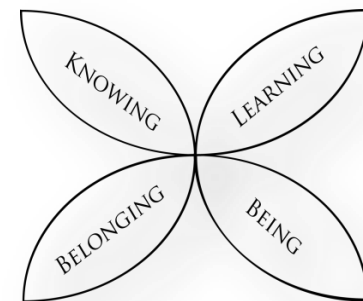


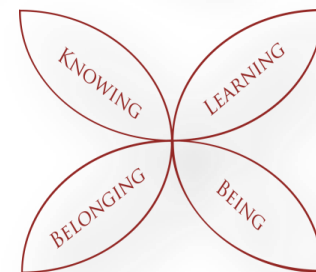
# Indigenous Knowledge & Values

## *From Resilience to Sustainability Education*

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Quezon City, Philippines





# *Recognizing “Culture gaps” in education*

- Angela Little (1995) defined CG as the difference in expectations between the school culture & the home culture
- Formal education is eurocentric/anglocentric
- Non-formal/informal education – informed by western definitions
- What does education/learning/ teaching mean in the Pacific?
- What are our expectations of education? learning?
- How do we assess education? learning?
- What is the expected outcome? certification vs. wisdom (e.g. poto, yalomatua)



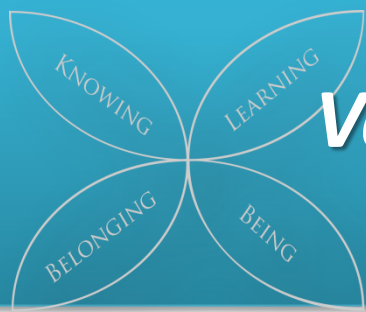
# *We simply see, hear, feel, taste, and smell the world differently ~ Manulani Meyer*

- Why IKS?
- Cultural relativism
- Context specific realities
- No one-size-fits-all
- *Glocal* approaches (think global, act local)

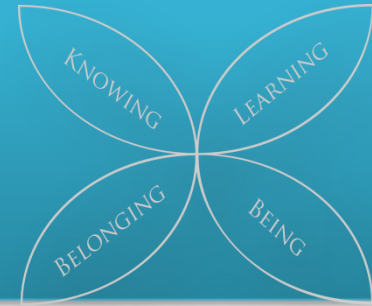
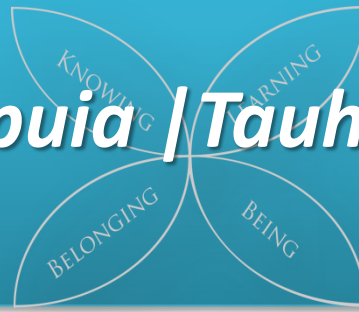


# ***Tauhi Vā/vahaa : Honouring the cords that bind us to place and to each other***

- Vā is the intervening space between people Ka'ili (2005)
- Vā as spaces between things or people.
- Underlying belief that everything is connected - environment (flora, fauna, the elements, the constellations, people you know and those you have never met etc...
- it is only by honouring and nurturing these relationships that life exists in balance.
- Tauhi Vā is a process by which to maintain a sense of place and space.
- Vā is a connection, an invisible cord that connects us to each other; to flora, to fauna, to place and to people. The 'space between' objects in relationship is what encapsulates the va.
- The space between is filled with duty, responsibility, alofa/ofa, reciprocity and expectations.



# ***Vā / Vā Tapuia / Tauhi Vahaa***



**Tauhi** – to take care of/keep safe/look after/nurture (Mafile’o, 2008)

**Vā** – intervening space between people (Mila-Schaaf,2005); socio-spatial ties

**Vā Tapuia** – sacred relationships/ sacred spaces; covenant btw. Man and his culture; man and the ocean; man and the land (man – peoples/communities) (Amituanai-Toloa, 2007)

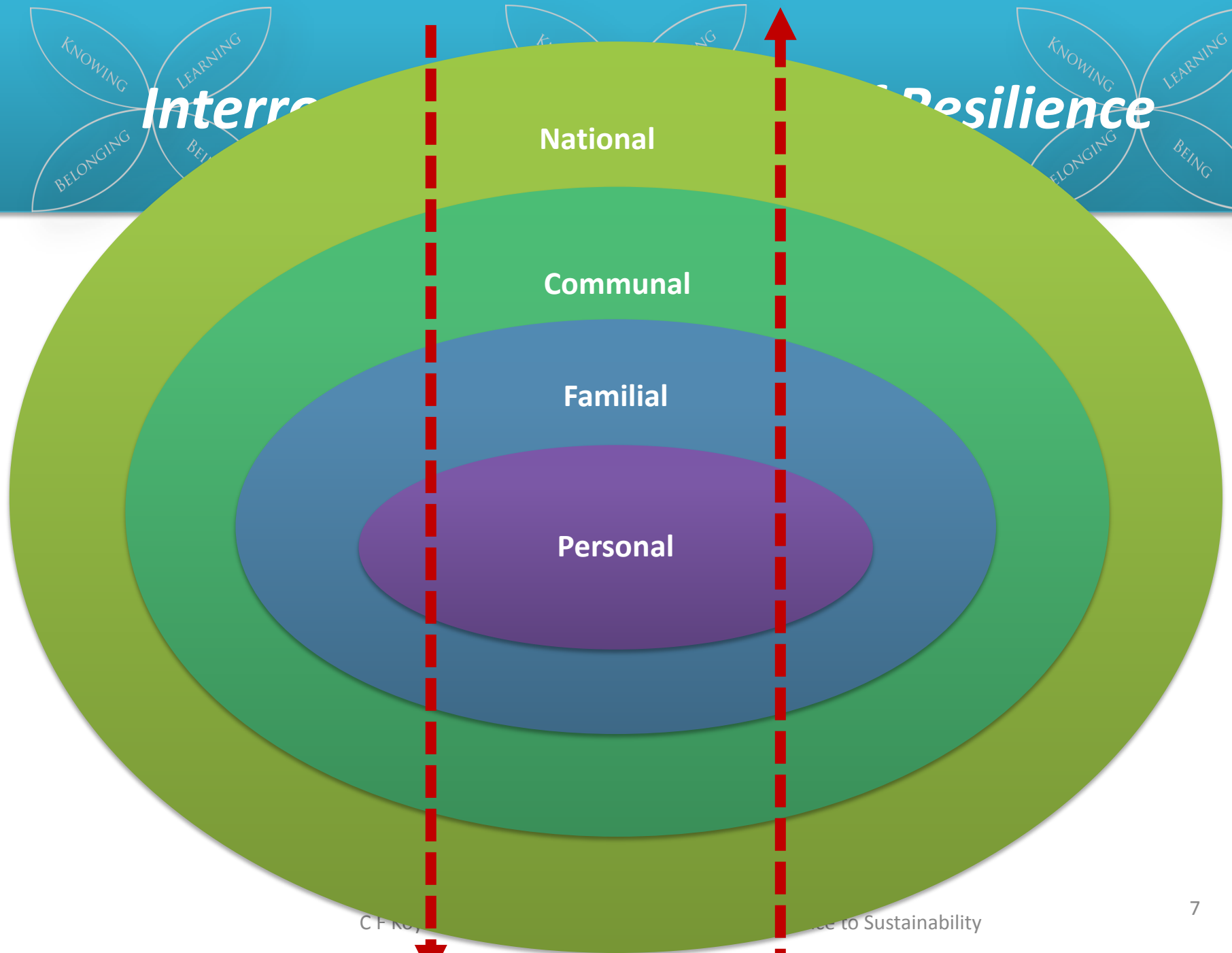


# *Re-thinking the Foundations of education*

- **Philosophy:** Education for what and whom?
- **Psychology:** How do we learn? How do we come to know?  
How do we learn 'best'/effectively?
- **Sociology:** What is the Socio-context of education?
- **Economics:** What is the economic reality of education?
- **Politics:** What is the politics of education?
- **History:** What is the history of education?

*Interre*

*Resilience*





# *An Indigenous Pacific Response to Sustainability & Resilience*

- Sustainability Principles

1. Continuity & Survival
2. Resilience
3. Spirituality
4. Agency
5. Commitment & Participation
6. Education/Life-long learning
7. Indigenous Pedagogies
8. Decolonization of IKS & IE
9. Self-determination
10. Knowing where we came from – navigating where we want to go

*How do we ensure that education (formal and non-formal education) emphasizes education/curriculum **for** and not just **about** resilience & sustainability?*





# *Sustainability & Resilience*

## **Attributes** i.e. Personal Characteristics

- *Self-esteem* – sense of self-worth and pride in self and abilities
- *Self-efficacy* – belief that you are the master of your own destiny
- *Self-determination* – ability to make decisions for yourself, to reason these choices without feeling pressured to think, be, do a certain way
- *Agency* – to make choices and to enact these choices

## **Competencies** i.e. Physical intellectual abilities

- **Competency 1:** *Beliefs, Attitudes, Values (affective domain)*
- **Competency 2:** *Knowledge (cognitive domain)*
- **Competency 3:** *Logical Reasoning (cognitive domain)*
- **Competency 4:** *Skills (psychomotor domain)*
- **Competency 5:** *Contextual Application/ Synthesis (combination of all three)*

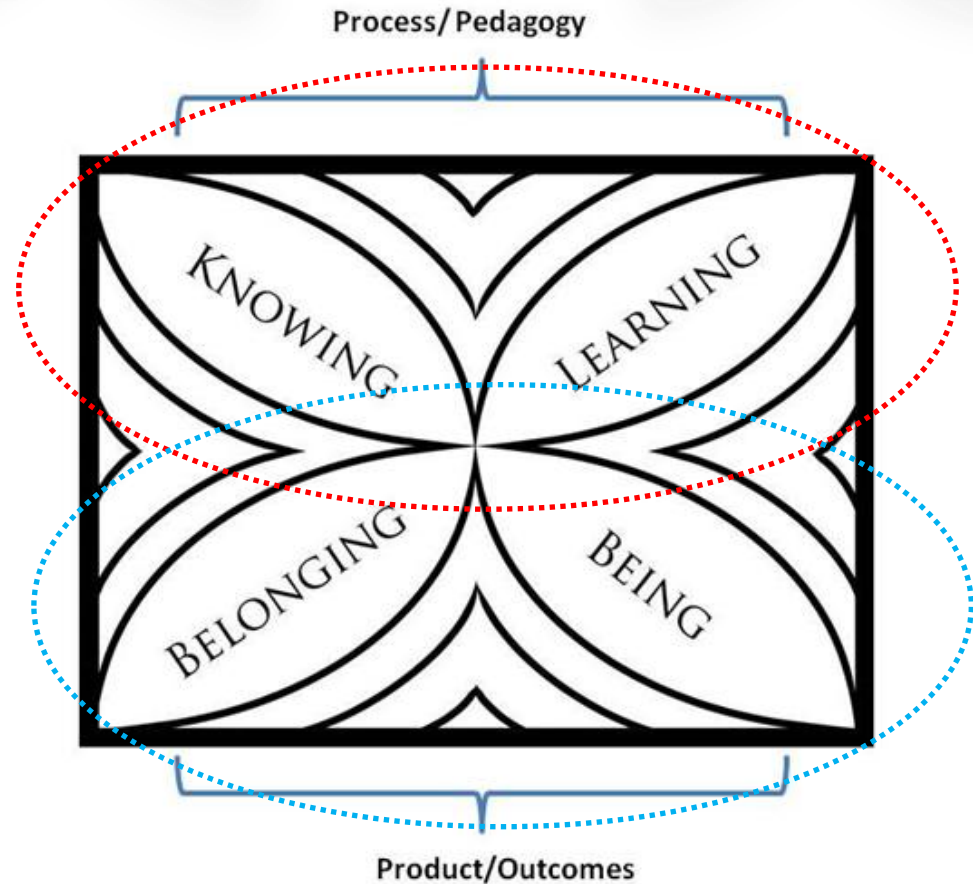
# Resilience Literacies Framework



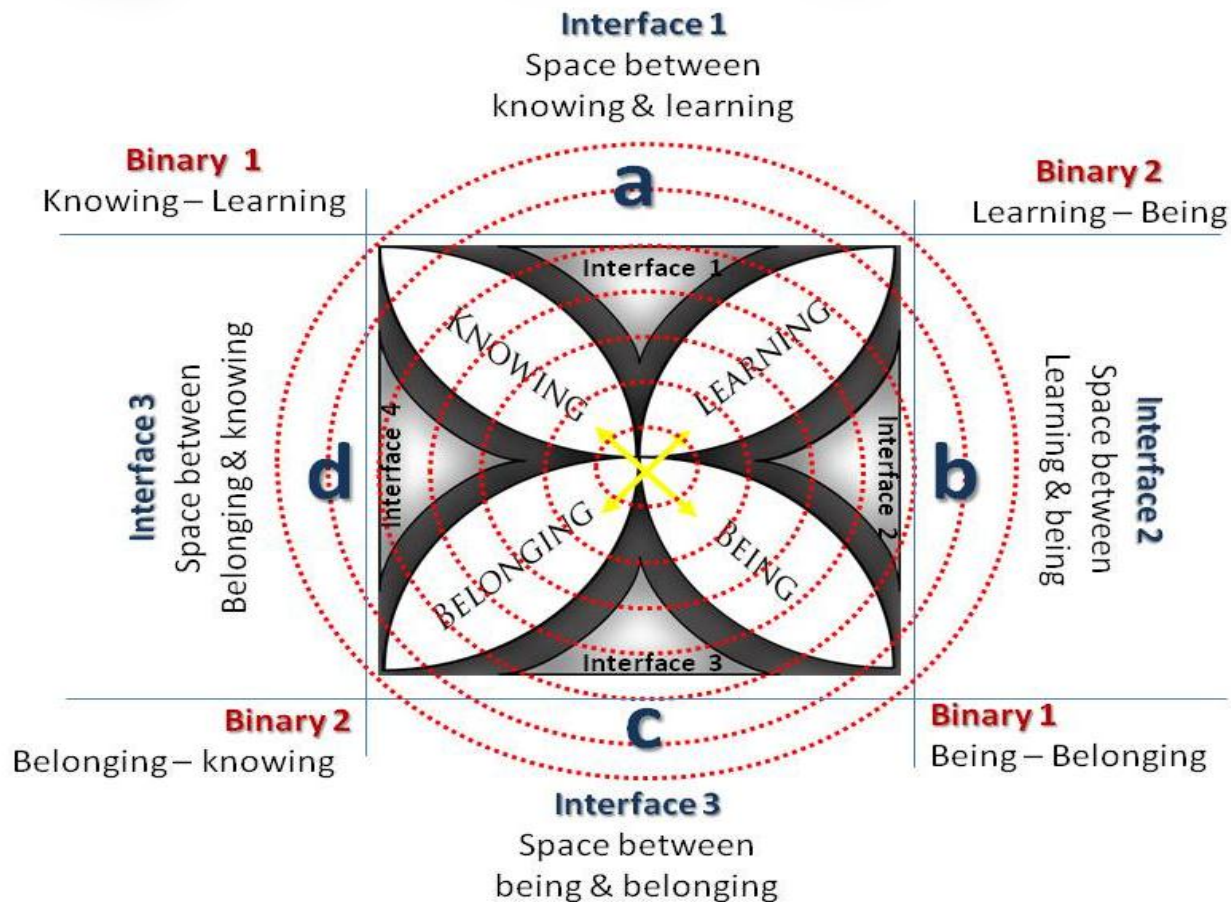
# *Tuli* – A transformative cultural learning theory

**4 components that inform both the teaching and learning process and educational outcomes:**

- 1. Knowing – ‘ilo/ iloa** - knowing and knowledge (ontology/epistemology) Thaman (2009) ‘Ilo “refers to both the process of knowing and to knowledge itself” (p71)
- 2. Learning – ako/ A’o** – teach(ing) and learn(ing)
- 3. Being – koau\*, o a’u\*** - the self (personhood/ identity) \*Lit. “it is I” – or I am i.e. the self.
- 4. Belonging – kainga/ aiga** – family, community (socio-cultural context/ civics)



# Tuli





**The space between knowing & learning:**  
Cosmology, Cosmogony, Ontology,  
Epistemology, Pedagogy



**The space between learning & being:**  
Internalization, self-realization, self-  
actualization, personhood, sense of self-  
worth, purpose



**The space between being & belonging:**  
Conscientization, family, community, group  
affiliation, civics, citizenship



**The space between belonging & knowing:**  
Life-long learning, contextualized praxis as  
'learning' and 're-learning' over changing  
times (tā) i.e. new knowledge, experiential  
knowledge, knowledge acquired through  
relationships and active participation in the  
socio-cultural dynamic of the wider social  
network.



# Growing new theories of learning for sustainability & Resilience Frameworks

- Theories, models, frameworks as contested sites/ agendas
- Relevance, Context and Quality
- indigenous ways of knowing, learning, being & belonging
- Relevance movement (Nabobo, 2006)
- Re-thinking Education (In the Pacific Islands - RPEIPP :Vaka Pasifiki)
- Inherent questions:
  - ☐ *What is education for?*
  - ☐ *What is quality education?*
  - ☐ *Education for what and whom?*
  - ☐ *What does a sustainable future look like?*
  - ☐ *How do we develop & nurture resilient individuals and societies?*



# ***Endnote: What have we learned?***

The challenge is therefore to look carefully at what we have before we dismiss it, to search for meaning and substance within ourselves before going abroad, and to watch for the clutters of life that can unnecessarily impede our focus on what really matters.

**What matters in the pursuit of indigenous Pacific knowledges is that it survives – and survives because it gives us meaning and belonging. Everything else is clutter (Tamasese 2005, p68).**

