarewa

When I first arrived at Victoria University of Wellington in 2001 I felt that there was a specific need for a group or body that would be able to provide, high level, quality advice around Māori issues. **Toihuarewa** the **Ihonui**, a committee of the Academic Board, emerged as a forum that is perhaps very unique in New Zealand universities.

The purpose of Toihuarewa is to advise the Academic Board, the Vice-Chancellor, the Academic Development Committee, the Academic Committee, and the Research Committee on all matters concerning the development of Māori academic programmes and research within the University. Toihuarewa also guides and assists the University to meet its obligations under the Treaty of Waitangi.

It is pertinent at this point to explain some of the meanings behind these Māori words and the concepts inherent in them.

Within a Māori ancestral house or whare, is a clearly defined and central space referred to as the Ihonui. This area traditionally allows room for people to congregate and gather. Victoria University's Ihonui or Toihuarewa is to be an area where

Māori academic interests can be discussed, debated and deliberated on.

In this context the Ihonui was given an identifying name. **Toihuarewa** in itself refers to the pathway taken by Tāwhaki, (te ara o Tāwhaki), to achieve higher learning. This is depicted in the poutama artistic design, that illustrates periods of growth, work, ascent and by periods of plateau, consolidation and gestation. There are strong themes of balance and perspective in the poutama.

Core Functions

Toihuarewa is an academic forum that caters for Māori pedagogy. In an operational sense Toihuarewa functions as a Faculty that serves Māori academic interests and aspirations. Although the intention of Toihuarewa is to provide for Māori academic opportunities and innovation, there are a number of core functions, which I will outline. A vital part of this process is co-operating with all the other university faculties in the development of academic programmes and papers and ensuring the University as a whole meets its obligations under the Treaty of Waitangi.

- Toihuarewa facilitates a variety of approaches to the expression of both kaupapa Māori (Māori issues and concerns) and mātauranga Māori (traditional Māori knowledge) within the University.
- Toihuarewa is a forum for cross-disciplinary ideas and research on Māori issues and concerns.
- Toihuarewa oversees the Māori academic interests of staff, students and tangata whenua.
- Toihuarewa acts as a sounding board on any matters referred to it by the Vice-Chancellor, Academic Board or other committees of the Academic Board and can



report on those issues as deemed appropriate.

Toihuarewa meets at least three times a year and reports to the Academic Board following each meeting. There is a sub-committee or Toihuarewa Executive Committee that deals with the mundane, yet important administrative functions of Toihuarewa.

Meetings often take place in the University Marae ancestral house and can be run formally, or they can be run as a wananga or semi-formal discussion.

Membership

A key component of Toihuarewa is the composition of its inclusive, rather than exclusive membership.

The Toiahurei or Pro-Vice Chancellor (Māori) is the Convener of Toihuarewa. All Māori academic staff of the University can elect to be members of Toihuarewa. The Associate Deans (Students) may also take this election. There are two Māori student representatives, appointed by the Convener, on the recommendation of the Māori student body Ngai Taura. There is one representative of Te Matawhanui (Māori general staff), who is also appointed by the Convener. Again, this process is consultative. There is also provision for two external representatives of Māori, including tangata whenua, with interests in the University and these representatives are appointed in consultation with external stakeholder groups. The Convener considers annually, all staff teaching papers or undertaking research with significant Māori content and these staff are invited to become members of Toihuarewa. The Pou Hautu or Executive Officer (Māori) and two representatives of the Wellington College of Education complete the membership of Toihuarewa.

Another of the members of Toihuarewa is the Treaty of Waitangi

Research Unit (TOWRU) at the Stout Research Centre for New Zealand Studies. It works in a bicultural mode. Its project investigating the Māori quest for Rangatiratanga (roughly translatable as autonomy), and Crown responses to it, in the twentieth century is typical of its operations. The research team comprises both Māori and pakeha, and their ideas/findings etc are discussed at workshops which themselves consist of Māori and pakeha scholars. More recently, TOWRU has taken such partnership (which itself reflects the partnership between Crown and Māori which is embodied in the Treaty) to a different level. It is the co-host of a successful bid for Marsden Fund monies by the kaitiaki ("guardian") tribe of Waitangi, Ngati Hine, the first tribal grouping to win a Marsden award. This partnership (which also involves the James Clendon Henare Māori Research Centre at the University of Auckland, and the Museum of New Zealand/Te Papa Tongarewa) aims to meld "western" and indigenous modes of scholarship. The subject, entitled "Landscape Transformation and Human Interaction in Pre-1840 Bay of Islands", is pre-1840 interracial contact in the Bay of Islands, the crucible of the incipient colony; in particular, the ecological impact of the west on landscape and people is examined. This is an exacting and challenging new endeavour, and is being monitored closely by both Māori and pakeha scholars.

This sort of inclusive membership allows for a wide range of views in terms of discussion and debate. Toihuarewa also has representative positions on the various Committees, Faculty Boards and Institutes within the University community and this linkage is also quite vital in keeping

up to date with contemporary issues concerning Māori.

Conclusion

Toihuarewa allows for meaningful and credible dialogue in a multi-faceted partnership. This partnership is between Māori, the University and an acknowledged forum that has an integral function in Māori academic aspirations ... Toihuarewa. The aspect of credibility is vital, if Māori educative needs are to be taken seriously and if the legislative and Charter requirements are to be adhered to. Considerable work has been done in this regard and continues to be at the forefront of Toihuarewa decision-making criteria. As Pro-Vice Chancellor Māori I look forward to continuing this work in partnership with my staff and colleagues.

Professor Piri Sciascia is Pro Vice-Chancellor (Māori) at Victoria University Wellington. He has a strong background in the arts, and administered the well-known international Te Māori exhibition. In June 2001, he was formally recognised as a Tohunga Huarewa - one who has strived for and attained a pinnacle of excellence with regard to knowledge of Māori performing arts.

Before joining the University, Piri was an adviser to the Chief Executive of Te Puni Kokiri. (The administrative office that provides Māori advice to Government). He has also been Assistant Director-General of the Department of Conservation, Assistant Director of the Queen Elisabeth II Arts Council and Director of the Māori and South Pacific Arts Council. He holds a commemorative medal for service to the arts.

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Māori in Western Institutions

By Ngaire Rewarewa Wilson
nō Ngāti Rongomaiwahine

Tēnā koutou katoa e ngā waka whakareī, ngā ihoiho o ngā maunga tapu. Tēnei au e pikau nei i ngā meroiti o tōku tapairu o Rongomaiwahine. He maioha ki a koutou ngā kaiwhakaora, ngā kura wawawai kua patu haere i te huanui hei arataki i a tātou te iwi Māori. Ka huri ake au ki te mihi ki a Kataraina nāna ahau i akiaki i poipoi kia takoto mai i ngā kōrero nei. Nā reira, e ngā rangatira tēnā koutou, tēnā koutou, tēnā koutou katoa.

Firstly, thank you to Kathryn Sutherland for recognising an opportunity for me to contribute to HERDSA News, especially as this issue focusses on indigenous issues in higher education in Aotearoa and the rest of Australasia. As a lecturer within Te Kawa a Māui, the School of Māori Studies at Victoria University of Wellington, and also as tangata whenua of Aotearoa, I welcome the opportunity to provide a perspective on Māori issues within higher education. I will focus on Māori students and academics participating in Western institutions. I do this because the institution I teach in, Victoria University of Wellington, is Western. I have not been a student of Whare Wānanga, Māori institutions of higher learning, and thus cannot claim to know the issues for Māori there. I present these ideas to stimulate and promote discussion on what I consider to be contentious but important issues for us. In Māori terms, I am promoting whakawhiti whakaaro, the exchange of ideas.

Two key issues drive this paper:

1. the role of Māori as academics in Western higher education institutions; and
2. the critical learning which Māori academics facilitate for Māori students.

Both issues are inextricably intertwined, and I'd like to initiate the discussion by making two broad statements. Firstly, I propose that Māori academics need to be "Māori-nised"¹ in our thinking, our teaching and the philosophies informing our practice. We should strive to be proficient in our ancestral language, versed in the

tikanga/practices of our ancestors, knowledgeable in our histories, and informed by our own Māori theories and ideologies. If the proposal for "Māori-nisation" is met with consternation by some, then I ask, if we claim to be Māori academics what is it about our practice that makes us "Māori academics" and not just "academics"?

Secondly, I propose that Māori academics must facilitate critical learning for Māori students. This learning involves the development of a critical and coherent conception of their Māori world and a consciousness of their Māori historicity. Māori students must gain an understanding and critical consciousness regarding the pre- and post-colonisation experience of Māori society. Based on my observations within my current educational institution, it appears that few Māori students understand our history of colonisation and the devastating impacts on Māori society and culture. This is a serious issue that must be addressed. I also propose that Māori academics must assist Māori students to engage in this "inward journey"² to know their culture, to know themselves. Integral to this is gaining knowledge about our culture: traditional, historical and contemporary. This is why "Māori-nisation" is important to Māori academics. To enable us to facilitate access to traditional, historical and contemporary Māori worlds we must be "Māori-nised", we need to know these worlds. If we do not, how are we to facilitate access to them? Having made these broad statements let me elaborate.

I recognise that academics have varied roles within the University, across faculties and disciplines. However, the roles I want to address are those we have as teachers who are Māori and also as teachers of Māori students. To function effectively in both the Māori world and Western world is not a foreign concept to our people. Our leaders and educators of the early 19th century provided a model for our practice today. The first

Māori to be educated and graduate from Western institutions in the early 1900s stand as testimony to the ability to move effectively between two worlds. Winiata explains that these leaders, "stood in two worlds: they represented the Māori to the European, while at the same time speaking to the Māori for the European" (1967, p. 155). These Māori leaders were steeped in Māori language and culture and able to stand strongly in both the Māori and Pākehā worlds. They were "masters of the English speech, ... and versed in the European culture" (Winiata, 1967, p. 151). However, Winiata also explains that "much more they were masters of Māori culture" (Winiata, 1967, p. 151). We need to be asking ourselves these questions: are we masters of Māori culture? Are we Māori academics who are able to stand in the Western world and Māori world? These, to me, are issues of "Māori-nisation".

To achieve "Māorinisation" we need to strive to have a strong foundation in our ancestral tongue. As Karetu (1993) explains, the key to the rhetoric of our Māori world is our indigenous language. Our language is not merely a means of communication, but allows our access to the values, beliefs, traditions and histories of our people. As Dewes states, te reo Māori/the Māori language is "the most basic and essential feature of the Māori culture" (1974, p. 6). This may for some, be harking back to the contentious ideas of one New Zealand's early scholars. The well-known statement by Māori scholar and leader Sir Apirana Ngata has, for decades, engendered debate within Māori society. Apirana Ngata challenged Māori by stating, "Ki te kore koe e mōhio ki te kōrero i te reo Māori, e hara koe i te Māori", - If you do not speak Māori, you are not a Māori. My position is to say, if we do not strive to speak Māori, how can we access the rhetoric of the Māori world? How then can we claim to be Māori academics if we cannot access this world? I know these statements raise questions of identity. I am not challenging whether an academic of



Māori descent, that is a person with Māori whakapapa/genealogy, is a Māori or not. What I am suggesting is that we consider what it is to be a Māori and an academic, not a Māori or an academic, but a "Māori academic".

E kore e ngaro he kākano i ruia mai i Rangiatea.³

Next, let us consider our role as teachers of Māori students. I propose that Māori academics have an important role in preservation of traditional knowledge, recognition of historical knowledge, and creation of new Māori knowledge - regardless of the faculty or discipline we work within. Like the traditional whare wānanga, the Māori academics of today have an important role in the preservation and dissemination of our traditional knowledge or ngā taonga tuku iho/the treasures passed on by our ancestors. The purpose of traditional whare wānanga included the preservation "for all time of the ancient lore, the history and genealogies of the race" (Mitira, 1972, p. 49). The role of the graduates from these wānanga was to "pass on old-time lore unchanged to succeeding generations" (Best, 1923, p. 71). We need to recognise and acknowledge this as an important role of teaching and learning in contemporary higher learning institutions, Western and Māori.

Māori academics must also encourage the consciousness raising and historical grounding of Māori students. Māori students need to have a critical understanding of our historical and contemporary experiences of colonialism in Aotearoa. Smith (1999) proposes that we need to engage in the processes of "decolonisation" of the mind. Mahuta refers to this process as "he hurihanga o te hinengaro - a revolution of the mind" (cited in McCarthy, 1995, p. 111). It will be the Māori students in higher learning institutions now, who will assist Māori society to reclaim our knowledge that has been "submerged, hidden or driven underground" (Smith, 1999, p. 69). They will be the future leaders who will unearth, contribute to and build our understanding of Māori knowledge, culture, history, theory and philosophy.

Finally, Māori academics and Māori students have an important role in the continued creation of Māori knowledge within our contemporary world. An important feature of this knowledge creation is

the epistemological and philosophical basis within Māori ways of knowing. By this, I refer to constructions of knowledge that have at their base a grounding in Māori epistemology and gain legitimacy from within the Māori world. This is Māori knowledge, not because it gains legitimacy from Western or non-Māori worlds, but because it is validated from within the Māori world. Māori academics within Western institutions should facilitate the development of Māori students theorising and dialoguing from a Māori epistemological basis.

The issues I have raised in this discussion are applicable across all sectors of education, compulsory, tertiary, and national. They also have relevance within all positions of leadership and responsibility with regards to Māori society, whether it be political, economical, social or otherwise. Furthermore, these issues are not new. Māori academics have for some time been deliberating the role of higher learning for Māori and the role of Māori within academia. Yet, I would like to extend the discussion and encourage us to philosophically examine our roles in Western institutions. Though I have focussed this discussion on indigenous issues for Māori, I am sure that other indigenous peoples are engaging in similar discourse. I would welcome a continued dialogue on these issues, as Diggins explains, we can look to each other for guidance and we "can recognise and inspire one another across the boundaries of time and space" (1989, p. 145).

Hokia ki ngā maunga kia purea koe e ngā hau ā Tāwhirimātea.⁴

I would like to conclude this discussion with a whakataukī/proverb. This whakataukī has a symbolic message and tells Māori to return to their sacred mountains and be cleansed by the winds of the atua/god Tāwhirimātea. The colonising experiences have endeavoured to take Māori away from our homelands and the knowledge of our ancestors. We Māori academics need to unveil the realities of our colonial experience and encourage Māori to return to their sacred mountains. These sacred mountains represent the knowledges of our ancestors, the genealogical connections to our homelands and the steadfast roots in our culture. I have embarked on my own "inward journey". I have felt the need to realign with my people and sense an enormous

responsibility to my ancestors. They are relying on their mokopuna/grandchildren to uphold the mana⁵ of our families. Hence, I am finally compelled to ask, are we fulfilling our roles and upholding the mana of our ancestors through our actions as Māori in Western institutions?

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Footnotes

1. I have borrowed the term Māori-nise from Dewes (1974) who spoke of Māori-nisation.
2. Term used by Giroux (1983)
3. Translation - "Never will be lost the seed sown from Rangiatea".
4. Translation - "Return to your mountains that you may be cleansed by the winds of Tāwhirimātea".
5. In the simplest form, mana translates as influence, prestige, and power.

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How can we Reduce Student Drop-Out Rates in a Non-Traditional University?

By Kieren Hewitson, Mathew Manawaiti,
Ted Clark & Pip Bruce-Ferguson

Introduction

Māori are the indigenous people of Aotearoa/New Zealand. Under the terms of the Treaty of Waitangi, signed between Māori and the British Crown in 1840, they were assured of equal partnership in a range of areas as the country developed. In education, this equal partnership has not happened. Proportionate to their numbers in society, Māori are underrepresented in higher education, and are more likely to drop out of high school without achieving qualifications. The schools have, in the main, operated as though the traditional British-based education provided is a "one size fits all", when in fact the formal education provided has not taken account of Māori preferences in educational practice.

Our university, Te Wānanga o Aotearoa, has attempted to rectify this historical deficiency by providing education built on more compatible ways of delivery and support for Māori. Interestingly, this provision has also worked effectively for people from other cultures whose needs have not been well met either by traditional education. We have been in existence as a tertiary provider only since 1982, and formally designated a Wānanga (or Māori university) only since 1994. In the past three years, our student numbers have increased exponentially from 682.8 full time equivalent (FTE) students in 1998, to 20,768.8 FTE students in 2002. Actual student numbers were 920 in 1998, growing to 44,158 by 2002. These numbers make the Wānanga potentially New Zealand's largest tertiary provider.

Tertiary institutions these days spend significant amounts advertising themselves in order to attract students, and our increased numbers are the

envy of other universities in New Zealand, some of whom see us as a threat. But, as Pitkethly and Prosser (2001, p. 186) indicated, attracting the students in the first place is one thing, but retaining them is something else. "Student withdrawal and recognition of the adjustments that students need to make in their transition from school to university reflects a concern world-wide." They cite Australian figures that show university drop-out rates of approximately one third of all enrolments. Approximately half of those drop-outs occur during the student's first year. Interestingly, these authors suggest that "there is general agreement in the literature that a high proportion of students either withdraw or fail because of adjustment or environmental factors, rather than because of intellectual difficulties" (*ibid.*).

Parts of these adjustment or environmental factors revolve around feelings of insecurity or inadequacy in a new environment, particularly when students may have had negative prior educational experiences. In a 1999 study by Archer, Cantwell and Bourke, the authors note that "A highly competitive environment can arouse feelings of anxiety in students who fear being exposed as incompetent" (p. 33), and that students need a complex range of skills in order to achieve. These include "an awareness of necessary cognitive and self-regulatory strategies, and when and how to deploy them" (p. 32). They need feelings of confidence that they can succeed; have motivation to complete their tasks; and that they should be "in an environment that encourages perseverance and keeps anxiety to a manageable level" (*ibid.*). If these factors are lacking, they are

likely to "retreat altogether from the task or, with mounting anxiety and self-doubt, put off approaching it until the last moment, by which time it is almost impossible to produce work of high quality" (*ibid.*).

In another Australian study, Clifford (1999) suggests that "traditional university education has been characterised as individualistic and competitive with students discouraged from studying with peers for fear of influencing each other's work" (p. 117). Clifford argues against this model, saying it denies students the enrichment and enhancement they gain from discussing ideas and sharing resources. She quotes the work of other authors to show that collaborative processes such as group work actually enhance student learning and skill acquisition. She does, however, recognise that change is difficult in traditional universities where staff may have to "relinquish control" and find the change in the learning environment as "very threatening" (p. 124). Yet it is the collaborative approach, the use of group work and the encouragement of sharing among the students that is inherent in the learning practices of the Wānanga. It is not an approach that is unique to New Zealand's indigenous people either; in a study of academic success in Aboriginal and Torres Strait Islanders the authors claim that their indepth, "streamed" program demonstrated "an appreciation of students' identities as Aboriginal and Torres Strait Islander people ... this resonated with the students and positively influenced their study" (DiGregorio, Farrington & Page, 2000, p. 304). The students felt that shared understandings of their perspectives mean they weren't constantly having



to explain themselves, as they would in mixed cultural classrooms, and had confidence to speak in front of their own where they would feel "scared to talk up" in a mixed classroom.

At the Wānanga, similarly, the whole institution is based on Māori kaupapa (ways of doing things). We start the day – and most meetings – with karakia (prayers). The tauira (students) are considered to be the most important aspect of the institution, and the institution attempts to ensure that they are provided with appropriate education, and that their needs are met if possible. It is in this environment that the Raroera campus "case study" is presented.

Raroera: A Campus Case Study

A range of approaches has been tried at the Raroera campus of the Wānanga. The campus opened in 1997, and assistant manager Kieran Hewitson explains that what is different at the wānanga is that it is a Māori-friendly environment. "People don't feel whakamā [shy] when they come here." This is because Māori people are in the majority at the wānanga, unlike in most other educational settings. Our day starts with karakia and himene (prayers and hymns) followed by any relevant notices. The walls of the campus feature Māori art work, usually by our students. Kieran notes that "people don't feel judged" here and it is common for children to be present during the morning karakia time, and also during the once-a-week "kapa haka" or singing, action and haka practices. Overall, then, the physical and social environment of the wānanga is quite different from a traditional tertiary organisation.

As well, a wide range of pastoral care is provided. Kieran notes that "in traditional universities you can pull out or fail, and no-one cares". At the wānanga, if students are absent there are fairly immediate attempts made to find out the cause, and provide help if needed. For health issues, we have a medical centre where students or staff can access free doctors' visits. The Student Support Officer organises visits from the likes of the breast cancer screening unit; from health workers advocating smoking cessation programmes; from health advisors

who can test students' hearing and vision, and assist with the provision of glasses or hearing aids when needed.

Academically, we have a Learning Support service whose staff assist with reading and writing support, assignment assistance etc. This can happen either in groups or in a one-to-one environment where students can seek help without feeling embarrassed. In a previous academic audit, students told the auditors that they appreciate this support; that their teachers are seen to be supportive and that the competency-based assessment now common in New Zealand has helped them to diminish the "failure" label that norm-referenced assessment, common in earlier days, has caused.

As with the Aboriginal and Torres Strait Islander study cited earlier, our students have a range of personal and family issues that can impinge on their success. One intervention that has greatly assisted us to attract and retain students is the wānanga's "free fees in the first year" system, which commenced in 2003. Owing to students' past failure in education, many have been reluctant to take on high student loans to cover tuition costs, when they are not convinced they will be successful. So the wānanga has implemented free fees for the first year in an attempt to encourage students to try tertiary education, succeed, then proceed to fee-paying courses in subsequent years. So far, this intervention has been highly successful. Another intervention with financial costs for the wānanga has been a hardship fund to assist students to attend tangi (funerals, attendance at which is an important part of Māori culture). This is now set at a maximum of \$50 and is a grant, following the failure of a previous scheme that made available larger amounts as a loan. These loans were frequently not repaid, hence the change. Also, the \$50 is made available as petrol or grocery vouchers to minimise the risk of the money being spent inappropriately. The new system seems to be working well, and is appreciated by students. Transport to and from class is a common problem. Just recently (commencing in July), a bus service has commenced. Raroera has access to four 11-person vans, commonly used for transporting students to off-

site field trips and the like, and these now cover the city at the start and end of the day, picking up students from designated service stations close to their homes.

So a range of interventions, some wānanga-wide, some specifically implemented at Raroera, has been tried. All have had some degree of success, with one or two being extremely successful. Apart from the change in allocation of hardship funding, nothing has been deemed to be unsuccessful or unworthy of continuing. In fact, from statistical data on 2003 retention rates, on Raroera campus, of 26 courses and programmes offered, retention rates were 100% for 10 of these; between 80 and 96% for 12 of these, and of the remaining 4 courses none fell below 50%, with one at 79.5%. It would appear that the Wānanga's retention strategies have worked remarkably well.

We will now continue the paper by presenting a case study from the Raroera campus of a programme (Information Technology) and a tutor (Ted Clark) that will show how some of the initiatives described above are being implemented at the individual course and tutor level.

Case Study: Information Technology

In the section below, examples are provided of how some interventions have operated within the Information Technology programme at Raroera campus. The programme runs in 36-week courses; there is one intake per month so at any time there might be a range of students in the classroom, from those just starting to those near completion. This obviously puts quite a demand on the tutor to manage such a wide range of abilities. As the programme is "online delivery" with some classroom-based practice, students have the opportunity to progress at their own rate. However it was found in the early stages that the specified 6 hours per week of classroom-based input was insufficient so this was extended to 9–12 hours so that the students received the support they needed. Additionally, the largely self-paced nature of the programme meant that students would often wish to access the computer



suite (with tutor help available) in a range of different hours, so the tutors organised a roster that enabled the computer suite to be open from 9 a.m. to 9 p.m. five days a week, with weekend tutorials available from 9 – 1 on Saturdays. They rostered tutors on so that one did the 8:30 – 4 p.m. shift, and the other a 1 p.m. – 9 p.m. shift, and they alternated weekend tutorial work. All this support was done to meet the needs of the students; tutors provided this on what one author calls “the aroha clause” [with aroha being love], i.e. out of commitment to the students and their success, and to the organisation. This “going the extra mile” did seem to reduce the dropout rate for students in the class.

An IT Tutor’s Example

Ted is now working as an Education Advisor, with responsibility in the computing area. Previously, though, he was a computing teacher at Raroera campus. Colleagues cite him as a great example of the Wānanga ethos in action. Ted tried to work out the really good strengths that each student had by sitting down with each student in the first two weeks of class, and finding out what they liked doing and felt they were good at. Then he’d pair students up with a person who had strengths that the other didn’t have. This meant they could interact with a buddy, help and be helped, at their own level, as he says it’s not always easy for students to reveal their weaknesses to their tutor. He says that being able to help as well as be helped meant that students didn’t always feel they were the weak one. He also said that he didn’t force students to do things; rather he got them to look at what they liked doing, and built on that.

Ted practises adult education – even though the students might be young, he taught them as he would adult students. He made clear to them that there were certain expectations they would have to meet. When students were feeling more comfortable with him, later in the course, they said his strategies were a good way to break the ice, and to prevent all the bright people congregating together with the weaker students left out. Ted drew on the diverse backgrounds of his students, encouraging them to draw on relevant

experiences they had, whether it was membership of social clubs, being secretaries for groups or whatever. These experiences were drawn on to help students learn Microsoft Word – by making the program relevant to the outside world, and the students’ own experiences.

If students failed to turn up for class, the first time Ted would work through class contacts, perhaps someone who knew the students well, and check on them that way. If the student still seemed intent on dropping out of the class, Ted would ask them to stop in and have a chat about the reasons, and whether there was some other course that would better suit their needs. He was not content to let them fall by the wayside without a fight to keep them. He says he didn’t “chase them *too* hard, just try to help them out”.

One strategy that worked really well, particularly given a “really, really boring” topic like programming theory, Ted would organise offsite camps – nearby Pirongia Lodge, on the slopes of a small mountain, would be hired for two days. The students really liked that, as it made learning much more enjoyable than just sitting in the classroom listening to the teacher. “Noho marae” or sleepovers on a traditional Māori meeting place (the marae) were common experiences to many students, and Ted tried to make the learning experience like one of these, where students were encouraged to form little groups to help with entertainment, cleaning, cooking etc. Ted described the experience as “really choice” and it seems obvious that his students also appreciated it. These were multicultural groups, too – not just Māori. He had Cook Islanders, Māori and European students, and the experience worked well for all.

Earlier in the paper we referred to the buses that are now organised to go around picking up students from local areas. Ted ran a virtual taxi service in the early days of Raroera, identifying at the interview stage who might have transport problems, and organizing pickups for them. This might be by buddying up with other students who had cars, by picking them up himself, or by arranging for a mature student who lived furthest away to be loaned a Wānanga van. She could

then drive to and from class, picking up and dropping off students as she progressed. Ted noted that if they had not organised this transport, the students wouldn’t have been able to make it to class. The Wānanga covered his petrol costs when he was involved in picking up students, but that was all. This dedication is another example of the “aroha clause” that another colleague referred to earlier in the paper.

Ted’s other attempt to go the extra mile for students involved flexibility as far as those with childcare problems were concerned. He did not pressure them if they were late to class, because “on Friday when they have student learning time [the late students] could come in, and I’d catch them up”. Even though this meant having to reteach material that had been covered earlier in the week, Ted said, “I didn’t mind – it was a good time with these students”. Teachers like Ted, who implement the Wānanga’s prioritizing of students and their needs on the Raroera and other campuses, have been pivotal in maintaining student attendance and assisting those who might otherwise drop out.

Conclusion

A range of interventions has been discussed in this paper. Key principles identified by the Wānanga as effective across the institution are the need to design education that fits the learning style of the students, compared with traditional education’s tendency to fit the students to a pre-determined delivery style (backed up also by the DiGregorio et al references); the need to take note of the cultural style of the students – their need to have family commitments such as childcare or funeral impacts on attendance considered (again, backed by DiGregorio et al); and the need to make appropriate provision for the encouragement of low-income students who otherwise might not access tertiary education – for example, through the “free fees” first year, the assistance with travel, and the flexibility in classroom access time evident in the IT course, which enabled parents to share childcare responsibilities but still attend class when the partner was not working.

As has been seen in the course and tutor case studies above, these key

principles are being well implemented at individual level through the commitment of course tutors, whose active practice of the "aroaha clause" is a tribute to their desire to do their best both by the Wānanga and by their students.

Note: an expanded version of this paper was first presented at the ALARPM/PAR World Congress in Pretoria, South Africa, on 24/9/03.

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The HERDSA Email List

The HERDSA Email list is designed to keep members in touch with the activities of the Society, to pass on details of discussions of the Executive Committee and to provide information about job opportunities in higher education and about conferences. It also posts, from time to time, brief references to matters of interest in teaching and learning in higher education. Members have also used the list to appeal for information in relation to their research.

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Indigenous Issues in Higher Education and Research: A Report from the 2003 Indigenous Researchers Forum

By Lester-Irabinna Rigney

To describe what are some of the issues facing Indigenous Australians in Higher Education and research I want to outline my attendance at a recent conference.

I have just returned from the fifth annual Indigenous Researchers Forum held on 1–3 October, at the Australian Institute of Aboriginal & Torres Strait Islander Studies (AIATSIS)¹. This forum was held in partnership with the Australian National University (ANU) and the University of Canberra (UC). The Indigenous Researchers Forums have emerged from the six Indigenous Centres of Excellence that were funded in the late 1990s.

Like this year, I recall how excited I was to attend the inaugural 1999 Indigenous Researchers Forum that was then hosted by the U Mulliko Indigenous Centre, University of Newcastle². This conference was the first of its kind in Australian history. Such a conference would have been unthinkable twenty years earlier. Unthinkable in the sense that it was not until 1966 that Australia witnessed Kumantjayi Perkins³, the first Aboriginal Australian undergraduate to graduate from a university. Unthinkable according to Colin Bourke (1994, p. 1), the first Indigenous scholar to become Dean of a Faculty, who declared that "Indigenous Australians rarely, if ever, participated in higher education courses in the first 175 years of European settlement in Australia"⁴. The emergence of Indigenous Researchers Forum specifically correlates to the emergence of the

Indigenous scholar that is a recent phenomenon.

These forums bring together community historian, scholars, researchers and post-graduate students to rigorously engage in the critique of academic research and the knowledge production process. The prime objective is the promotion of a robust Indigenous body of knowledge for addressing our status as colonised peoples. Such forum has become a hub for the new think tank emerging for contemporary critical Indigenous scholarship.

The 2003 forum discussions highlighted that contemporary Indigenous Australian intellectualism has drawn on a long history of social and political activism for self-determination. Many speakers openly acknowledge and celebrate past achievements of early Indigenous activist and scholars whose struggle opened the doors to university for others. The debt owed is enormous but one many acknowledge. The Indigenous Researchers Forums an engaging site where Indigenous researchers gather to share experiences and to chart an Indigenous theoretical and political future amongst ourselves. It is also the place where Indigenous Australian researchers explore our cultural and intellectual history, our scholarly criticisms and examine the role of the Indigenous intellectual in an Indigenous Australian future.

The creation of the Indigenous Researchers Forum has been a significant historical moment for research in Australia. Like any other conferences, forum papers are varied in theoretical content and accompanied dialogue. Its impact has caused a

quiet methodological revolution in research where Indigenous Australian intellectualism have capitalised on various theoretical positions emergent in post-colonialism, post-modernism and feminist theory. There has also been fertile ground for Indigenous Australian scholars to borrow from what has been seen as oppositional discourses to unravel complexities that effect Indigenous peoples.

The opening address at the 2003 forum was presented by acting Chairman of the Aboriginal and Torres Strait Islander Commission (ATSIC), Lionel Quartermaine. His paper titled "Indigenous Research: What's It About?" raised some interesting insights for public policy that effect Indigenous lives and its connection to research⁵. A key element of his paper was the need for Indigenous agencies and individuals to forge partnerships with governments, business and peak bodies including universities and researchers to advance the policy agenda.

Quartermaine was clear that researchers can help Indigenous communities and individuals reach their full potential and pledged that ATSIC is committed to conducting and supporting research that contributes to improved outcomes for Indigenous peoples and their communities. However, he also claimed that "history has shown a poor relationship existed between Indigenous peoples, researchers, universities, governments and policy makers". Here Quartermaine offers insights for institutional management



of research for both universities and research funding bodies.

He went on to argue that some of the major tensions that exist between research and Indigenous communities include:

- Research that is framed by the researcher's priorities and interest rather than the needs of Indigenous communities.
- The reduction of Indigenous ownership of Indigenous Intellectual property.
- The lack of ongoing consultation, negotiation and involvement of Indigenous communities in the design, facilitation and publication of research.
- Inappropriate research methodologies and ethical research processes.
- Effective, appropriate and culturally sensitive research is needed in relation to ethics and protocols, and the recognition and protection of Indigenous cultural and intellectual property rights.

In speaking of ethics, Quartermaine provided two research examples in Queensland.

The first involved ATSI's Cairns and District Regional Council conducting a study last year of Indigenous cultural and intellectual property rights in the far north Queensland region. He claimed "the study found that there is no adequate protection for Indigenous cultures that are threatened by the increasing interest in Indigenous communities by research projects and programs".

Similarly he identified in "North Queensland the growing interest in the rainforest by bio-prospecting and other bio-technology research and industry sectors. These research and development interests are being supported by the Queensland State Government through legislation and agreements for development in bio-discovery".

According to Quartermaine, "Indigenous cultural knowledge is a major component of bio-prospecting, and this cultural knowledge lies at the heart of Indigenous connections to country". A passionate point made that "any research activity in bio-prospecting or other activity must recognise the value of Indigenous knowledge and its contributions

to research and commercial gain. Indigenous people should share as equal partners in this kind of research and development". A poignant concluding remark by Quartermaine was:

When Indigenous peoples become the researchers we move towards control over our futures. We begin to harness effective mechanisms by which communities themselves determine their own priorities and needs. In other words, this is an essential part of our own self-governance. ATSI acknowledges the need for Indigenous peoples to determine our own research needs and priorities⁶.

This is not to suggest that Indigenous researchers are free from biased in research about Indigenous issues, but that Indigenous researchers working with their communities can determine their own research needs. Quartermaine's address highlights the challenges and complexities that are before the Indigenous communities and their scholars. Indigenous Australians realise the role Western traditions of science have played in our colonisation, and recognise science's alignment to the policies and priorities of the nation/state. More recently, Indigenous peoples have embraced higher education and scientific research as tools for social and economic mobility. What is evident from the Indigenous Researchers Forum is whilst Indigenous scholars welcome our accommodation into the university system, Indigenous peoples remain dissatisfied with some scientific philosophies and institutional practices that underpin knowledge production systems.

Other papers by Eve Fesl, Marcia Langton, Len Collard, Mick Dodson, Sally Morgan Jilpia Jones, and John Lester, to name but a few, all spoke in varying degrees to the production, reproduction, legitimisation and dissemination of knowledge that operates inside universities and funding institutions of research. Although not exhaustive some of the major barriers to the uptake of Indigenous research were identified that include:

- The dominance of western inspired and oriented ontologies (assumptions about the nature of reality), epistemologies (the ways of knowing that reality)

and axiologies (the disputational contours of right and wrong or morality and values);⁷

- The production and legitimisation of research that is "culture" and "race" bound;
- Lack of clarity about the intellectual property ownership of Indigenous knowledges once they are brought into Australian universities;
- The complexities of the non-Indigenous supervisor/Indigenous student relationship e.g. power, history of Australian "race" relations, differences in speaking positions to research between Indigenous and non-Indigenous communities;
- The quantity, quality and effect of historical and contemporary research into elements of Indigenous histories, identities and cultures;
- The role that research institutions and funding bodies play in determining what is researched within Indigenous communities, the ways that research is conducted and the effect of research findings on Indigenous peoples;
- The double bind nature of research that has its roots in the historical effects of past colonisation practices while at the same time producing knowledge that can contribute to self-determination and self-aspiration of Indigenous peoples;
- Indigenous communities harnessing the power of research;
- Ethics in research that fosters partnerships to prevent exploitation; and
- The over-riding sense of urgency of Indigenous scholars to determine, in consultation with their communities, their own research needs and priorities, including the training of their own researchers.

The development of this critical framework for identifying and addressing the barriers in research symbolically demonstrates that Indigenous scholars and their communities are not overwhelmed by these problems nor are we short of solutions. For me, an exciting aspect of the Indigenous Researchers Forum is that our success does not rest on whether there is uniformity on the

problems nor their solutions, but that a commitment is made to the forum's future where ideas can be defined and re-defined by robust debate.

The 2003 forum highlighted that Indigenous Australian Intellectual production is not pre-occupied with correcting poor science about us by non-Indigenous researchers. Although bringing theoretical turbulence to neo-colonial text remains important, the forum provides the opportunity for Indigenous scholars to seek their own ground for intellectual engagement. Speakers at the forum articulated what is central to Indigenous Research is that Indigenous Australian ideals, values and philosophes are core to the research agenda even if there is difference about what constitutes such values and ideals.

After boarding the plane to return to work at the Yunggoendi Centre at Flinders University I was clearly on an upward high. As I write, I reflect that Indigenism and its intellectual work seeks to make research, its discourse and institutional structures more inclusive of the Indigenous experience.

The Indigenous Researchers Forum is an important site where intellectual pursuits can contribute to this agenda. For me the matter at hand is the competitive nature of university funds to attend the next forum.

Endnotes

1. See AIATSIS Website for IRF program <http://www.aiatsis.gov.au/rsrch/conferences/irf2003/index.htm> (Accessed November 6, 2003).
2. The forum of Indigenous academics, Indigenous researchers, and Indigenous postgraduates was the first gathering of its kind in Australia to focus primarily on research. It was organised by *Umulliko* Indigenous Higher Education and Research Centre at the University of Newcastle. Forum proceedings on web: <http://www.ion.unisa.edu.au/umulliko/> (Accessed August 8, 2003).
3. As is my Narungga custom I use the appropriate name of Kumantjayi here to pay cultural respect to Charles Perkins and his Arrernte Nation. This name is

assigned to those who have passed away.

4. Bourke, C. (1994). *Aboriginal Autonomy in Higher Education*. Proceedings of the National Aboriginal Higher Education conference, Final Report, Fremantle Western Australia, 11 July 1994.
5. The address can be located at http://www.atsic.gov.au/News_Room/speeches_transcripts/default.asp?id=2926 (Accessed November 6, 2003).
6. See http://www.atsic.gov.au/News_Room/speeches_transcripts/default.asp?id=2926 (Accessed November 6, 2003).

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Obstacles to Aboriginal Students Success at University

By Heather Gibb

Recent research at Charles Sturt University (CSU) in New South Wales (funded by an Australian Research Council Linkage grant) has investigated how operational processes in the university may provide obstacles to Indigenous non metropolitan students wishing to study health courses by distance education.

Distance education offered by CSU is a very popular option for remote people because of its flexibility. However, like most universities there is a high number of remote and Aboriginal students who do not complete their course for one reason or another. Our project intended to find out why.

Aboriginal people have often described themselves as occupying a "half way" or hybrid space between two cultures, in which they must try to understand and conform with expectations of the mainstream educational culture, while at the same time reconciling tensions between that culture and their own.

One example of this was discovered in the results of our research. Aboriginal students in respect of their own cultural values, leave their study commitments aside when family needs require their attention, returning to study when the need is resolved. In an Aboriginal cultural context this is considered responsible behaviour. In non Aboriginal culture people are expected to juggle family commitments around study or work. Hence from the university's perspective this behaviour is often considered irresponsible. The students

experience the tension as though caught between cultures.

Other difficulties were also highlighted. Each of these are common to university study for Aboriginal people and do not just occur at our university. However, in supporting this research CSU is committed to finding ways of addressing the difficulties identified.

We found that students were able to survive the rigours of university study by distance, if they could get to know one or two people on staff really well, who they could refer to when problems arose. This reduced the impersonal nature of the negotiation that was necessary when time extensions were requested, or information sought about assignment work for example.

Students asked for some face-to-face connection between the twice yearly residential schools, to boost the personal connection between students and staff and supplement the online communication normally used. They requested small group work to enhance "buddying" with other students. This was addressed by some lecturers by having orientation and debriefing sessions at residential schools, in which students were grouped together who came from the same region. Some assignment work could also be carried out within the group.

Students identified two areas of academic difficulty which the university takes responsibility in addressing, through more intense orientation work. These difficulties were to do with use of "jargon" by lecturers, terms as well as abstract concepts, that students from remote

areas were not familiar with. Through this feedback academics are able to "unpack" their explanations more and give more introductory material to gradually introduce unfamiliar terms and ideas. Students' feedback also highlighted the need to begin with the practical – where people in rural and remote communities are at – and make theories and models relevant to the practical problems people there need to deal with. Our research demonstrated that people's lives are often complex and filled with personal challenges. However, these students who took time to participate in the research showed great motivation as well as the desire to learn, despite their life challenges and obligations.

Time flexibility, practical focus of learning materials and clear orientation of new students to study skills in tertiary education, are all principles that can help students achieve their study goals. Each of these represents a point at which the two cultures – academic and Aboriginal/remote – can collaboratively evolve new teaching styles that lowers the professional hurdles somewhat, that Aboriginal people find themselves having to jump.

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A Thought Piece

By Jane Robertson

As the memories of Christchurch mid-winter cold fade and the excitement and intensity of HERDSA conference conversations give way to the reality of institutional restructuring, research (and possibly teaching?) assessments and myriad daily distractions, it is worth pausing to ask a few questions. Why do we attend conferences? What do we hope to gain? What is the purpose of a conference? Are there alternative/better ways of achieving these purposes? Increasingly I hear conference delegates asserting that the benefits for them lie not in attending keynote or paper presentations but in the informal interactions with colleagues in the spaces between these timetabled sessions. Yet I wonder if institutional policies with regard to research are in fact undermining the very opportunities that could strengthen our research (and teaching) practice.

Let me tease this out further.

When we teach we are inducting students into new ways of thinking and of viewing the world. We are mentoring them into a community in which we are active participants, in the expectation that all will become critical and inquiring life-time learners and that some may, in due course, become full members of our disciplinary learning community. As we guide students into this learning community we want them to come to understand that knowledge is constructed, contested and essentially perspectival; that knowledge is fluid and uncertain. To do this we need to demonstrate our own uncertainties. We need to take the pedagogical risk of being seen by students to be knowledge-shapers rather than knowledge-possessors or experts. We need to model the posing of questions and the difficult and uncertain processes of constructing and sharing tentative and elusive understandings. We need to subvert the notion of a "body of knowledge" that teachers or students can "have". We need to "de-

centre" teaching, subvert its traditional hierarchies.

Despite rhetoric to the contrary, government and institutional policies of accountability are actively undermining such an approach to teaching and learning. In relying as heavily as they do (at least in New Zealand) on student evaluations to determine the quality of teaching, institutions encourage a pedagogy that is safe, consumer-friendly, outcomes oriented. Superficially appealing but deeply superficial!! Where is the encouragement for teaching that unsettles, challenges, moves students beyond their comfort zones? Such teaching is likely to meet with short-term disapproval (articulated in end-of-course evaluations) regardless of its potential long-term benefits for the learner and the wider community.

I wonder whether our conferences are suffering from the same malaise? In order to secure conference funding and to meet research publication requirements, there is now huge pressure on conference delegates not only to present papers, but to present papers of sufficient quality to be included in refereed proceedings. Either that or papers presented at conferences appear simultaneously in refereed journals. While this may be improving research output in terms of quantity, I wonder about the nature of the quality. What is happening to the notion of a conference where delegates float ideas, present work-in-progress, share uncertainties and seek critical feedback from colleagues to inform further inquiry and to shape an emerging piece of writing? What has happened to the notion of the co-construction of knowledge in a scholarly community? If papers at conferences are increasingly presented as polished end-products, how can we be seen to be modelling the processes of collective, and tentative, knowledge-shaping?

Surfacing the uncertainties of knowledge construction need not mean a diminution in quality. Let's

hear from our leading researchers and scholars in higher education about their current thinking, about the problems they are grappling with, about the processes of shaping knowledge as well as about their knowledge "products". Let's model in our conferences the learning processes that we espouse in the classroom and induct new researchers into a genuine community of inquiry as opposed to a community of experts. This is yet another way in which research and teaching can be brought closer together.

If we are to do this we need to challenge not only government and institutional policies that shape academic reward systems, but also the scholarly expectation that publication should be the preserve of positive and incontrovertible research outcomes as opposed to work and thought in progress. Outcomes are important, but the process of getting there (or not) is equally so.

It is easy to be critical, more difficult to be constructively so. Yet I believe that, in defiance of the performative culture permeating higher education, there are spaces being created where people can "construct" as well as "present" knowledge. It would be good to open up a discussion about what we value in our research and teaching practices and in our interactions with our disciplinary communities. What do *you* look for in a conference? Are the conferences we currently engage in best meeting our research and teaching needs? Could they be improved? Done differently?

Let's confer!

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Novices No Longer: Computer Education for Rural Adults

by Sandra Herbert & Marguerite Cullity

This paper reports on "Introduction to Computer" classes conducted in Ballarat, Victoria as part of Adult Learners' Week, 2002. It outlines the background to the classes, topics covered, participants' reflections and further actions taken. The paper reveals the social and learning outcomes experienced by adults who participated in the computer classes. In addition, it explains the role of Graduate Diploma, Secondary, Information Technology Education students in planning and evaluating their teaching practice.

Our interest in conducting Introduction to Computer classes for rural adults stems from teaching higher education pre-entry and undergraduate students. When working with these students we realised the need for computer classes for adults.

Our respective work roles as a lecturer and an academic skills adviser at the Australian Catholic University (ACU), Ballarat campus, provided the opportunity for us to conduct computer classes during Adult Learners' Week, especially as the University encouraged its teaching staff to contribute to the Week's activities. The University provided the necessary funds and resources to conduct the classes; for example, the use of a computer laboratory, purchase of computer discs, photocopying costs, and staff time.

An Overview of Classes and Students

The first class introduced students to basic wordprocessing practices and the second class introduced them to Internet and email practices. Classes were free and were advertised in church newsletters and in the local paper. Each participant had the use of a personal computer and he/she was provided with a floppy disk on which to save information. Due to the

number of computers available, (22) and the aim of providing each student with a computer we set a class limit of 22. We were overwhelmed by the rapid and enthusiastic response from the local adult community and both classes were filled.

The adults who participated in these classes were predominately retirees with home access to computer technology. In addition, other participants included younger adults with outdated information technology (IT) skills or semi-professionals requiring IT knowledge for vocational purposes.

The purpose of the computer classes was to assist learners to compose and access information electronically. Moreover, the rationale for the classes was based on the pedagogic beliefs that: adults access to computer education sessions and the benefits for them are important in 1) developing their computer literacy skills (Leu, 2001); 2) enabling them to communicate electronically; and 3) assisting them to develop online social networks (Grace, 1998). Furthermore, we view these benefits as helping to alleviate the social isolation experienced by some rural adults.

Class Structure and Feedback

Computer classes were conducted on two consecutive weekdays (9:30 am to 12:00 noon) in one of the University's computer laboratories. The format for each class involved a PowerPoint presentation followed by a self-paced learning workshop.

Day 1: The PowerPoint presentation explained specific wordprocessing practices, and a four-page handout provided participants with additional information. The participants were asked to compose a document (e.g., letter, recipe) and they used the handout to show them, for example, how to block, cut, paste,

italicise, bullet, spell-check and save information. In preparation for Day 2's Internet class participants were asked to identify topics of interest to them. They were provided with relevant URL sites from which to access information. Some of these topics and sites included the Australian Stock Exchange, Gardening Australia, family lineage/trees, and The Age newspaper.

Day 2: The PowerPoint presentation explained the use of the Internet and how to access search engines (e.g., Google & Alta Vista). Using a list of sites, participants viewed information of interest to them and then conducted a personal search. Providing them with sites enabled the teacher to explain the role of a URL and the importance of typing it correctly. The second part of the class addressed email practices: how to initiate a Hotmail account and how to compose and send an email.

When organising these classes we were mindful of the individual attention required by beginning computer learners and, to enable us to work individually with them, we approached University staff and postgraduate students to attend and assist participants on an individual needs-by-needs basis. Last, at the end of each class the participants completed an individual feedback sheet: how they found out about the class; their reasons for participating; what they liked about the class; and suggestions about changes to it.

Written feedback indicated that they participated for personal interest reasons; mainly, to: access electronically information; improve their computer skills; participate in the technological-age; and communicate with family and friends. The comments below reveal

student interest in acquiring IT skills. Specifically, they participated:

To acquire new skills/experience searching the Internet.

To learn about computers and the Internet.

[As] I am always looking to learn.

Participants' comments illustrate the importance retirees and adults place on understanding and using information technology to communicate with others and participate in a learning and electronic community.

Learning in a friendly and informal classroom environment was an important aspect of the program for the participants. In addition, many of them revealed a desire to participate in future classes, especially as they wanted to learn further wordprocessing skills. The comments below illustrate these points:

[I liked] the fact that "helpers" were plentiful and browsed around and the clarity of instructions given by presenters.

No one made me feel stupid.

[It was] a chance to use a computer with someone around who can help when needed.

[I liked the] non-threatening, friendly atmosphere.

The above comments indicate the importance adult learners place on having ready access to teaching support and their need for a non-threatening learning environment. A learning environment, that is, that develops rather than challenges their beginning IT knowledge, especially if they are to increase their confidence as learners and or IT users.

When commenting on how the program could be improved, some adults suggested that there were too many participants in a class for it to be conducted in a self-paced manner and they suggested that a whole-class, step-by-step approach be used instead. Participants, that is, working together as a whole group and following step-by-step instructions.

In regard to class content, the Internet class was preferred by most of the participants as it offered them an opportunity to explore sites of interest to them; that is, to research a vast pool of knowledge and to be a part of a wider learning community. For example, a participant described the thrill she experienced

when discovering new knowledge, and another participant was excited about the prospect of making email contact with her granddaughter. Their comments follow:

I liked the site. I found out about roses. It showed varieties I had never seen before. It was great!!!!

My granddaughter is in Europe and she doesn't write letters. Now I can email her.

These comments reveal the educational and social benefits access to information technology realises for adults.

Based on this feedback, follow-up classes consisted of a maximum of twelve participants and were conducted using a mix of whole-class and individual teaching and learning approaches. Moreover, changing to a whole-class approach enabled learners to assist each other when a tutor is not available; this was especially important as many of them had no or limited computer experience.

Reflections and Actions

When reflecting on the structure, content and delivery of information we were pleased with the participants' enthusiastic involvement in class activities. However, we were concerned that each session covered too much content in the limited time available. Based on participant feedback and our own reflections, we made the following changes: to hold classes over four rather than two sessions and conduct a mix of whole-class and self-paced sessions. In addition, we explored ways to conduct these classes throughout the year and involve — as part of their assessment — ACU, postgraduate Information Technology Education students in the planning and delivery of information.

Student Planning and Delivery: Initial Trials (2003)

In first semester of 2003, four Graduate Diploma of Education (Secondary) students planned, delivered and evaluated one wordprocessing and one Internet class for adults in the Ballarat community. Classes were supervised by the students' lecturer. Class size consisted of twelve participants and information was delivered using a whole-class

approach and the participants then worked on self-paced activities.

Wordprocessing class: The students delivered a PowerPoint presentation for one hour and participants then worked individually on their documents for the remaining hour. The wordprocessing skills explained in the presentation were ones required to compose and edit documents. For example, the participants composed a letter and edited a cooking recipe; the recipe was provided on a floppy disk. Whilst the participants were working on these documents the students provided them with individual assistance.

The initial feedback from 2003 classes indicates that the adults participated for confidence in addition to computing-based reasons. They also noted their enjoyment of last year's classes and were keen to participate in follow-up sessions, especially as most of them perceive themselves as "novice" computer users. An area of interest to the participants was to learn how to format formal documents (e.g., minutes, newsletters) and to use the Letter Wizard. Individual participants commented that they required assistance with inserting symbols, recognising toolbar icons and manipulating the mouse. Overall they found the instructors helpful and patient and that the session increased their understanding and knowledge of wordprocessing skills. Following are some of their comments:

Doing the newsletter was useful for me. I am the secretary of a club which has a newsletter.

The Letter Writing Wizard made setting out a letter easy.

I learnt a lot and enjoyed last year's sessions, and I needed the help I obtained today.

This feedback reveals adult learners' desire to shift from a novice computer user to a socially-competent IT user. It also reveals that the adult retirees desire to be involved actively in the organising of events and writing of material for their community. The participation of adults within a community is not a new occurrence; however, what is new is the electronic means that support their social networking and communication needs.

Internet class: During this class the Information Technology

Educational students revised Internet procedures and then worked individually with participants. First, the students revised Internet searching and assisted participants to locate sites of personal interest. Second, they assisted the participants to set up individual Hotmail accounts. These accounts were then activated to send and receive messages during class-time. Anecdotal feedback suggests that the participants were able to access sites of interest to them and that they enjoyed participating in the Internet community. In addition, they appreciated the individual assistance provided by the students.

Adult learner's interest in the Internet and sending of emails indicates a desire to be a part of an electronic community; a desire, that is, to access information outside of their local society.

Conclusion

Rural adult learners are interested participants in the electronic age. Their desire to participate in wordprocessing and Internet classes indicates a further desire to socialise and communicate with their immediate and wider communities. Towards this end, introduction to computer classes for rural adults are important in

developing and maintaining social networks for these learners.

The computer classes, in addition, provided a purposeful opportunity for Graduate Diploma (Secondary) students to design and deliver PowerPoint computer classes to adults. The delivery of these classes extended the students' teaching and learning experiences and also provided them with an opportunity to contribute to the Ballarat adult community's IT learning needs.

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Reflections on Preparing for a HERDSA Fellowship

This is second article in which those recently awarded a HERDSA Fellowship reflect on their experiences of preparing the portfolio of their work on which the award of the Fellowship is based.

Several HERDSA members are in the process of completing their portfolios while the documentation is being revised. Those interested in knowing more about the scheme are invited to go to the website www.herdsa.org.au and click on the link to Fellowship.

John Ferrier

Preparing my HERDSA Fellowship Portfolio added an increasingly satisfying dimension to my academic life. By undertaking my portfolio, I found time to step back from the frenetic activities of teaching and administration to reflect on my vocation.

Reflective moments for me threw open a number of contradictions. One was that despite being appointed an academic head to a university campus, where my main focus is directed towards administrative responsibilities, my basic interest in teaching predetermines many decisions that I make and how I make them. A second conundrum for me is that while my administrative responsibilities grow, so too does my commitment to attend conferences of an entirely new and different type, away from my teaching interests. Naturally, this has led to a new array of fascinating networks, but these rarely include my former colleagues and acquaintances, most of whom I would consider as "front liners". My interests now are more to do with compliance requirements on Boards and handling the business arrangements of new enterprises. I have to recognise that I am being transformed slowly – and

reluctantly – away from a lecturer to an administrator.

My thoughts on how I have enhanced my teaching throughout the years have been reflected in the way I choose to live my life. I manage the living arrangements for a dozen students in a ski lodge and this number increases dramatically in the evenings when students centre on our lodge for group work or social activities. This intense relationship has been ideal for me to "study my students up close", in that I am able to talk freely with them, and I can ask specific questions about their academic progress, or their written expression.

As a result of conducting writing workshops, students see me as someone authoritative to whom they can go to "quickly check" their sentence structures. I generally oblige as I have always been close to students and consciously use their style of language, which they have readily accepted, without openly criticising me. I enjoy some of their music, play games with them in our recreation room and teach "life matters" in a seemingly casual manner.

By preparing my Fellowship portfolio, I learned how difficult it is to manage one's time properly. My time management skills depend more on me working to a deadline, under pressure, than they do upon carefully assigning adequate amounts of time to undertake the tasks. In this instance, I completed one of the most satisfying tasks of my career, but I have to admit that I left much of it as a rush towards the end.

One specific benefit was the fact that I was consciously talking to staff and students about teaching and learning. This proved fascinating to me, as I acted more like a news reporter gathering facts, than an educator. However, it has proven a worthwhile undertaking because of the networking that I have been able

to generate among professionals who also like to reflect on their teaching.

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Kogi Naidoo

I do not have a boring, routine job, rather one that provides me with opportunities to reflect and improve, try new strategies, build on staff knowledge, and provide alternatives. There are always unpredictable outcomes and situations that arise from using open-ended questions and discussion topics. This provides me with an opportunity to learn with staff and students. It is an ongoing test of my ability to adapt to new questions, ideas, dilemmas and situations. My work is exciting and challenging in that it focuses on cutting edge developments in higher education. Being a HERDSA Fellow gives me a great sense of achievement when I know I need to have impact on staff and student perceptions, their learning, and provided them with an avenue for reflection for their personal and professional development.

In preparing for and compiling my portfolio, I went through many drafts and iterations of reflections and decision making as to what I could and should present as my philosophy of teaching statement and evidence to address the seven HERDSA fellowship criteria. I did not have a portfolio that resembled in any shape or form what was required. Compiling the portfolio took a great deal of effort, time and resolve to keep on task due to the nature of this challenging task and other personal and work commitments.

My ongoing reflection and development personally and professionally over the last 20 years in terms of work experience, study and



research, and general life experience made it easy to focus and reflect on the evidence for the fellowship criteria. It was a challenge though to write my teaching philosophy statement since no guidelines were provided. This included reflecting, asking fundamental questions, assimilation, writing draft statements, followed by more reflection, analysis and evaluation. For the criteria I was able to provide evidence to substantiate my beliefs, practices and goals as stated in my teaching philosophy statement. The challenge came in choosing only one example to best illustrate each criterion and keeping to the word limit for each section.

Other challenges and constraints that added to the complexity of the task was not having explicit criteria or standards against which I could measure my practice, while keeping the focus of the portfolio to work of the past twelve months. Being allocated a mentor who worked in a similar area was particularly helpful although there was too little time from the completion of first draft to the due date to have made optimum use of this invaluable opportunity. I also had to ensure that I kept the balance and perspective between being objective (distant) and subjective and reflective

(personal) without being overly complimentary or critical.

I have learned some valuable lessons in preparing the portfolio and presenting it for assessment. I learned that it is indeed a challenging task to compile a portfolio. There are no standard teaching philosophy statements. In articulating my teaching philosophy, I was able to find out what I believe in and how my practice is informed by my beliefs. I am now able to evaluate my practice against the benchmarks of good practice and critically evaluate my strengths and identify opportunities for my growth and development.

The portfolio provided me with the opportunity to assess my actions in the last year and reflect on my goals for my professional development in the coming years. I intend to implement the strategies and methods that worked, record reflections and data for my portfolio, review my teaching philosophy statement, keep up with the latest developments in academic development, conduct needs/impact analyses of what I do, engage in scholarly activities, and continue networking and relationship building.

I have continued to develop by reflecting and monitoring my actions both personally and professionally. I have undertaken activities that made me consider the needs of learners, review the learning outcomes,

teaching methods and strategies, assessment methods, monitor and evaluate teaching, plan new courses, improve my own practice by keeping up to date with developments in AD, and engage in scholarly activities. Upon reflection I have been able to engage in a broad range to develop personally and professionally. I have maintained a balance in the types of activities engaged in to maintain and enhance my credibility development. It was stressful and challenging at times with the workload and demands of engaging in professional scholarly activities. Volunteering to be part of the pilot HERDSA fellowship scheme also competed for priority and it came with its own challenges. Attaining FHERDSA accreditation has provided positive evidence and the qualification to demonstrate my success and accomplishments, thereby enhancing my professional credibility to support academic development (AD) in higher education. It has been a challenging, but rewarding experience overall, the highlight of which was becoming the first New Zealand recipient of the HERDSA Fellowship award.

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HERDSA Fellowships

Professional Recognition and Development of Teaching in Higher Education.

The HERDSA Fellowship Scheme aims to:

- Enhance teaching professionalism;
- Provide a way for universities to recognise and reward those who facilitate high quality learning;
- Give individuals a means of making statements about the quality of their professional practice;
- Provide opportunities for further professional development in cross-institutional groups;
- Enable HERDSA to recognise and reward good teaching through the process of peer review;
- Provide a process for critical reflection into teaching practice and the learning process;
- Provide a forum for peer review and dialogue; and
- Reward professional teaching with a recognised Fellowship.

Nurturing Creativity Through an Imaginative Curriculum

By Norman Jackson

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We are all limited by our imaginations but some people are able to think freshly about something and in doing so open up new possibilities for themselves and others. Imagination (to cause to come into existence) and creativity (the ability to create) are inextricably linked. Creativity involves first imagining and then working with the ideas to produce new things. It could be new knowledge, a new process, a product or a unique performance or any combination of these things. We can encourage our imaginations to think many ideas or develop the habits that limit us to working with a few ideas. The world gets ever more complex: in the words of Ron Barnett, "higher education is faced with not just preparing students for a complex world, it is faced with preparing students for a supercomplex world" (Barnett, 2000). We need imagination and creativity to work with, adapt to and exploit such complexity.

Higher education is full of creative people (staff and educational developers being some of the most creative) and the professional act of teaching, with the significant autonomy attached to this role, provides fertile conditions for people to be creative in order to promote students' learning. But many of us do not take advantage of this opportunity. All too often we prefer to replicate well tried methods and designs rather than experiment with more imaginative but riskier and perhaps less comfortable ways of doing things. The constant pressure for greater efficiency in what we do combined with pressures

for research output are two major inhibitors (or excuses) for the absence of experimental enterprise. Quality assurance and peer review systems that favour conservatism are another. Being professional about teaching requires us to question and challenge the methodologies we use to promote students' learning. Will traditional methods of teaching deliver the increased efficiency that is required with the increased range of abilities/aptitudes (beyond mere knowledge) now being expected? Do our methods develop the behaviours and attitudes that are necessary to survive and prosper in this world of continuous change and problem working. The world requires people to be creative in order to grow the knowledge that is necessary to sustain themselves and the social and economic enterprises they inhabit.

The LTSN Generic Centre's Imaginative Curriculum project is trying to foster the conditions for teachers and those involved in supporting curriculum development, to think freshly about the curriculum to share their experiential knowledge and stimulate the imaginations of other teachers. Participants in the Imaginative Curriculum network share the belief that enabling students to be creative is a worthwhile and desirable educational goal that will benefit students throughout their lives and any programme can be designed to make it more favourable to nurturing creativity.

Teacher Conceptions of their own Creativity

Being creative is, for the most part, a subconscious act. HE teachers do not sit down to design a course and think I'm going to be creative now! But they do believe that teaching involves being creative (see the

research studies of McGoldrick, 2002; Tait, 2002 and Oliver, 2002).

Some ways in which creativity is recognised by academics designing a curriculum (Oliver, 2002; McGoldrick, 2002) include:

- creativity as personal innovation – something that is new to individuals. This is often about the transfer and adaptation of ideas from one context to another;
- creativity as working at and across the boundaries of acceptability in specific contexts: it involves taking risks;
- creativity as designs that promote the holistic idea of gradueness – the capacity to connect and do things with what has been learnt and to utilise this knowledge to learn in other situations;
- creativity as making sense out of complexity i.e. working with multiple often conflicting factors, pressures, interests and constraints; and
- creativity as a process of narrative making in order to present the "real curriculum" in ways that conform to the regulatory expectations of how a curriculum should be framed.

Creativity in Students' Learning

There are strong similarities between the perceptions of academics of their own creativity and what they perceive are the characteristics of creativity in students' learning. Creativity involves the extended abstract outcomes of learning (Biggs, 1999; 2002) like hypothesising, synthesising, reflecting, generating ideas, applying the known to "far" domains, working with problems that do not have unique solutions. The capacity to connect ideas and create evaluative frameworks to judge the value of ideas and potential solutions are essential features of



academic creativity. The Imaginative Curriculum project has the potential to make an important contribution to understanding the nature of creativity in students' learning in different learning contexts.

Creative performance also requires positive attitudes and high levels of motivation (passion) evidenced by persistence and willingness to work hard. Such attitudes derive from personal beliefs that obstacles can be overcome. So learning processes to foster creativity must develop self-confidence and self-esteem, encourage by not penalising risk taking in relatively safe environments and help students to be "comfortable" in messy/complex and unpredictable situations where there are no right and wrong answers. Working with complexity in a self-sustained and determined way is a fact of life and helping students to learn in complex unpredictable situations must be a worthwhile and appropriate enterprise for higher education. Such beliefs connect us to the fundamental moral purpose of education – making a difference to students' lives.

While different disciplines recognise and value different forms of creativity, research studies recognise a range of intellectual attributes, attitudes and behaviours associated with creativity. DeWulf and Baillie (1999, pp. 14–15) identify three characteristics.

- **ability to visualise ideas** – holistically, spatially, metaphorically and to be able to transform ideas through imaginative manipulation (complements reasoning, McKim, 1980). Flexibility, fluency and adaptability are important to the transformation of ideas.
- **effective use of memory** – for previously learnt knowledge and the ability to make connections and associations with and through this knowledge.
- **convergent and divergent thinking** – academic ways of thinking tend to value convergent ways of thinking - logic, reasoning, analysis, objectivity, judgement (left brain thinking - McKim, 1980). Divergent thinking brings in to play the right brain thinking which is associated with openness,

subjectivity, feeling, intuition, emotion, sensory and imaginative processes (McKim, 1980). Convergent thinking focuses on one answer while divergent thinking produces alternative possibilities and solutions. Creativity involves both convergent thinking (focused, analytical, judgemental and detailed thinking) and divergent thinking (diffuse, free flowing, associated, perceptual and imaginative). Training in creative thinking techniques such as those described by DeWulf and Baillie (1999) can help foster the habit of thinking in both divergent and convergent modes.

Course Designs as a Means of Sharing and Stimulating Imaginations

DeWulf and Baillie (1999) offer a definition of creativity as "shared imaginations". Unpacking this further it involves firstly having your own imagination, then doing something useful with it (sharing it) and perhaps encouraging others to use their own imaginations (the process of sparking each other!). The idea of shared imaginations is an attractive conception for the curriculum context as a teachers' course and module designs provide the vehicle for sharing the imaginations of the designer and provide prompts and stimuli for further creative action by the teachers who operationalise the designs. Indeed, the real act of creativity for most teachers is in making a rudimentary design come alive through the teaching process.

These abstract ideas are all well and good but what practical things can we do to nurture students' (and for that matter teachers') creativity? Any programme can be designed or redesigned to make it more favourable to nurturing creativity and developing the habits of thinking creatively (Knight, 2002). The following points (adapted and developed from Knight, 2002 and Jackson, 2002b) provide some guiding principles for helping teachers to develop their capacity to help students learn more creatively and to designing a curriculum that nurtures creativity.

Teacher conceptions of teaching and learning: We are enabled

or stopped from doing things by the conceptions and perceptions (imagination!) we hold. Conceptions and perceptions that support creativity in students' learning view teaching as a learning process itself and the role of the teacher is to engage students actively in challenging learning processes and help them create their own processes and frameworks for working with "problems". Teaching strategies foster students' intrinsic motivations for learning that derive more from the pleasure of interesting challenges than from the threat of assessment. Teacher conceptions must also value the idea that we can learn through systematic reflection in order to optimise the potential for learning from any situation – even those that don't go the way they are expected. John Biggs identifies 3 levels of thinking about teaching in terms of what is focused upon (Biggs 1999, chapter 4). At level 1 the focus is on what the student is, at level 2 the focus is on what the teacher does and at level 3 the focus is on what the student does. Teachers' who are likely to be most sympathetic to fostering creativity in students' learning are likely to be thinking in ways that are consistent with the second and third levels – what do I need to do to promote this type of learning and what do students need to do to learn this way? Houghton (2002) added a fourth level called "how the student manages what the student does", initially within frameworks created by the teacher, but ultimately negotiating or creating his/her own framework. This conception supports self-habits of self-regulated learning (Zimmerman, 2000). The inference is that an expanded commitment to nurturing creativity will only occur if teacher perceptions of teaching and learning embrace these higher order and increasingly sophisticated conceptions.

Sharing understandings and conceptions: Designing a curriculum to support creativity in students' learning work best when teaching teams develop a shared understanding of the different meanings of creativity for the particular learning contexts. In reaching an understanding it is helpful to examine what teachers understand by creativity. Subject benchmarking statements rarely mention creativity so



there is plenty of scope for discussion within disciplinary communities.

Developing the knowledge and skills of teachers: Helping students to be creative requires particular facilitation skills and the adoption of a collaborative pedagogic model. Building the knowledge and capacity for this type of teaching is an essential step in the development process. Growing knowledge that will help teachers and those who develop teaching to be more knowledgeable about the ways in which creativity in student learning can be nurtured, is the central concern of the Imaginative Curriculum project.

Mapping what already exists: Most programmes will contain within them opportunities for students to work in creative ways. Making these opportunities explicit and understanding the nature of the creative processes within these opportunities is a necessary first step in designing for creativity. When the mapping is completed additional ways and strategies in which creativity might be fostered can be considered (see below).

Progression to independence: Nurturing creativity requires teachers to respect the goals, motivations for learning and decision making processes of learners. This way of thinking is consistent with the idea of enabling learners to become autonomous and self-regulating. A well designed curriculum will prepare students for learning creatively, equip them with a range of tools and encourage them to use and adapt these tools and work towards independence. Zimmerman's (2000) notion of self-regulated learning provides a good theoretical model on which to develop teacher conceptions and practice.

Openness to choice and negotiation: Teachers introduce the tools – concepts, strategies, information sources – and then have students practise them on problems and situations that they choose/identify. This requires teachers to be flexible and adaptable in their approach and to facilitate students' decision making. These characteristics of learning are also consistent with Zimmerman's model for self-regulated learning.

Novel tasks: Students' learning is facilitated through tasks that

promote divergent thinking and require them to draw from their learning in several modules and allow a variety of acceptable/appropriate/valid responses. Teachers might find themselves considering the plausibility of the solutions and then awarding marks on the basis of students' accounts of their problem-working strategies. (NB. It is not a good idea to automatically join the phrase "problem-solving" with "creativity". The first is often convergent, the other employs both divergent and convergent thinking. Creative thinking techniques which promote both divergent and convergent thinking can be used to bridge the gap (Baillie, in press).

Developing students' knowledge about creative learning processes: If students understand the "rules of the game" and why the programme is as it is, then they are better placed to reflect and enter into the spirit of the creativity game. The development of skills in creative thinking are particularly important in enabling students to think freshly and differently about their problem working situations (De Wulf & Baillie, 1999).

An emphasis on learning: for understanding rather than learning for extensive content mastery. There is evidence that an emphasis on coverage encourages superficiality. Superficiality is not conducive to creativity. Understanding, which comes from covering less ground with more emphasis on the underlying concepts, strategies and assumptions, is conducive to creativity. Put it another way: cover less material but in ways that help students to understand more about the domain and its complex learning outcomes and their own engagement with the learning process. They might also approach problem working using creative thinking techniques which encourage divergent rather than convergent ways of thinking. The learning outcomes for creative learning are those used for extended understanding (Biggs, 2002): being able to go beyond what has been taught; deal creatively with new situations; apply to novel contexts; hypothesize; reflect; connect and associate; generate ideas; and evaluate/judge the worth of ideas. Learning outcomes will also value the process of learning and recognise

students' own unique outcomes and more general outcomes that were not planned or anticipated.

Knowledge and capability/learning transfer: Being able to use knowledge, skill, behaviours developed in one context in another context is an important ingredient for creativity (Gardner, 1993). The ways of thinking outlined above are important in the transfer of knowledge as well as the generation of knowledge. Encouraging learning that involves such behaviours is more likely to be achieved in situations that are experienced as novel and unpredictable to learners. This is what people encounter in real life and they can be simulated in the HE curriculum.

Personal accounts of learning to promote reflection and further learning: The capacity to record, describe and evidence learning and the process of learning are central to metacognition. They encourage learners to recognise their own learning as it emerges and to make claims to understanding and achievement. There is a clear relationship with this aspect of creativity and personal development planning (Jackson, 2002a). Teacher perceptions of their own learning are important here. Encouraging teachers to see the value of creating personal accounts of their own teaching process in order to reflect on and understand more deeply how process-based learning actually works is perhaps necessary in order to change belief systems that are not sympathetic to this way of learning (see Jackson, 2003, for an example of a simple framework for recording teaching). Teacher participation in the construction and sharing of their own accounts of learning provides good role models for students.

Openness to innovation and change: Possibilities for change need to be designed into the module from the beginning so that teachers and students can respond to what emerges from the process.

Assessment: The current assessment model with its atomised approach to assessing learning at module/curriculum unit level is a major inhibitor of designs for creative learning which may need to foster development over a longer period of

time and a range of contexts before assessing capability. The idea of synoptic assessments that enable students to draw together and apply their learning throughout a course (such as final level projects and dissertations) provides important opportunities for students to demonstrate their creativity. Strategies that require students to reveal their understanding of how they have acquired core learning outcomes from a course (e.g. through reflective report or portfolio) offers students another way of demonstrating their unique creativity.

Student instrumentalism driven by the teachers' belief that students only learn when they are assessed inhibits creativity. Narrow, summatively-driven assessment practices and criteria that focus on what is known, which do not recognise the process of learning and how people come to know, or recognise emergent unanticipated learning outcomes, will smother creativity.

Processes that Foster Creativity

Many of the characteristics of designs for creative learning are those found in learning strategies that are process-based i.e. in which the process of learning is as important as the results of learning. Our emerging notion of an imaginative curriculum that nurtures and enhances students' creativity is one that is rich in the experiences of learning. Such learning environments are process-rich rather than being overloaded with content. They move away from teacher directed classroom situations and embrace more facilitated and collaborative models of teaching and learning. They work towards enabling students to be self-directing, self-regulating and resourceful learners. They give them space to learn through the experience and processes of learning. To achieve this condition students have to be properly prepared and supported. They need to acquire the habits and behaviours and self-awareness of self-regulated learners (Zimmerman, 2000). Self-regulated learning involves self-determined processes and associated beliefs that initiate change and sustain learning in

different contexts. It is fundamentally linked to:

- metacognitive processes such as planning, organising, self-instructing, self-monitoring and self-evaluating one's efforts to learn;
- behavioural processes such as selecting, structuring, and creating environments for learning; and
- processes and beliefs that motivate self-regulated people to learn – such as beliefs about their own capabilities to learn, beliefs that the outcomes of learning will be worthwhile, intrinsic interest in the task and satisfaction or dissatisfaction with their own efforts to learn.

Personal development planning² is underpinned by the model of self-regulated learning (Jackson, 2003c) and it is possible that this scientific theory of learning can be extended to other forms of process-based learning. There are a rich variety of learning processes and curriculum designs that provide experiences of learning in novel and emergent situations including – problem-based, enquiry-led, work-based, context-based, collaborative learning, game-play, role-play and simulations (Boyle & Smith, 2002; Ellington, 2002; Newman, in press; O'Rourke & Kahn, in press). There are also examples emerging of these processes being connected through the strategic process of personal development planning (Maggi Boyle, University of Leeds, personal communication). There are also lots of opportunities for experiential learning outside the formal curriculum and the academic curriculum for example through work experience, work placements, study abroad and learning in the community. Again PDP can be used as a tool for supporting, recognising and valuing this type of learning.

But it is not enough to have rich imaginations. Ultimately, it is the enthusiasm, commitment, skills and courage of teachers who are willing to experiment, take risks and translate their imaginations into

creative learning experiences for their students.

Sense of Direction

These emergent ideas on process-based learning provide us with a sense of direction. We are currently producing a number of curriculum guides which will be available through a dedicated web site <http://www.surrey.ac.uk/Education/ic/1.htm>. Our intention is to work towards a conference to share ideas about process-based learning and ways of nurturing students' creativity early in 2004. If you would like to contribute ideas or examples of courses that involve process-based learning, or you have an idea for a curriculum guide please contact the author at the LTSN Generic Centre.

Invitation to join the Imaginative Curriculum Network

The Imaginative Curriculum Network is open to anyone with an interest in developing and sharing knowledge about higher education curricula and we welcome the involvement of Australian teachers, educational developers and educational researchers. During 2004 we will be focusing on staff and student perceptions of creativity and how creativity in students' learning is promoted in different disciplinary and curricula contexts. If anyone is interested in working with us in this area please contact Norman Jackson (norman.jackson@ltsn.ac.uk) or visit our web site www.imaginativecurriculum.net

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Many people in the imaginative curriculum network have shaped the thinking in this paper. Martin Oliver, Jo Tait and Chris McGoldrick undertook the initial research on what academics think about creativity. Peter Knight provided the initial ideas of the types of principles that might help teachers develop their capacity to help students learn more creatively and design a curriculum that nurtures creativity. Caroline Baillie opened up new possibilities for us through

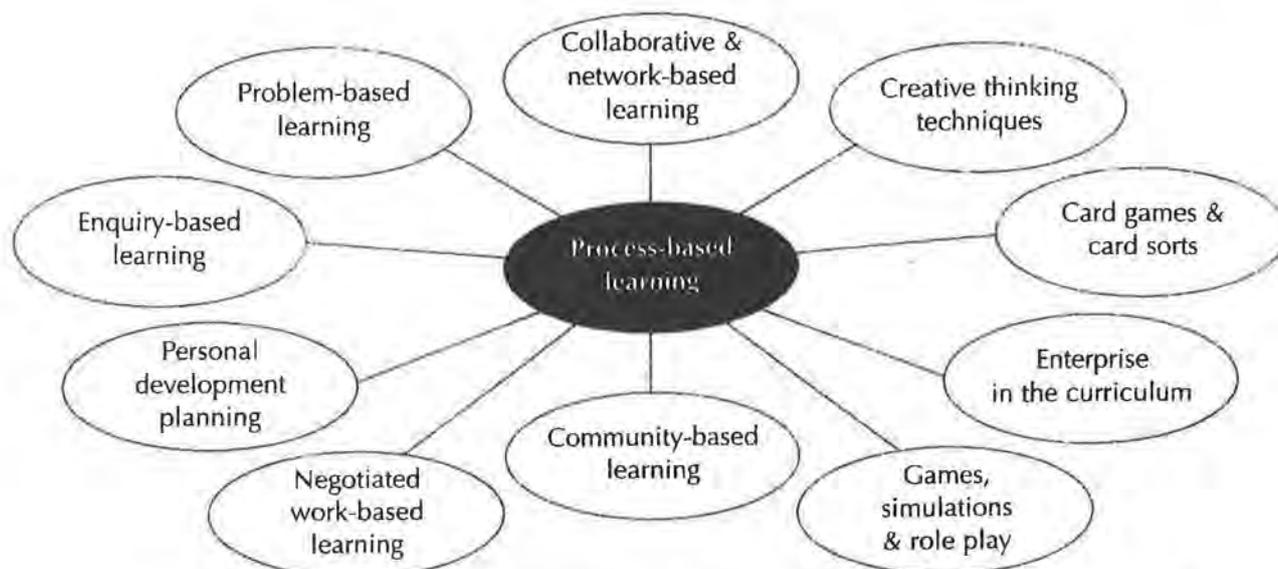


FIGURE 1. Some of the many ways in which creativity in students' learning is nurtured through facilitated process-based learning.

her work on creativity and creative thinking techniques.

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Norman Jackson would like to hear from Herdsa members who are interested imaginative processes for learning especially those researching the area, in particular in students' or staff perceptions of creativity.

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