MONASH University

Building a culturally relevant social work curriculum in Papua New Guinea: connecting the local and global in field education

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Abstract

Social work is largely accepted to be a global profession, but there are ongoing debates, particularly in non-Western contexts where social work is less developed, including Papua New Guinea (PNG), regarding the direct application of global social work concepts and strategies. What seems to be unclear is knowing what type and form of social work and social work education is relevant to PNG, and how this connects with the globally accepted social work definition, standards and general professional identity. This hints at the need for an "interconnecting hub" in which the local and global can intersect harmoniously for the development of culturally relevant and globally consistent social work.

This study examined social work field education in PNG, including the role of global social work field education standards, from the perspectives of social work educators and students in PNG. With the current social work curriculum generally being a replicate of the Western model, the provision of social work education is likely to reflect general concepts and theories not firmly rooted in the local setting. The utilisation of global standards and a case study approach, with a mixed methods paradigm allowed for the examination of a factual and descriptive knowledge base. The study findings show that a culturally relevant social work curriculum is strongly linked to a notion of localisation that focuses on global-local connectedness.

The literature review underpinning this study discovered that there is limited research on localisation, particularly on how this can be operationalised. The current study sought to generate some understanding of localisation as the key approach to developing culturally relevant social work education in PNG context. The study focused specifically on field education as both the 'front line' of social work education

and its 'signature pedagogy'. The central theme of the importance of connectedness emerged from the data, highlighting three key areas to address to ensure the development of a culturally relevant field education curriculum. These are: connecting global-local issues; connecting global-local policies and standards; connecting universities and local communities; and connecting contemporary and local teaching and learning approaches. In general, the study found that we stand a greater chance to create a culturally relevant social work curriculum in PNG, if we pay balanced attention to both the local and global aspects of social work. It is this kind of social work that is likely to prepare social work professionals to practice globally.

Declaration

This thesis contains no material which has been accepted for the award of any other degree or diploma at any university or equivalent institution and that, to the best of my knowledge and belief, this thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Signature:

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Date: February 09, 2017

Acknowledgements

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Acronyms and glossary

ADI	Australian Doctors International
AIDS	Acquired Immune Deficiency Syndrome
CIA	Central Intelligence Agency
CRC	Convention on Rights of the Child
DED	German Development Services
HIV	Human Immunodeficiency Virus
HREC	Human Research Ethics Committee
IASSW	International Association of Schools of Social Work
ICCO	Inter-church Organisation for Development Services
ICSW	International Council on Social Welfare
IFSW	International Federation of Social Workers
MUHREC	Monash University Human Research Ethics Committee
PNG	Papua New Guinea
PNGSWA	Papua New Guinea Social Workers Association
UK	United Kingdom
UPNG	University of Papua New Guinea
USA	United States of America

Chapter 1

Introduction

Tok igo pass[1]

Social work education and the practice of social work has developed and expanded globally over the last century. It is accepted that social work emerged in the West and that in contemporary practice Australian, Canadian, USA and UK models feature prominently (Kreitzer, Abukari, Antonio, Mensah & Kwaku, 2009). It is also evident that social work is a product of post-enlightenment thinking and provides a rational approach to dealing with social problems. The importation of social work into non-Western settings therefore has generated much debate about how to ensure that the social work that is 'done' in these settings is culturally valid (Faleolo, 2013). While there are a range of opinions and debate on this issue, Flynn, Lawihin and Kamasua (2016:210) argue that it is now "generally accepted that the development of relevant social work education and practice in each context benefits from attention to local and global issues". As a profession, therefore, there is need to balance global consistency in the training of social workers and at the same time enabling relevance to the local practice contexts.

A key challenge to ensuring this balance is that through colonisation, Western welfare systems, including social work, were introduced; replicating what was already in place in the developed West. Prior to the colonisation of non-Western (now) independent countries, these countries had traditional social support systems largely based on

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[1] This is Tok Pisin for Introduction and in English translates to 'setting the scene' or 'stories that come first'. Tok Pisin is an official language of Papua New Guinea and the most widely spoken language in the country. Each chapter of this thesis is given a Tok Pisin sub-title that captures in metaphor the essence of the chapter; a footnoted English translation is also provided.

kinship and extended relations for caring for the most vulnerable members of their families and communities. However, these systems and structures have been undermined and suppressed by colonisation, which assumed the superiority of colonial ideologies and systems. In parts of the world like Africa (Mungai, Wairire & Rush, 2014) and the Asia-Pacific (Nikku & Pulla 2014; Brydon & Lawihin 2014; Yunong & Xiong 2011), traditional support systems were working effectively until colonisation undermined the value and exposed the weaknesses of these systems. This was done through the imposition of modern Western ideologies, which were assumed to be better and superior to local traditional values, which were 'outdated' and regressive. This argument presents a practical challenge of how we can bring these two ideologies together in contemporary, culturally relevant social work practice and training. Therefore, one of the primary intentions of this study is concerned with identifying components of global-local social work that are complementary and how these ideologies can be integrated harmoniously in the context of Papua New Guinea (PNG).

The current study is located in PNG, a country with the history of social work that reflects evidence of colonialism. In order to give context to the study, a brief outline of the relevant social and historical factors is presented.

Papua New Guinea (PNG): context and diversity

PNG is a developing Pacific and Melanesian country situated north of Australia and east of Indonesia's Papua Province. It occupies the eastern segment of the larger New Guinea landmass while the western part is the Papua Province of Indonesia.

According to the Country Meters Information (2015), the total national population in August 2015 was estimated to be 7.7 million and growing at the rate of approximately

two per cent annually. Australian Doctors International (ADI) reports that the population is spread over the mainland and 600 islands, comprising a total area of 463,000 square kilometres (ADI, 2014; Worldometers, 2014). This report also indicates that eighty-seven per cent of the population lives in rural areas with male population slightly higher at 51% of the total population. Recent statistics show that PNG has a higher total dependency ratio of population compared to potential support ratio. According to the CIA World Factbook (2016), the total dependency ratio is 67.1% and the support ratio is 19.9%. The youths and elderly are the main population groups making up the total dependency ratio.

The predominant population in PNG is of Melanesian ethnicity with factions of Micronesians, Papuans and Polynesians. The Central Intelligence Agency (CIA) indicates the country is a Christian country with Roman Catholics comprising 27% and Protestants 69.4 %, yet there is still 3.3% of population embracing indigenous beliefs (CIA, 2016). The three official languages for communication are Tok Pisin, English and Hiri Motu. Data shows that Tok Pisin is widely used and understood, while English is spoken by one to two per cent of the population; less than one percent of people speak Hiri Motu. (CIA, 2016).

Transition from traditional to contemporary PNG

The pre-capitalist way of life in Melanesia emphasised small communities occupying a village or cluster of villages; kinship was the means of organising family and community life. Work was allocated along the lines of men being responsible for defence, building homes and housing, hunting for wild meat and clearing of the land, whilst women were responsible for agricultural work, housekeeping, child rearing and the raising of pigs and other domesticated animals.

Brydon and Lawihin (2013) maintain that PNG is still a nation in transition today. PNG has a history of colonisation dating from the nineteenth century and is Australia's only former colony. PNG achieved independence in 1975 and has since maintained a western-like constitutional democratic system of government, with customary laws and PNG's own Melanesian governance systems recognised by the country's National Constitution and laws. However, colonisation has taken its toll on PNG's cultural landscape, exposing vulnerabilities in many cultural practices and traditions, which we regret today. For example, tribal and social groupings initially had their own cultural practices and belief systems governing their livelihoods and promoting social wellbeing. This cultural knowledge and skills have remained the source of wisdom on which rural people depend for their livelihood especially where government services are non-existent.

While the colonial administration and missionaries were responsible for introducing Western-oriented structures and values systems enjoyed today in modern-day PNG, Lovai (2015) argues that the initial integration of modern and traditional knowledge and value systems were not fairly considered. This means traditional and cultural knowledge have not been formalised and incorporated into the modern knowledge systems. Yet traditional and modern structures co-exist today, but typically not in an integrated way.

Even though PNG's National Constitution promotes Western democratic values of human rights, equality of opportunity and individual freedom, it has challenged the traditional PNG value of collective rights. In doing so, modern knowledge was accepted as superior to traditional knowledge, but Lovai (2015) contends that most people continue to value cultural knowledge in the form of PNG Melanesian wisdom. Lovai further argues that a fundamental basis for understanding social issues locally is that two

different worlds with two sets of knowledge co-exist in the contemporary PNG social work education context.

Challenges confronting PNG

Contemporary PNG is rich in natural resources and continues to develop, yet, many challenges remain. Poverty is high (PNG is ranked 157th of 187 countries in the 2014 United Nations Human Development Index); existing wealth is unevenly distributed, despite considerable developments in mining, petroleum, oil and gas; and service provision is hindered by the rugged terrain, land tenure issues, and the high cost of developing infrastructure. Given these conditions, it is perhaps not surprising that life expectancy is the lowest in the region and less than two-thirds of the population is literate (CIA, 2016). There are also concerns about the welfare of children, including child labour, rates of school participation, and the needs and priorities of children with disabilities, which are often neglected (MacPherson 1996, Hayward-Jones, 2013). General violence against persons and property is notable in PNG. The worst of such forms of violence are those related to sorcery-related killings and the on-going problem of violence against women.

Domestically, the complex cultural and linguistic diversity of PNG is not well understood by natives or outsiders. PNG is one of the most diverse countries culturally and linguistically, with over 830 different languages spoken and tribes often having their own specific localised decision-making, organisation and role distribution systems. For example, Hayward-Jones (2013) asserts that models and systems that work in one part of the country do not work in other parts. There are significant differences in culture and practices in doing business and functioning daily, and in learning styles and approaches across urban and rural settings and in formal and informal systems. These

differences are viewed as key barriers to effective government, doing business and learning from and repeating success, (Hayward-Jones, 2013). According to the World Health Organisation (WHO), health outcomes have stalled over the last quarter century and the country failed to meet any of the United Nations' Millennium Development Goals in 2015.

Urbanisation is a problem in larger cities in PNG. Although there is a national urbanisation policy, Hayward-Jones (2013) notes that the government is struggling with urban planning processes to keep up with the consequences of high population growth. Part of this population growth is due to uncontrolled rural-urban migration and cross-national movement of people. This also reflects earlier colonial interventions, where administrators built towns and separated them from villages, resulting in rural and urban divisions, and perpetuating imbalances between rural and urban areas. This trend continues today as successive governments have paid more attention to urban development. Such inequalities have not been fully addressed and this has implications for social work practice. A further challenge is how to address the needs of refugees and asylum seekers of different cultures, races and ethnicities, particularly those resettled in Manus Province by the Australian Government.

Global issues like climate change, environmental and social injustice, human rights abuse and others present PNG's government and its people with considerable challenges. Although the country's human, facilities and resources capacities are limited, it is essential to take on these challenges and address them effectively. It is at this point, where developing human capital is paramount, that social work education and training can make a contribution to these solutions. However, national efforts often

fall short of addressing global issues, and global solutions through cooperation and collaboration across the globe are necessary (Nikku, 2010).

Although social work is needed and has played an important role in PNG's contemporary development, it remains a product of colonisation, now reinforced by the process of globalisation. This study acknowledges the development of professional social work in PNG as a significant contribution from colonisation and intends to add value to this by utilising local knowledge to inform contemporary social work education and practice. Thus, this study contributes local social work knowledge that should complement current global expansion and interconnections of social work education and practice in the context of PNG.

Social work practice and education in PNG

Contemporary social work was introduced in PNG in the late 1960s, as the result of both internal political developments and external factors. Political self-governance and international pressure to have social work education introduced in third world countries (O'Collins, 1993) are seen as the main drivers. Given the fickleness of political and social conditions over time, the focus of social work practice and training in PNG has changed and evolved. The timeline below (Figure 1) shows the development of professional social work education and focus of practice in PNG at the University of Papua New Guinea (UPNG) – the only university in the country offering social work specific studies.

Figure 1: A timeline of social work development at UPNG and focus in PNG

Social Work was offered under the Department of Anthropology & Sociology

1960s – Social work focused on rural-to-urban migration	1970s: Social work contributed to government social policy development and development planning	1980s – Youth work, social services & community work,

1971 First SW lecturer appointed. Mapping out & introducing SW Ed at UPNG (O'Collins).	**1972 First course introduced (Social Welfare in Developing countries). Professional SW was launched**	**1974 Diploma in Police studies introduced and a full BA in social work launched**	**1986 Attention given to community-based practice in preparing students for the return home.**

Social Development Strand   Social   Work

1995 Social work emphasis on community social development needs	**1999 SW reaffirmed its initial focus on social welfare aspects of development**	**2000s + SW maintains its focus on Social welfare aspects of development**	**2010 + International collaboration (Monash University), course reviews, research & publications**

1990s – Focus on law & order problems caused by school leavers.	Late 1990s + – Focus on responding to the effects of structural adjustment programs	2010 + – Vision 2050 targets for healthy, empowered, fair and educated society through responsible sustainable

Sources: Lovai (2015); O'Collins & Coleman (2013); Lawihin (2012); McPherson (1996); O'Collins (1993)

In order to develop a training program that addressed local needs and problems, O'Collins and Coleman (2013) report that O'Collins travelled widely in PNG and listened to the experiences of people and communities to firstly understand different local cultures. At the time of its introduction and after independence, social work education responded appropriately to emerging social issues and changes. For example, the focus was on urban community development when there was increased rural-to-urban migration in the 1960s. In the 1970s, social work focused on contributing to government's social policy developments and planning.

Reflections from Lovai (2015) highlight that the problem of school leavers in the 1980s, directed the focus on youth work, social services and community work. However, youth social work efforts could not effectively curb the increasing number of youths dropping

out of school. By the 1990s, school leavers had become a serious law and order problem in urban areas. By the mid 1990s, social work education emphasised the study of how to work with people, and its primary focus was to meet the social needs and improve the social lives of the people in both rural and urban communities. Towards the late 1990s, a restructure at the university set the context for the social work program and its role in higher education as being:

> *"...concerned with social welfare aspects of development and aims to enhance the quality of life of people in both rural and urban communities through the use of appropriate social work practices. It is also concerned with the application of social sciences to develop and to promote the wellbeing of the society"* (Social Work Strand, 1995).

Although Social Work at UPNG was developed with Melanesian communities and villages in mind, most of the current curriculum content and pedagogical approaches including models of practice are of western origin. This works against any motivations to develop a unique model of a culturally fit (McPherson, 1996) social work.

The focus of social work education as reflected in the discussion above has not changed, but the challenges continually exert pressure on its practices to adequately respond to social, family and community needs and the needs of the marginalised, disadvantaged and vulnerable. Ensuring the appropriate application of relevant social work models supported by best practices is challenging. Therefore the preparation of future social workers is critical, and such preparation has to be harnessed through tested knowledge and applied skills. This makes field education an appropriate ground for researching social work training.

The general oversight for the development and continuity of social work education and practice in any context, is often provided by the professional social work associations and academic institutions who offer social work. In contexts where this is lacking, delivering social work training and services is a challenge. In a recent publication Flynn, Kamasua and Lawihin (2016) describe social work in PNG as challenged in recent years, due to limited academic and professional oversight. For example, although the Papua New Guinea Social Workers Association (PNGSWA) was established in the mid-1980s, it has remained less active since then. Similarly the UPNG social work program was given international accreditation in 1974 by IASSW. While the IFSW (2014) still lists UPNG Social Work as a member organisation Flynn, Kamasua and Lawihin (2016) indicate that its accreditation status is unknown. These are two of the primary reasons PNG social work is yet to have its local standards developed to guide social work education and practice.

UPNG social work fieldwork context

The UPNG social work program is located within the School of Humanities and Social Sciences. The program offers an undergraduate Bachelor of Arts (BA) degree with a major in social work, as well as a postgraduate qualification. Specific information on social work courses offered as part of the Bachelor of Arts Degree in Social Work is attached as Appendix 1. This study focuses only on fieldwork courses of this degree. Three courses are offered as fieldwork modules and their details are provided below.

Table 1: UPNG social work fieldwork courses

Year of study	Course number	Course name	Semester	Credit points
3rd	4.31017	Social Work Practice A	1	2
3rd	4.31039	Social Work Practice B	2	2
4th	4.41025	Advanced Fieldwork	2	6

Source: UPNG Social Work Strand, 2010.

Social Work Practice A and B are third year courses offered annually and Advanced Fieldwork is the final practicum taken in the fourth year. These courses are compulsory for students majoring in social work. Fieldwork courses provide opportunities for students to learn and apply values, principles, knowledge, skills and attitudes and to gain practical experience in approved social work settings. The two third year fieldwork courses are delivered in concurrent mode, where students spend two days on placement and attend classes the other days each week. Students are expected to complete thirteen weeks of practical placement (200 hours) as well as the coursework assessments.

The Advanced Fieldwork consists of thirteen weeks of fieldwork practice followed by a seminar presentation and the submission of a major (research) paper, making a total of fifteen weeks. Advanced Fieldwork is undertaken when all the required social work courses have been successfully completed. The overall goal of the course is for students to be able to develop the social work intervention skills required of a beginning social work graduate practitioner.

The inherent nature of fieldwork is the involvement of the multiplicity of organisations and people in its delivery within university and agencies offering student placements

and field supervisors. These agencies and supervisors are required to constantly collaborate with the university-based fieldwork coordinator and academics in order to facilitate effective student learning.

Researcher position

This study is a development of the researcher's involvement in previous studies focused on field education at UPNG (Lawihin, 2012; Brydon & Lawihin 2013 and 2014; Flynn, et al., 2014). The motivation for this past and present involvement in research was driven by the researcher's personal interest and professional role as Field Education Coordinator at UPNG prior to this project. Specifically, it is the researcher's passion to continue to review and improve social work in PNG through robust and systematic social work research and education and the view that the UPNG program should be at the forefront in this endeavour. The researcher in this case is a significant insider (Greene, 2014; Kersetter, 2012). The researcher is aware that these interests and professional predispositions about the subject may affect the study and will consider them throughout the course of this project.

The author's previous research and experiences in coordinating field education highlight many challenges, including the lack of quality standards that affect the effective delivery of fieldwork and quality social work training at UPNG. This research is thus informed by recent studies and researcher's own experiences and is intended to develop a culturally relevant approach to social work education, beginning with a focus on field education specifically.

Why field education is the locus for examining 'how to' localise a curriculum?

Field Education has been described by some as social work's 'signature pedagogy' (Wayne, Bogo & Raskin, 2010). It is an integral part of the social work student's formal educational requirement and is a component of the social work curriculum of practice learning, where students engage in "learning by doing" (Coventry & Grace, 2013:305). Such learning occurs through formally organised fieldwork placement, which is a planned educational experience for students engaging with social work agencies, which provide opportunities for supervised social work practice and learning opportunities. Field education is an experiential form of teaching and learning that takes place in a social service setting. Therefore, the development of practice competencies and the preparation of reflective, self-evaluating, knowledgeable and developing social workers remain the objectives of field education (Durst, Lahn & Pitzel, 2010).

Given that fieldwork stands as the place where theory and practice intersect, it is the ideal place to locate research on localising the curriculum. As argued by Flynn, Kamasua & Lawihin (2016: 210),

> *"in any discussion about universalising and localising social work practice, field education is on the front line. It involves students being embedded in the local context … It is also the area arguably most subject to the vagaries of the local environment".*

This choice is supported by broader research on universalisation and localisation of social work practice and education (Dhemba, 2012; Gray & Coates, 2010; Iarskaia-Smirnova & Rasell, 2014; Tanga, 2013; Tong, 2007). Fieldwork engages students in local practice contexts, often with agencies that address both local and global issues.

This provides a good basis to utilise field education in our endeavour to also localise global standards in the context of social work curriculum in PNG.

It is through the field practicum that students engage with practice that is guided by both knowledge and values (Wong & Pearson, 2007; Dhemba, 2012; Khan & Holody, 2012). In Western countries, institutional arrangements in field practicum are largely guided by national codes of standards for Social Work education, often consistent with international social work education standards (IASSW & IFSW, 2004). Similarly, this localisation project focused on standards regarding fieldwork in the UPNG program context.

Research aim and objectives

In order to achieve coherence with a broader social work identity and local relevance in any social work education program, the program has to meet international standards as well as the local industry expectations and needs (Brydon & Lawihin, 2013). Likewise, social work field education is a central component of professional social work education and at the centre of learning, involving the intersection of practice and theory integration. Field education is thus an important component of the UPNG program and in its current state needs review and development to meet both the global standards and local practice needs. It is hoped that embracing professional standards will make possible the development of a globally sound and a high quality field education knowledge discourse. The definitions of high quality and professional standards in the PNG context remain unclear and discovering or constructing these forms part of the objectives of this study.

It is well documented by the IFSW (2005) that while the global professional identity of social work needs to be embraced across all contexts, the social work core curriculum including fieldwork, needs to take into account context-specific realities, and the ambiguities surrounding social work education and practice. It is essential that field education is consistent with diverse cultural and organisational practice settings and universal social work values and ethics. The present research builds specifically on previous research (Brydon & Lawihin, 2014; Brydon & Lawihin 2013; Lawihin, 2012), which indicates the need to further examine the 'Melanesian way' and its implications for social work education, notably field education, and practice. The Melanesian way according to Narokobi (1983) is synonymous with 'PNG Way'. The Papua New Guinean Ways, as stipulated as Goal 5 in the country's National Constitution, require that any contemporary development efforts must acknowledge local customs, traditions and beliefs. Narokobi (1983) is the key proponent of the Melanesian way. Narokobi holds the view that Melanesian way is a unique form of culture that could empower the people of Melanesia. Melanesian way is associated with identity and empowerment. Thus the Melanesian way is acknowledged in this study as a tool for empowering local communities through valuing of informal relationships and a focus on community and environment. The current study also builds on what has been done in previous research by seeking student views, a gap noted previously. The initial study contends that the integration of local knowledge and values hold promise for localisation of social work education and training model that reflects local PNG needs. To bolster and enhance the existing fieldwork knowledge regarding the UPNG program, this study sets out to seek the views and experiences of key stakeholders on what they identify as the necessary components of field instruction and what local knowledge and values social workers possess that would inform effective integration of international standards into the

UPNG curriculum. The key stakeholders to participate in the present study comprise educators (academics and fieldwork supervisors) and students (4th years and recent graduates).

This study is directly useful to the UPNG's Social Work Strand, as it will develop fieldwork as an important component of professional social work education in PNG. The findings will be useful in the development of national guidelines, policies and standards including a code of ethics for professional social work education and practice in the country. The development of culturally relevant standards would help pave the way to the achievement of quality field education and social work practice in PNG.

It is hoped that this research will improve the field education curriculum content and the teaching pedagogies as the views of stakeholders will inform the relevance and applicability of local practice and international collaboration. This is because the key stakeholders will identify the necessary components of field education and will recommend how local knowledge will inform the integration of international standards and the design and delivery of fieldwork at UPNG, in order to achieve local relevance and a global identity. Furthermore, the stakeholder views regarding the necessary components of field education and the methods of instruction may trigger interest and expose critical issues in localisation and field education for further research. In addition, the findings may have implications for social work curricula and practice in other post-colonial developing countries. The use of the term localisation in this discussion denotes the application of indigenisation to respective social work institutions and communities within PNG and generally in Melanesia.

Despite limited empirical research knowledge on the localisation and globalisation of social work education and practice, there is increasing discussion of these discourses

and this study contributes to this discussion. Furthermore, this research will also form the basis for the development of national social work education and accreditation standards and social work practice standards including the PNG Social Workers Association's Code of Ethics.

Therefore, the main objective of this study is to contribute towards the development of knowledge for a culturally relevant field education curriculum in PNG that meets international social work educational standards and local social development practice needs. In order to achieve the stated objective, the following sub-objectives indicate specific foci to achieve the outcome of this study.

- To examine current fieldwork curriculum content and delivery approaches at UPNG in relation to global standards;
- To identify current professional social work knowledge and practice models and skills needs; and
- To identify and propose ways of integrating the relevant global fieldwork standards into the current UPNG curriculum; and ultimately to use the study findings.

In order to meet the desired outcome of the study, I have set up this study with a specific research question and a clear rationale from the perspective of an insider researcher position.

The research focus and question

This study focuses on the localisation of global field education and training standards with regard to the fieldwork curriculum (IFSW, 2005) at UPNG, by gathering views from local stakeholders on traditional Melanesian ways of building knowledge and

fostering learning that   addresses both local and global concerns. The research question guiding the study is:

What do key stakeholders identify as the necessary components of social work field education in PNG to respond to local and global challenges?

The above overarching research question is supported by the following specific operational questions;

- What do the local stakeholders identify as the necessary components of field education in PNG?

- How should global standards shape fieldwork curriculum content and delivery processes at UPNG?

- How should local cultures and knowledge shape fieldwork curriculum content and delivery processes?

- What knowledge do social workers in PNG need to respond well to local and global challenges?

Definition of key terms

Social work functions in a globalised world and is inevitably exposed to the challenges of integrating both universal and contextual social work education and practice ideals and realities in order to achieve cultural relevance and maintaining high professional standards. There are key terms that are used commonly, and sometimes interchangeably, in the indigenisation and internationalisation of social work discourse. These terms and the accompanying definitions are presented here.

Globalisation is multidimensional and constitutes a policy and system that promotes global interaction and interconnectedness among nations through advanced

informational technologies (Harssi & Storti, 2012). According to Lijuan (2009), this system reduces socio-economic and cultural differences in specific local and national contexts and bridges political and trans-cultural boundaries.

Gray and Coates (2010) refer to *Internationalisation* as referring "to increased interaction among people and cultures that focuses on mutual understanding and respect" (p. 4). Kloppenburg and Hendriks (2013) provided a clearer definition of the internationalization of social work education as the process to integrate a "globalised" social work practice into teaching and research, and this internationalisation of social work education becomes visible and tangible in the content and form of the curriculum, student and staff mobility and in policy documents of universities.

According to Samad (2014*) Indigenisation*, is primarily used to describe a process when locals take something from a society or community outside of their own, and make it their own. This involves transformation of ideas, discourse and services to suit local people and culture. Similarly, in the context of social work education and practice, indigenisation means imparting and applying adapted knowledge and skill in a modified manner from western social work instead of replication of the same (Gray & Coates, 2010).

The term *localisation* is an aspect of indigenisation, which implies a process of translating global social work standards to fit PNG's specific socio-political, cultural and educational context in which social work functions. According to Lijuan (2009) localisation is the process of translating and adapting something global for a true understanding by locals of a specific country or regional population.

Glocalisation: the term "glocal" refers to professional social workers and agencies that are willing and able to "think globally and act locally" (Ife, 2002; Lijuan, 2009).

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Glocalisation is used to suggest that global social work principles and standards are used to strengthen education and practices in local contexts, as well as how indigenous social work knowledge informs social work's global aspirations and standards (Nikku & Pulla, 2014).

Culturally-relevant social work education is the teaching and learning in social work that develops social workers to be culturally competent to respond to social issues and multi-cultural concerns in a specific local context (Bragin, et al., 2014).

The structure of thesis

This thesis is organised by chapters and are presented in the order outlined below.

Chapter 1: Introduction

Chapter 2: Melanesian Way and Pedagogy

This chapter discusses the significance of the context in the localisation of social work training and the paradigms of teaching and learning in PNG.

Chapter 3: Literature Review

Chapter 3 provides the broader research knowledge context by discussing key literature pertaining to the localisation of social work.

Chapter 4: Research Methodology

The chapter discusses a case study methodology that uses a mixed methods approach having a significant qualitative and interpretive dimension. The focus of the discussion centres on the case study approach and data collection methods.

Chapter 5: Findings

This chapter has two parts (Part 1 and Part 2) and reports on the findings in the data gathered to address the research question. These findings then provide a knowledge framework for the discussion on the development of a culturally relevant social work field education.

Chapter 6: Discussion

Chapter 6 entails a reflective discussion and analysis through the lens of the insider researcher, noting the objectives of the study in order to achieve credible research informed knowledge development in social work.

Chapter 7: Conclusion

Chapter 2

Melanesian Way and Pedagogy

Tumbuna Pasin Blong Lainim Samting[2]

The purpose of the study as stated in Chapter 1 is to explore appropriate strategies to localise global social work education standards and to subsequently develop a culturally relevant program of social work training in PNG. This chapter discusses the significance of the context in the localisation of social work training and the paradigms of teaching and learning in PNG. The localisation discourse provides the framework in which the Melanesian way and Melanesian pedagogies will be discussed.

Introduction

To localise the social work field education in PNG, an understanding of the PNG context is necessary. This chapter focuses on two key concepts: the Melanesian way and Melanesian pedagogy, a discussion of which provides an understanding and contextualisation of conditions under which teaching and learning occur, also impacting the present research in the local PNG setting. These concepts also informed the formulation of the research question and methodology.

The Melanesian way extends to include the unique beliefs and principle-centred systems that guide how Melanesians behave and interact with each other and their environment. These happen mostly among Melanesians themselves and in Melanesia and other similar cultures.

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[2] 'Listen to your Dad/Mama'.

Since the Melanesian way is about the holism of life and relationships among the people and their surroundings, Melanesian pedagogy (teaching, learning and research in PNG and Melanesia) is a subsidiary concept of the Melanesian way. These two concepts help to develop an understanding of indigenous local knowledge and practices about teaching and learning and how these have become integrated into formal classroom teaching and learning strategies. This chapter highlights why context is important in this research. The underlying premises of context and localisation are reemphasised as the Melanesian way and the Melanesian pedagogy in order to unearth their key cultural tenets and composition. In doing so, the chapter will draw on limited available sources of scholarly literature and my own 'insider' experiences and knowledge to authenticate the significance of this research.

Melanesian way: key concepts

In Chapter 1, the Melanesian way was described as a unique culture that empowers and governs Melanesian communities. This culture is built on Melanesian traditional values of communalism and collectivism. Such values are embedded in societies like Fiji, New Caledonia, PNG, Solomon Islands and Vanuatu, although there are minor variations in their application. The way Melanesians live, relate and do business, including teaching and learning, centres on these existing strong and intimate reciprocal relationships, which are integral tenets of Pacific island cultures (Narokobi, 1983; Sanders, 1983) that are distinctively different from the way relationships are constructed and valued in the western context. This uniqueness is defined by the core concepts rooted in Melanesian communities.

As introduced in Chapter 1, Narokobi (1983) remains the most influential promoter of the Melanesian way and values, defending with conviction aspects of the Melanesian

way, which critics have challenged as being suppressive, out-dated and irrelevant in the contemporary PNG context. While his knowledge base is philosophical, and thus possibly a less convincing source of information for practice and understanding in any scientific enquiry based on empiricism, this material is valuable to Melanesians because it demonstrates valuing of local knowledge and culture.

In upholding Melanesian knowledge, values and wisdom to guide life in PNG, the Melanesian way is protected by the country's National Constitution. As discussed in the previous chapter, listed as Goal 5, the PNG Way calls for any development in PNG to be achieved through building on and using PNG's forms of social, political and economic organisation. It is common in PNG that community and personal lives in Melanesia are lived out through the key values of the community and the *Wantok* system, which remain the core concepts of Melanesian way.

The value of community

The community is the centre of life in Melanesia, so too in PNG. Whilst there are clear boundaries regarding the respect for elders, gender roles and hierarchical leadership power relations in PNG communities, life is characterised by reciprocal caring and sharing, which is highly respected also in teaching and learning. Maladede (2006) and Waiko (2007), as contemporary academics in PNG, re-emphasise that the Melanesian tradition is centred on the principles of collectivism, egalitarianism and communal care and mutual support.

Maladede (2006) focuses on the religious perspective, highlighting the positive aspects of Melanesian culture that complement Christian values. For example, the shared responsibility of caring for the elderly extends beyond immediate kin to include other more distant members of the community. Maladede (2006:5), states, "an individual

living in a particular village is related in one way or another to every other person in the village". This assertion reinforces that Melanesian communities are highly characterised by values of caring and sharing, which could be argued to be key tenets of a helping profession such as social work, highlighting the fit between the community and professional values promoted globally. The conclusion drawn from Maladede's views is to promote and integrate these positive Melanesian principles into Christian knowledge development. Some Melanesian values, such as the application of the *Wantok* and kinship are also consistent with contemporary religious and social ideals (Brydon & Lawihin, 2014).

Waiko (2007), on the other hand, provides a historical perspective on Melanesian values. Waiko's views lead us to situate relationships, life and exchanges in terms of changes in the material context and lifestyle of Melanesian communities. In such a context and lifestyle, the focus is on communal wellbeing. This is where people work towards enhancing community wellbeing and welfare of families rather than individuals.

However, neither writer discusses how these traditional Melanesian values can be or are applied, including in areas such as teaching and learning. It is this gap that the present study hopes to fill. Placing high importance on relationships and exchanges brings us to the concept of the *Wantok* system.

The Wantok system

The *Wantok* system is the key defining feature of the Melanesian way. *Wantok* is a concept associated strongly with the closely-knit relationships in PNG. In the contemporary context the term is used to express an array of meanings such as 'workmate', 'business associate' or 'a person from the same community'. It has also

retained its more traditional meaning, denoting a person from the same country, village or clan (Maladede, 2006). The *Wantok* system then involves activities and interactions that occur and are undertaken along these relationships of sameness. Maladede outlines the contexts in which *'wantok'* and related pidgin (Tok Pisin) terms are used. For example, *'wantok'* denotes the same language. Other related terms, like *'wanskin'* (same skin colour), *'wanples'* (same village), *'wansolwara'* (same sea), *'wanlain'* (same age group or line of ancestors), reinforce the ideas of relationships on the basis of the *Wantok* system. However, there is as yet limited research devoted to examining this important system, or its impact on professional practice, including social work education or practice.

The *Wantok* system has both negative and positive implications in the contemporary business and development context, including social work training. Its positive features are serving and mutual assistance. This is where teaching and learning in fieldwork can thrive. The *Wantok* system is helpful because there is greater opportunity for access to information and services based on convenience through the *Wantok*.

On the other hand, the contemporary version of *Wantok* carries negative connotations that include a lack of independence, increasing liabilities and unwarranted payback. It may even be associated with corruption and nepotism through giving gratuitous promotions and privileges (MacDonald, 1984; Maladede, 2006). *Wantok* may also inhibit initiative and responsibility; ultimately it may result in the emergence of ethnocentric enclaves indifferent or hostile to the wider society (MacDonald, 1984: 224).

Although community forms are undergoing change, the need for community as a place of support remains. The *Wantok* system in the current state of public affairs offers

community support in what appears to be new and foreign situations (MacDonald, 1984) – that is driven by contemporary democratic idealistic governance – yet within PNG's authentic locale. The *Wantok* system acts like a social security model does in western societies. In it, people depend on, take care of, and help each other in their livelihoods.

However, if the *Wantok* system is applied in teaching, learning and assessment of fieldwork, it has the potential to undermine professional social work education and practice standards (IFSW, 2005), because it is often done in secrecy unless it is an open act of helping. This is also evident in other contexts, where local cultures have been shown to have a significant effect on the training and practice of social work, (Clark & Drolet, 2014; Gray, Kreitzer & Mupedziswa, 2014; Yishak & Gumbo, 2014; Kreitzer, 2012).

A recent study conducted by the author (Lawihin, 2012) that sought to answer the research question "what should social work look like in PNG?" uncovered relevant information about the Melanesian way with regard to social work field education. That study was conducted to explore and document the challenges of delivering the fieldwork practicum at UPNG and establish factors shaping the various delivery approaches. The aim of that research was to identify ways to effectively deliver and manage fieldwork. The findings indicated that aspects of the Melanesian way present in the delivery and assessment of fieldwork had both positive and less positive ramifications on field education outcomes. Positively, UPNG social work builds on the concept of *Wantok* to organise fieldwork placements, especially where no formal agreements have been entered into between UPNG and the agencies. In addition, sharing as the core of Melanesian

way is also reflected in academics and fieldwork supervisors engaging in shared responsibilities in training future social workers, again, often without formalised arrangements. The Melanesian way also created a relaxed environment for students, providing time for reflective thinking and reporting.

On the less positive side, this relaxed environment led to both students and teachers not completing tasks in a timely manner. Further, in terms of student assessment, the Melanesian way views both teachers giving negative feedback and students asking critical questions as a bad thing. The latter is considered disrespectful towards their lecturers and supervisors, although contemporary teaching and learning approaches encourage active student participation.

Lawihin (2012) argued that due to compelling local realities that favour the application of Melanesian way (i.e. informal, reliance on *Wantok*, relational), less attention has been placed in the UPNG program on embracing international fieldwork standards for the training of social workers. In a published account of that research (Brydon & Lawihin, 2014), the authors concluded that some Melanesian approaches to fieldwork have undermined the professional tenets of social work. However, the study did not go so far as to highlight how that had happened or make suggestions for improvement. The current seeks to address this gap.

That initial research had some limitations upon which the present study has been built. Because it was the first study in this area of social work education, a qualitative exploratory methodology was used in order to start developing knowledge in the subject. Given this, the sample was relatively small with ten participants, and did not include students as participants. Therefore, conclusions

and findings may appear to be teacher and supervisor-centred. The present study acknowledges this limitation and thus sought a wider sample, comprising academics, fieldwork supervisors and students. Given the study is about field education, traditional PNG ways of developing knowledge and learning is referred to as Melanesian pedagogy as will be discussed next.

Melanesian pedagogy

Melanesian pedagogy is a subsidiary concept connected to teaching and learning in Melanesia for Melanesians. Therefore, if pedagogy refers to an educator's teaching strategies and techniques, classroom management practices, evaluation methods, and ways of interacting with students (Tsang, 2006), then Melanesian pedagogical traditions would be defined as those culturally specific strategies and techniques for teaching and learning in traditional Melanesian societies. Defining pedagogy through the Melanesian way generally refers to Melanesian cultures, values, lifestyles and practices, and how these are uniquely expressed and lived. It concerns both the how (approaches), and the what (content), of knowledge that is transferred from the knower to the learner.

The following section reviews and discusses the existing knowledge of Melanesian views on teaching and learning to re-establish the basis for a relevant Melanesian pedagogy in social work field education. As noted earlier, there is limited research on Melanesian traditional pedagogy. Consequently, many of the materials reviewed are expert opinions, personal and professional accounts, and reflections of experts (including Guthrie, 2015; Brownlee, Farrel & Davis, 2012; Hahambu, Brownlee & Petriwskij, 2012; Waldrip, Timothy, Taylor & Wilikai, 2012 and Narokobi, 1983), along with traditional knowledge drawn from the researcher's own experiences, backed

by similar cultural knowledge from sources elsewhere. The discussion begins with a brief historical context and the introduction of formal education in PNG.

Education approaches in PNG: formal and traditional

Education involves teaching and learning as the core elements of knowledge transfer and acquisition. In all societies, both formal and traditional forms of education coexist. Prior to the Second World War, formal education was not considered important for the indigenous population of PNG and was left to the missions and churches to run (Megarrity, 2005). The 1950s and 1960s marked a period of distinct focus on education where largely westernised Australian educational values and models were introduced. Megarrity (2005) describes this as "blending the cultures", (p. 5). During the 1960s and 1970s, the education system in PNG went through changes to take the form it is today, without any real decolonisation of the educational policy frameworks and curriculum, which are still predominantly western.

Melanesian pedagogies, however, can be aligned with both traditional and contemporary educational paradigms.

Guthrie (2015), an educational expert, presents quite a controversial argument about ideal educational practices in PNG. He argues that traditional cultural practices of knowledge sharing/education are a close 'fit' with formalistic education practices, because both are 'teacher-centred' and rely on accepted dynamics of expert and student. He describes PNG as having a revelatory epistemology, where knowledge comes from deities and the ancestors – and where knowledge is transmitted and not discovered by the student. From this position, knowledge is to be accepted not challenged, and, "The task of the learner [is] to look and to listen to people who [are] known to be trustworthy" (p.36). He talks about different styles of traditional education –

highlighting the role of storytelling and the important role of experts and observation – albeit indirectly.

He summarises the argument by saying that

"Numerous elements of traditional education, especially formal education involving sacred knowledge, anticipated the formalistic classroom teaching that was introduced in the colonial period in PNG. One key element was that the traditional paradigm was revelatory. This is consistent with an underlying element in modern formalism, where the assumption also is that the teacher knows and transmits and the student does not know and receives. A second key element was that the learner's job was to find people who had knowledge and would teach it, which schools now institutionalise" (p. 42).

Although, Guthrie's arguments are all based on primary/secondary education, it is apparent that all students come through this system and are 'primed' both educationally and culturally toward particular ways of learning. According to Guthrie's (2015) point of view, there are established cultural reasons for a teacher-centred learning, where students often don't ask questions and where knowledge is passed on from expert to student – often using storytelling and observation of specific skills. He argues that rather than trying to change this, we should improve existing formalistic classroom practice. Some of these teaching and learning approaches, identified in the present study, will be discussed in the Discussion chapter.

Lindstrom (1984) presents some earlier information regarding the development of these ideas, identifying and describing Melanesian approaches to teaching as either

operational (instructive) or interpretive (explanatory). These early arguments are seen to equate to what Guthrie (2015, p. 36) describes as,

> *"informal education, through which much knowledge is passed, usually from an older person to a younger one within the family or clan, but also among peers and often through story-telling [interpretive – explanatory]"* and

> *"non-formal education, where knowledge is passed from experts in a particular field such as gardening, fishing, sago making or tribal warfare, for example; to others who are learning these skills on the job [operational – instructive]"*.

Operational knowledge is used in rituals, initiations and other behaviour in the form of instructions from the possessor of such knowledge, while the latter concerns expertly organising ideas and presenting them meaningfully to audiences. The application and transfer of these forms of knowledge is predominantly verbal.

Oral knowledge sharing, (storytelling and recital), is accompanied by metaphors, modelling, signs and imagery. Learning in PNG has been and continues to be through listening, observation, memorising and imitating or practising (ICCO & DED 2004; Lindstrom 1984). These Melanesian instructional approaches are analysed in the following section, with consideration of their application to social work field education.

Melanesian pedagogical strategies

Although the teaching and learning strategies discussed here are not unique to PNG and the Melanesian region, the aspect needing further exploration and understanding is how these approaches are enacted and in what context they are effective. The following

discussion examines storytelling and the language of instruction, metaphors, modelling and observation for learning and training purposes.

Storytelling as a teaching method

Oral history and stories are the source from which Melanesian communities draw their identities and proclaim their origins. As a mode of instruction, story is about developing knowledge and acquired through memorisation, reflection and recitation. Diverse forms of story (stori) exist in Melanesia and serve different purposes.

The role of an oral tradition (specifically fostering knowledge through storytelling) was emphasised in a small project in PNG (Inter-church Organisation for Development Services [ICCO] and German Development Services [DED], 2004), which sought to develop an indigenous organisational development approach for NGOs. ICCO and DED (2004) reflect on their PNG experience of developing and implementing a PNG approach to organisational learning and development in the NGO sector. Their case study is based on the local knowledge and experiences of PNG organisational development facilitators. They argued, similar to Guthrie (2015) that there was strong acknowledgement that this approach was PNG's strongest and most utilised learning and teaching pedagogy, although not isolated to Melanesian cultures alone. They subsequently concluded that storytelling was critical in building the capacities of organisations.

This case study claims that stories are a highly developed art form for negotiations, passing on information about history and genealogy, land matters, rituals and relationships, and peace building among families, groups and villages. Storytelling therefore has become the main approach of transferring knowledge and a favourite tool for teaching and learning in PNG. Faleolo (2013) similarly highlights the significance of

storytelling in social work teaching and learning in contemporary Samoa, making specific reference to the Talanoa phrase *aileI'a*, which means talking. He emphasises, talking through the issues directly with social work students to help them make meaning of the context and understand the nature of the problems. With a clear understanding of the problem, it enables students to develop an understanding of relevant strategies and solutions to the problems.

There is also evidence (see Green, 2004), from a broader, human psychology perspective to support the value of stories in education. Green, an authority in human psychology, stresses the importance of stories in the classroom-learning context. Green claims that stories can be used to spark student interest, aiding the flow of lectures, making material memorable, overcoming student resistance or anxiety, and building rapport between the instructor and the students, or among students themselves. Green observes that sharing knowledge and experiences through stories has been an inevitable part of human history and forms part of everyday conversations in both informal levels and more structured narratives in formal conferences, meetings and school settings.

Green's (2004) observations are further supported by Alterio's (2002) experiences in school settings. Alterio, working in staff development in an educational setting, notes that storytelling in formal teaching and learning contexts has multiple benefits. Storytelling is an ideal teaching and learning tool because it enables the students to make sense of their own experiences and views, link theory to practice and stimulate their critical thinking skills. Storytelling further provides the support to enhance relationships between students, creating new knowledge and learning from each other.

Storytelling arguably addresses the human need to make meaning from experience and to communicate that meaning to others. Therefore, the students and teachers can learn

about themselves and their surroundings. According to Alterio (2002), storytelling only becomes meaningful when processes and activities incorporate opportunities for reflective dialogue, foster collaborative endeavour, nurture the spirit of inquiry and contribute to the construction of new knowledge. Furthermore, cultural, contextual and emotional realities are acknowledged, valued and integrated into storytelling. As a mode of inquiry, student learning is enhanced in when storytelling is used in a robust manner. The question for developing a Melanesian pedagogy in social work training is: 'in what form, shape and style should stories occur in classroom and placement settings?' There is also recent evidence (Illai, 2012) suggesting the language of instruction also affects the quality of learning and feedback. According to Illai, the level of thinking, reflection, feedback and understanding of the meaning of a story is higher or lower depending on the language used in telling it.

Language of instruction

The choice of language for instruction is critical to student learning. In culturally and linguistically diverse societies like PNG, the choice of language of instruction for learning and teaching remains problematic. PNG has about 830 different spoken languages, the highest diversity in the world (Statista Charts, 2015). This poses an immediate challenge for any indigenisation project in the country. Most of the population speak and understand conversations in their specific local languages, and Tok Pisin (Melanesian Pidgin) is becoming popular among those with greater exposure to modern lifestyles and urban communities. As discussed in Chapter 1, it is PNG's most commonly spoken language. Formal education, however, at all levels including social work at UPNG is delivered in English and this presents a considerable challenge for social work educators and practitioners in the country.

The case studies of Illai (2012) and ICCO and DED (2004) have examined the importance of oral stories and their significance in both the traditional village language setting and the modern development context dominated by English language. Illai's case study focused on the declining value of oral stories in the Tabare language group of Simbu Province, emphasizing that retention of the original meanings and understanding of life is possible when the story is told in a language commonly spoken and understood by a specific population in a particular community. For example, in Tabare Village, the original meaning is maintained when stories are told in Tabare. Conversely, if a story is translated to either English or Tok Pisin, some meanings are lost.

This finding has implications for the development of a Melanesian pedagogy in a modern classroom or practice learning environment where English is the language of instruction. Furthermore, inequivalencies of language may affect any efforts for indigenising the social work curriculum. A word in one language cannot be translated to the same or a similar word in another language because it expresses a concept unknown in that language (Illai, 2012; p. 64).

Recent studies (Illai, 2012; Gure, 2010) confirm that Tok Pisin has been increasingly used in elementary schools as the language of instruction in both rural and urban PNG despite English remaining the main language of instruction in formal schooling. However, these findings are limited to specific sociolinguistic groups, as in the New Guinea Islands (Gure, 2010) and Tabare (Illai, 2012). This brings to mind some critical questions. The first is: "to what extent is Tok Pisin acceptable as the language of instruction in PNG's higher educational institutions?" Secondly "how could Tok Pisin promote students' learning and professional development in the context of globalisation?" In addition, "is Tok Pisin a recognised indigenous language in PNG?"

The ICCO and DED (2004) demonstrate that the use of Tok Pisin in organisational development work is considered indigenous to Melanesia because some of the tools and concepts of organisational development are named and described in Tok Pisin (p.29). However, these case studies did not highlight the value of narration, nor point to which language is better for teaching in a formal classroom and student practicum settings. It is hoped that the current study will also bridge this gap. The discussion below focuses on the use of metaphors – a specific type of oral 'story'.

Metaphors (tokpiksa) for enhanced instruction and learning

Metaphors can be considered to be analogies or parables. Anecdotal observations suggest that these are an integral part of purposive daily communication in Melanesian societies, but there is limited research in the area. Evidence from one practical case study introduced above (ICCO & DED, 2004) however, suggests that metaphors are more often used for diplomatic reasons in PNG, that is, for confidentiality purposes or to show respect to someone in communicating sensitive topics and issues.

According to ICCO and DED (2004), common metaphorical communication in PNG is the language of adults and happens in strategic rituals and events. The application of metaphors in the organisational development context suggests an indirect transfer of information that the audience and recipients require to engage in deep reflection, analysis and discussion.

Metaphors and parables are best applied to broach direct criticisms in a learning environment. As indirect methods of communicating sensitive matters, metaphors allow educators and students to reflect on their experiences and learning instead of giving direct feedback. Given the significant value of relationship emphasised in Melanesian culture over actual teaching and learning, ICCO and DED (2004) argue that Papua New

Guineans tend not to say things which openly and directly criticise those controlling knowledge, such as the elderly and community leaders. This has led to the difficulties of teachers struggling to give negative feedback to students because of the relationship with their academic colleagues.

Although the study by ICCO and DED (2004) focused on facilitator reflections, and did not utilise a robust and systematic methodology for data collection and analysis, this source of knowledge about the use of metaphors is practical, locally relevant and adds value to the current study.

Elsewhere, Mouraz, Pereira and Monteiro (2013) found that metaphors could be effectively used in explaining and interpreting scientific events in order to produce knowledge and in teaching and learning in higher education. The authors concluded that analogical reasoning and metaphors are vehicles for learning, and their recognised their pedagogical power to enhance students' motivation and to deepen knowledge production and acquisition. This case study is important because it focuses on the specific use of metaphors as vehicles for learning in a course offered in a specific university context. Pramling (2011) similarly notes, that the use of analogies and metaphors, have received recent interest in their function as enhancers of learning in the science field, and in primary and secondary education.

Further research (Northcote & Fetherston, 2006) has also indicated that conceptualising metaphors (talking in pictures) and figurative stories are often difficult and require deeper reflective thinking, reading between the lines and analysis to uncover the essence of the behaviour portrayed in the story. That research found that university students and their teachers developed deep, complex, varied and parallel understandings about the processes of teaching and learning through using metaphors. Magalhães and Stoer

(2007) study metaphors as key approaches employed in teaching and learning, using case studies to research the mode and effectiveness of metaphors as interpretive and explanatory models in the process of teaching and learning.

Haggis (2004) on the other hand considers that metaphors can be used to shape thoughts and action, in both creative and restrictive ways. However, her study was limited to the use of metaphor in students' views on teaching and learning in order to understand how the nature and meaning of learning is articulated differently. In a related area, both Jensen (2006) and Pitcher (2013) used metaphors as a research method, concluding that such an approach allowed for the development of a more nuanced understanding of the social context of the issue being examined.

Faleolo (2013) notes the importance of parable as a form of metaphor in the development of social work education curriculum with a strong representation of cultural content and knowledge. While this opinion may be questioned for its empirical validity, the argument is that parables reveal significant culturally valid knowledge, which can develop an understanding of specific cultures' knowledge and practices (p. 109). However, metaphoric communication in PNG is not so often utilised in formal teaching and learning; one element in the present study is to explore if metaphors, as a particularly Melanesian strategy, are utilised.

In PNG, where metaphors refer to 'talking in pictures', analogies, modelling and observation are also key instruments to explore.

Modelling and observation for enhanced instruction and learning

Observation has long been a traditional method in PNG that complements oral literature and the use of metaphors (Guthrie, 2015). Therefore, Guthrie's work is seen to indicate

observation as a key learning strategy. It is important to recognise that observation and modelling emphasise skills development and acquisition because they are technical and involve action. However, they also provide the opportunity for applying knowledge by imitating or responding through direct learning encounters. Modelling and observation are some of the most utilised teaching and learning methods in contemporary education and training and are supported by wider scholarship and theory, including the work of Bandura (McLeod, 2016) on social learning theory, and Kolb on Experiential Learning Theory (Kolb, A. Y. & Kolb, D. A., 2011). According to Clark, Threeton and Ewing (2010) Kolb's model involves four modes of grasping experience. These modes are concrete experience, reflective observation, abstract conceptualisation, and active experimentation. While educators and trainers may prefer one mode to introduce to their students first, Clark, Threeton and Ewing (2010) refer to Kolb and Fry's (1975) comment that "the learning process can begin for students at any one of the four modes and should be viewed as a continuous cycle", (p. 49). In addition, they suggest that concrete experience and reflective observation are dominant learning styles.

Craig, Vanlehn, Gadgil and Chi (2006) pointed toward collaboratively observing tutoring as a promising method for observational learning. Although observational learning is essential during childhood, the principles may also be applicable to adult students. Illai (2012) and Gure (2010), highlight this consistency with traditional Melanesian culture where oral 'literature', observation and learning by practice and imitation are dominant sources of building knowledge and establishing experience.

Learning is chiefly achieved through direct observation, listening and memorisation and social interaction. However, the effect of these activities on learning is enhanced by multiple other alternatives including the use of images, artefacts, imitation and

metaphors to uncover deeper, inner and intuitive knowledge or expand on existing knowledge about aspects of society (Gure, 2010). The utilisation of stories and metaphors in traditional knowledge transfer gives essence and meaning to the signs and images in understanding a wide range of community life, history, culture and nature. Drawings and carvings on the other hand are often used for historical and genealogical purposes. These cultural symbols are traditional knowledge representations and teaching practices offering relevant learning strategies that enrich students' experiences in fieldwork. Such cultural pedagogies and historical knowledge is seen to add value to the teaching, with an emphasis on the historical development of social work and the protection of signature social work values.

Conclusion

In the search for a culturally relevant pedagogy, the literature reviewed has highlighted approaches to contemporary teaching and learning in educational research and practice, which have been taken up with considerable interest. In this chapter we have discussed the Melanesian way and its related concepts of the community, the *Wantok* system and communal relationships. The chapter also deliberated on several aspects of Melanesian pedagogy. These topics were explored in order to shape the current study's focus, which ultimately seeks to ground the development of culturally relevant Melanesian social work education and training.

Of particular interest for social work field education is the integration of Melanesian pedagogy to contemporary methods of instruction. Although there has been research into pedagogies such as storytelling, the use of metaphors, observations and modelling as enhancements of teaching and learning, there has been less focus on these in

traditional Melanesian communities, despite the fact that such communities use these forms of knowledge representation and transfer.

Therefore, the current study provides the initial step forward to develop and deliver a culturally relevant social work education that considers traditional instruction and approaches to knowledge acquisition as integral to contemporary fieldwork learning and teaching approaches. In addition, the study aims to explore and identify the relevance of these approaches in teaching and supervision of social work fieldwork students at UPNG.

The next chapter builds on the Melanesian way and pedagogy discussed here, which has highlighted the key contextual considerations necessary for localisation of social work curricula to evolve in the PNG context. Chapter 3 provides the broader context, by discussing key scholarly literature pertaining to the localisation of social work discourse.

Chapter 3

Literature review

Lukluk bek na yusim ol Tumbuna Stori na pasin bilong ples[3]

Introduction

The literature review informs the present study and grounds its research questions, identifying knowledge gaps and developing an understanding of the key theoretical debates in the local-global discourses in social work. The search for literature on localisation and internationalisation of social work in this study indicates that although there is substantial scholarly debate and some professional practice and teaching reflections, there is limited empirical research on the localisation and internationalisation of social work education. The examination and presentation of this literature here therefore consists mainly of scholarly knowledge and perspectives.

To discuss contemporary understandings of the localisation of social work education, this chapter addresses firstly internationalisation, which emphasises the aspects of social work, which are common across contexts. The second theme covers a discussion of localising/indigenising social work education with the focus on acknowledging diversity, specific contexts and accentuating locally and culturally relevant social work. Then some specific examples of where localisation of social work has occurred are discussed, before the specific studies in PNG are examined. This discussion informs the research question, and ultimately the methodological and data collection strategies.

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[3] 'Climb your family tree for safety'

Internationalisation

The concept of internationalisation carries the notion of global agenda and definition of social work. The IFSW General Meeting and the IASSW General Assembly in July 2014 presented a globally agreed definition of social work:

> *"Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing," (IFSW, 2014).*

To realise this definition, The Global Agenda on Social Work and Social Development emphasises the promotion of social and economic equalities, the dignity and worth of people, strengthening the importance of human relationships and working toward environmental and community sustainability (IASSW, ICSW & IFSW, 2014).

The term internationalisation has been defined in the introductory chapter of this thesis. Dominelli (2014:2) provides a more relevant definition of internationalisation as concerning objectives, processes, practices, policies, challenges and strategies that link the local with the global and vice versa. These policies and standards that are integral to the internationalisation discourse include the code of ethics, values and principles for the education and training of social workers (IFSW, 2005).

Internationalising social work education and core social work values

The literature has shown that social work is widely recognised as an international profession and a professional academic discipline (Dhemba, 2012). Accordingly, there is a global definition of social work, with human rights, respect for persons, social justice and professionalism as core principles, as well as global standards regarding social work education. Similarly, there are general common themes in education and training for the social work profession. According to Sewpaul and Jones (2004) these themes include the definition, core purpose, objectives and outcomes, curriculum, staff and students, social work values and ethical codes of conduct, which are and should be an integral part of schools of social work globally.

There is an expectation that these education and practice standards should be adapted and localised in specific national, cultural and social contexts (IFSW, 2005). But it is the common aspects of social work that are significant for internationalised social work education and practice. According to Crisp (2015) internationalisation emphasises international collaboration to address the increasing expectations for social work schools to incorporate international perspectives to prepare graduates to understand common problems and dominant social work models.

The internationalisation of social work education is a significant social work response to the effects of globalisation on persons and groups worldwide. This response is beneficial for social work institutions when the commonalities are utilised for collaboration and resource sharing, including sharing of knowledge and expertise. On the contrary, internationalisation may be exploitative and extraneous in diverse and multicultural settings. Such arguments are prominent in the indigenisation and localisation discourses and will be discussed later in this chapter.

Research (see Weiss-Gal, 2005; Weiss-Gal & Welbourne, 2008) has shown that social work as a profession and academic discipline has some core commonalities as well as variations globally. These studies involve comparison across ten countries of different cultural, economic, political and social contexts conducted at different times. Although the findings are limited to the views of Bachelor of Social Work graduate students and academics respectively from a small number of social work schools in the selected countries, the studies indicate significant common concerns and frameworks of social work as well as differences in social work roles and approaches. Specifically, what were found to be common were the participants' understandings of the structural nature of poverty, the way to deal with the issue and the goals of the social work profession (Weiss-Gal, 2005). Building on from Weiss-Gal's study Weiss-Gal and Welbourne (2008) argue that these common themes are important for the professionalisation and internationalisation of social work education and practice globally. However, there are differences, largely determined by the specific circumstances of an individual country. For example, there is less emphasis on individual wellbeing in Hong Kong because its dominant culture is based on the principles of Confucianism which focus on family welfare and respect for others (Weiss-Gal, 2005).

The main argument therefore is that having a clear understanding of social work's commonalities and differences across various contexts allows for better engagement with the global knowledge discourse. Such a global understanding and engagement can enable us to teach students about relevant aspects of international social work.

Lalayants, Doel and Kachkachishvili (2014) in a recent study of students' views about the methods that make teaching international social work successful in three different universities reveal different preferences about the content. However, there are common

interests in gaining practical experience and exposure to real life practice of international social work shared by local and international students. The study utilised standardised questionnaires for descriptive data as well as open-ended questions for elaboration and in-depth information. This empirical evidence links well to Weiss-Gal's (2005) notions of international social work as being about common concerns and approaches. The interesting finding though, is the creation of safe spaces for students of various cultural backgrounds to discuss their fears and ideas and ask questions on populations of their interest. Therefore, the study confirms that social work education should include global perspectives to match students' interests. Consequently, this will likely increase the knowledge of international perspectives on the teaching, research and practice of social work, however, this may be limited to addressing specific and often useful knowledge and practices that are unique to particular cultures and country contexts. The perpetual interplay of commonalities and differences in social work education and practice needs to be clearly articulated in the recently proposed global agenda for the profession and for social development as a whole (Nikku & Pulla, 2014; IASSW, ICSW & IFSW, 2014).

Building on this global project, Nikku and Pulla (2014) discuss key factors confronting and influencing social work education and practice in the Asia-Pacific area, based on the views of social work educators in the region. This study generally suggests that internationalisation and localisation are complementary and are related to broader global goals. While this finding is limited to a few social work academics playing a part in the process of embracing the global agenda, it is reported in other regions of the world that social work academics and practitioners have a global commitment to promote the respect for human dignity and worth, ethical values and global standards that lay the framework for mutual collaboration, (IASSW, ICSW & IFSW, 2014). Further

discussions on mutually beneficial collaborations will be covered later in the section, "What works in developing international collaborations". Next, we explore challenges that must be considered in international collaborations, a key approach to internationalising social work education.

Challenges for internationalised social work

In order to develop a common social work curriculum through international collaborations, a sound internationalised approach is needed. Dominelli (2014) argues that this approach can be achieved when there is congruency in the content and form of the curriculum, student and staff mobility, and the policy documents of universities embrace global consistency and local relevance. However, as indicated in a reflection on a collaborative project Crisp (2015) highlights the challenges in developing such a common curriculum, even when quite similar countries are involved; in this case Australia and some European nations. Despite the stated success of this project, Crisp (2015) concluded that the participating schools struggled to develop elements of a curriculum that could be shared. These were seen to emerge due to issues relating to the unequal value placed on the interplay between key aspects of collaboration in respective country settings. The notable struggles involved giving "priority to local requirements", and different "assumptions about social work, the practicalities of implementing joint curriculum and common factors for determining content," (Crisp, 2015 p. 7). This supports Weiss-Gal's (2005) findings regarding different social work practices in different countries, reflecting the presence in specific fields of practice of an individual versus community focus.

Although the key argument focuses on giving priority to local requirements, this necessitates struggles in the development of a common curriculum. The general

discussion in the scholarly literature talks about the need to incorporate and balance local and global aspects of social work curriculum. However, no one has grappled with what weight that should be given to what aspects. According to Crisp (2015) the key learning for future similar endeavours is for the parties involved to be clear about the scope of collaboration, understanding partners and being aware of language implications.

In addition, similar barriers and challenges can be found to be associated with practising social work abroad. Apart from language, the barriers include, understanding local knowledge and cultural norms, and understanding the different systems and legal frameworks and what social work 'looks like' and focuses on in different settings (Fouché, Beddoe, Bartley, & Parkes, 2016; Lalayants, Doel & Kachkachishvili, 2014). These factors are considered important in order to practice effectively in a foreign setting. According to one study (Fouché, et al., 2016) of migration and social work practitioners, there is a need for "culturally informed interventions to enable an increasingly global workforce to successfully make a professional cultural transition," (p. 2). This argument suggests that some current scholarly and empirical research has proven however that some collaborations in international social work have worked.

What works in developing international collaborations

Negotiating and establishing collaborations between and among different countries to further internationalisation, can be both challenging and rewarding. The project outlined by Crisp (2015) acknowledges the differences in social, political, economic, cultural and institutional development contexts emphasising teaching, policy and leadership as critical components for further collaboration. Indeed, a meaningful model between the two universities for enhancing social work education has developed that builds on

commonalities in both countries. Brydon and colleagues (2014) describe a collaboration between social work academics from Australia's Monash University and PNG's University of Papua New Guinea that has worked well. Participants deemed this collaboration as successful because it provides opportunities for mutual learning in order to enhance local practice, as well as promoting the social work profession bilaterally and internationally. The main indicators of such a successful collaboration have been evident in the activities undertaken to achieve project objectives.

Firstly, Monash University academic staff were involved in guest lecturing at the University of Papua New Guinea. A graduate volunteer program was established which saw two graduates from Monash University providing specific input into field education at UPNG for one semester. Furthermore, UPNG staff have also presented at Australian conferences. A significant success relates to the production of a documentary (Rose, 2013) focusing on the strengths and skills of social work in PNG. The research and publication portfolio of UPNG academic staff has also improved as the result of this collaboration. Joint publications focus on the collaboration, issues of internationalisation as well as on localisation and on joint research interests. This collaborative relationship continues now, despite external funding ceasing in 2012. One of the primary reasons for this success is the commitment from people and institutions involved in this collegial academic and research partnership enabling access to international social work resources and perspectives, joint publications and cross-cultural learning that have been empowering and proven to be positive.

Further evidence is presented by Sullivan, Forrester and Al-Makhamreh (2010), where comparative views on the experiences of a transnational collaboration to develop social work training in Jordan were examined. Data from that experience is drawn from an

evaluation workshop among skilled social work leaders. Similar to other international collaborations, there are both challenges and rewarding experiences for those involved, due to the interplay of centripetal and centrifugal factors as discussed in Weiss-Gal's (2005) earlier study. Sullivan, Forrester and Al-Makhamreh (2010) concluded that collaboration is productive when it thrives on the value of awareness of anti-oppressive methods and of empowering, supportive and sharing culture as key to promote human rights and dignity globally. It means recognising relationships as interdependent, where learning is mutually shared and common agendas exist across national boundaries. This situation helps develop a willing spirit to dialogue on local relevance, familiarisation with local issues and awareness of professional development in other countries. Likewise, it is important to maintain a clear and objective dialogue throughout the collaboration to achieve long-term sustainable cross-national partnership.

The literature also highlighted key factors of a productive collaboration to include the emphasis on the 'local' participation that acknowledged local Jordanian partners as the drivers of the content. This signifies paying attention to Jordanian local culture and practices to inform social work knowledge and processes. Sullivan and colleagues indicate language as an important aspect of local culture. They reported that the workshop was conducted in English and translated into Arabic which demonstrates respect for local contexts; thus local knowledge to inform the localisation of international social work activities. In addition, Nuttman-Shwartz and Berger (2011) identify certain motivations for educators, students and practitioners who engage in international fieldwork exchanges. For example, they found that educators are motivated to maintain professional standards and increase the recognition of their responsibility in preparing students for professional practice after graduation. Similarly, in responding to the effects of globalisation on both knowledge and practice, faculties

wish to help improve students' ability in innovative practices cross-nationally and cross-culturally at both personal and professional levels. Practitioners' involvement gives them an opportunity to learn about social problems and intervention strategies from another country and to develop their ability to apply strategies back in their own setting.

The literature reviewed so far has promoted commonalities in approaches to social work and raised questions of concern regarding diversity and specificity. The key arguments suggest that social work shares some commonalities globally but has different applications in different contexts. There is emerging observation in the literature that balancing the local-global issues is currently not well explored. There is some promise in promoting the local-global aspects of social work through international collaborations among social work professionals and students, an area, which has some literature. This literature highlights shared learning, however, needs to emphasise more on the local content and the participants including attention to local language for instruction.

As an illustration of good practice and how to achieve a balance of the local-global knowledge on a small scale, Dominelli (2014) presents an examination of internationalising professional practices in humanitarian work focusing on tracing the journeys of aid providers and the empowerment of the affected local population. Dominelli utilises an ethnographic case study approach and presents empirical knowledge for marrying the internationalisation and localisation paradigms. The key findings suggest that similar to other descriptions of collaborations (e.g. see Brydon et al, 2014; Sullivan, Forrester & Al-Makhamreh 2010), internationalisation proceeds through exchanges between players and residents when these exchanges are empowering, reciprocal, meet locally determined needs, and when decision-making powers are shared with the local residents. This implies that partnerships must embrace

locally driven processes and power sharing between external and local organisations in order for internationalisation and localisation of practices to be culturally relevant in any context. It is also evident that the recipients of humanitarian aid prefer locality-specific, culturally relevant interventions under their control. This brings up a common empowerment phrase that calls for international professionals to 'work with the locals rather than working for them'. This will enable better articulation of localising professional knowledge and practices when local ownership defines what the work is and how to do it, which is the focus of the next section.

Indigenising and localising social work: current debates

Given the definitions of indigenisation and localisation have been provided in Chapter 1, these terms are complementary in the understanding of local and global systems and interactions. In fact localisation is an aspect of indigenisation that includes similar elements such as 'integration, creative synthesis, adaptation, realignment, appropriateness, genuineness and authentication, cultural appropriateness and relevance, and balancing the local and the foreign' (Gray, et al., 2008: 15–18). Therefore the main argument is that indigenisation and localisation present similar perspectives that emphasise the development of a locally relevant social work incorporating local knowledge and strategies, as well as using these to inform broader social work profession.

The concept of indigenisation was first introduced into the social work discussion by the United Nations in 1971 with reference to the inappropriateness of American social work theory in other societies (Yunong & Xiong, 2008). Although Yunong and Xiong's arguments are not based on empirical research, their review of the relevant literature and their professional knowledge and experiences in the field provide sufficient merit for

their discussions. From the critical social work perspective, indigenisation is a response to the oppression of colonialism led by local professional persons and agencies from former colonies.

Gray (2005) for instance refers to indigenisation as the extent to which social work practice fits the local context and how this context is shaped by local social, political, economic and cultural factors, which mould and define local social work responses. In addition, indigenisation is currently understood as emphasizing that

> *"social work knowledge should arise from within the culture, reflect local behaviours and practices, be interpreted within a local frame of reference and thus be locally relevant to effectively address culturally relevant and context specific problems," (Gray & Coates, 2010:3)*

In the context of this study, indigenisation refers to a process where "indigenous ways of knowing, being, doing and relating are integrated into the formal educational, organisational, cultural and social structures" (Camosun College, 2013:6) of agencies and communities. Therefore, the purpose of indigenisation in the current study is to (re)develop and make social work education, research and practice fit the local context, bearing in mind that the "local" coexists with the global community.

Localisation is the process of adapting and modifying universally acceptable values and principles to fit specific local contexts as well as guide local action. This position is consistent with the aim of the present study to adapt global fieldwork standards for the development of culturally relevant social work education in PNG. In a scholarly discussion, Yip (2006) provides an international perspective on the indigenisation of social work discourse. Although the paper is descriptive, based on the author's conceptual understanding of the topic, it shares some useful insights into the issues of

indigenisation and how to address them. According to Yip "indigenisation of social work practice is challenged by the globalisation of economies, technologies, diversity of cultures, traditions and religions across the world", (p. 45).

This leads to tensions in social work practice, where globalisation of the economy and Western and migrant cultures clash with indigenised needs, Indigenous cultural traditions and local culture. Yip's assertion is for social work professionals to be aware when practising in non-Western cultural contexts that these have their own specific indigenised values and interventions. Furthermore, social work education needs to emphasise both international and contextual content and intervention models to develop students' abilities to recognise, respect and practice within their clients' indigenised cultures. Although these are scholarly ideas and opinions, the observations and informed reflections highlighted important complexities and issues in the local-global social work knowledge the present research is examining. For example, as shown by Crisp's (2015) reflection on how to achieve the right balance between the local-global is now well understood and creates tensions.

According to Yunong and Xiong (2008) indigenisation acts against the dominance of Western social work philosophies and social work education, research and practice must be shaped by the local context. The key argument here is the centrality of local culture and history as the basis for social work globally and locally. For example, they emphasise that "indigenisation in social work criticises professional imperialism, questions Western values and theories and affirms the importance of Indigenous social and cultural structure" (p. 616). The researchers then conclude, based on their literature review that social work should be made to fit local contexts, which is an implicit requirement of the profession. This perspective is summarised as:

> *"the inherent expectation as social workers is to integrate social and cultural knowledge and sensitivity with skills for appropriate and effective helping practice. This would mean emphasising social work as an achievement of human civilisation to improve social work practice, education and research,"* (p. 620)

Gray and Coates (2010) extend the debate on indigenisation, not just as a movement as alluded to in Yunong and Xiong (2008), but as a field of knowledge. They argue for the development of truly indigenised and culturally appropriate social work knowledge, unrestricted by positivistic Western worldviews. They further argue that indigenisation is a movement that promotes research and practices of cultural and local relevance in order to develop respected indigenised social work knowledge. In their view, indigenisation is a way to develop indigenous social work knowledge based on culturally and locally relevant and problem-oriented research. Furthermore, indigenisation and internationalisation are perceived as complementary, with indigenisation being a naturally occurring process in social work knowledge development. Yunong and Xiong (2011) supported these arguments later on because in their view, local cultures and contexts are everywhere, indigenisation is therefore inherent in the social work profession.

Principles of indigenisation and localisation

Despite a lack of strong empirical evidence, there is scholarly discussion outlining key principles of indigenisation. Early discussions of this issue (Atal, 1981, as cited in Yunong and Xiong, 2008) tend to reflect arguments against the infiltration and implantation of Western models and ideals of social work which have occurred through colonisation, and localising Western-based models of social work education and

practice. Atal therefore identifies four strategies for localisation: firstly using local language and materials in teaching; secondly, having insiders conduct and share research; thirdly, determining research priorities and finally, reorienting epistemological and methodological approaches for local knowledge development and learning (Yunong & Xiong 2008:612).

More recently, Faleolo (2013) has added to these ideas, utilising parables to define the Samoan ontological and epistemological position for learning and building theoretical knowledge that should be of equal significance in the modern educational context. Most importantly, Faleolo also identified three principles to achieve culturally relevant social work education. First of all, establish a curriculum where cultural and local content is strongly represented and locally relevant to the local context and population. The second principle calls for the incorporation of cultural knowledge and practices into the assessment of cultural competence in social work practice. Finally, Faleolo argues for the promotion of the incorporating of local knowledge into the social work curriculum, where there is systematic development and application of such knowledge and practice models locally. In this way local knowledge, models and practices are acknowledged and given equal standing in the professional social work education and practice in a globalised world. Faleolo's arguments further supports the findings from Sullivan, et al., (2010) highlighting the translation of English concepts to Samoan language by which students find helpful in understanding compared to what was said in English. This is also consistent with Yishak and Gumbo's (2014) study on indigenising social work curricula in Ethiopia where the use of local languages as the medium of instruction is key to supporting the indigenisation approach. Faleolo's principles of developing a culturally relevant social work education also strengthens the earlier suggestions by Atal (1981, cited in Yunong and Xiong, 2008), that localisation of social work education has

a high chance of evolving when 'locals' are engaged in theorising and insiders participate in research and knowledge development in social work.

Similar ideas about localisation shape the guidelines proposed by Cheung and Liu (2004) as cited in Yunong and Xiong (2008, p. 614). The first proposal is to build an indigenous foundation, such as a philosophical basis, theories, working principles and approaches, in social work education. The second is to address social problems and develop strategies within an indigenous social and developmental context. The third is to redefine the central focus; knowledge and value bases of social work practice from Western countries and develop indigenous conceptual frameworks and methodologies. The fourth is to acknowledge the historical and cultural experiences and realities of indigenous peoples. The fifth is to conduct social work practice from the perspective of local community expertise and resources. Yip (2006) also suggests five components of indigenisation in social work practice, including the adaptation of Western social work practice, implementation in the local context, a local indigenised criticism of the impact of professional imperialism and colonialism, and a re-engineering of both skills and techniques.

The main arguments presented in the literature on indigenisation and localisation is responding to the inappropriateness of the direct application of Western social work ideas in non-Western contexts. Therefore, efforts have to be made to include local knowledge and theories to give equal credit to local realities to inform the training and practice of professional social work rather than the direct adaptation of Western social work ideologies to fit non-Western settings. Such local realities include language, cultural theorisation, culturally valid assessment methods and teaching styles, a stronger participation of insider researcher to build and share local knowledge for teaching and

learning. Above all, indigenisation and localisation calls for the development of and application of culturally relevant social work theories and practice models local contexts, regardless of whether the locality for practice is Western or non-Western. The following section is dedicated to a discussion on the application of ideas on localising social work education.

Localisation of social work education: practice examples

Because the present study focuses on the localisation of social work fieldwork education in PNG, the discussion here seeks to present exemplars of ideas for how to localise. The relevant examples have been chosen from countries with some similarities in geography, location, development status and culture to that of PNG. Lan, Hugman and Briscoe (2010) discuss the development of social work in Vietnam, Costello and Aung (2015) recently focused on Myanmar. Following this is a presentation of some research in the African context.

Given that social work in Vietnam, have its historical roots in French social welfare ideologies, Lan, Hugman and Briscoe (2010) focus their discussion on moving from an imported Western model of social work education to a more indigenous Vietnamese model. However, they identify a key challenge is how to effectively diverge from the curriculum that is mostly dominated by Western social work knowledge, international texts and global standards and include a strong Vietnamese content. Such a challenge is heightened by Vietnam's realities of the lack of qualified researchers and academics, lack of institutional capacity, training materials and facilities. Having identified these, it is important to focus on developing these areas to facilitate the localisation of social work education. With strong government support for the profession, the authors' suggestion for the development of indigenised education and training materials by local

practitioners and educators, similar to what has been suggested by Atal (1981, reported in Yinong & Xiong, 2008) and Faleolo (2013), is a positive direction for the development of culturally relevant Vietnamese content. It is emphasised that

> *"it is time to consider and address the question of developing an indigenous social work approach that is sensitive to Vietnamese culture and relevant to the context of Vietnam but consistent with international and regional social work standards". (p. 853)*

This statement is clearly a call for localisation, however, there were no suggestions provided on how that is to be done.

Myanmar on the other hand has been known for its five-decade military rule, which only ended recently. With an emerging democratic governance system, development of social work is suitable given its intrinsic values of human rights and social justice. Costello and Aung (2015) described the development of social work and social work education in Myanmar to be one that thrives on these core social work values. The emphasis on these values for the development of social work is reflective of Myanmar adopting the Western social work model of training and practice. This would present an eminent challenge for Myanmar as a collectivist society when attempting to devise culturally relevant intervention approaches for dealing with conflicts and problems affecting individuals and communities. There is also the fear of the re-emergence of the past political rivalries when challenged by efforts to promote these human rights and social justice principles. Furthermore, there is also lack of qualified local social work teachers and resources for field education.

Problems such as lack of resources and skilled locals appear to be consistent across developing countries (Brydon & Lawihin, 2013; Dhemba, 2012; Nikku, 2010). What

seems to be encouraging for social work in Myanmar is that there is potential for growth in the field, as indicated by the government's plan to train child protection case managers. However, the challenge is for a contextual consideration for such individual casework approaches to be applied effectively in communities governed by social and political structures favouring group work and community development approaches. While current social work responses to Myanmar's problems are evidently Western-oriented, there was no clear assertion as to how localisation or indigenisation of social work in the country is or can be implemented.

African scholars such as Mungai, Wairire and Rush, (2014) write about 'ubuntu' as a helpful concept to guide the development of professional social work relevant to African contexts. Similar to the Melanesian way, Ubuntu places emphasis on collectivism and the reciprocity of relationships in the holism of society. In order to enable learning and participation by locals, relationships have to be established. In Ethiopia, Yishak and Gumbo (2014) in their study critically analyse policy documents related to indigenisation. In order to promote genuine approach to indigenisation, the authors recommend for either the standardisation thesis or a stand-alone indigenisation approach, to facilitate intercultural dialogue and blending of the local and the Western social work ideas. The standardisation approach is where the government develops national policies and standards that regulate what and how social work curriculum is designed and delivered by social work schools. A standalone approach to indigenisation calls for a curriculum to be built on indigenous foundations and theories, principles and ideas from the local culture (Yishak & Gumbo, 2014).

In order to do develop a true indigenised social work curriculum, there is a need for reconceptualising the indigenisation approach in the educational policies and strategies,

in order to ensure the relevance of the curriculum to the structural and sociocultural context of the country.

Gray, Kreitzer and Mupedziswa (2014) continue to defend the notion of indigenisation and its relevance to African social work by critically reflecting on the Association of Social Work Education in Africa's (ASWEA) legacy of decolonising the profession in the African continent. This indicates the significant role regional and national local social work organisations can play in moving away from Western traditions and developing approaches to professional teaching and practice appropriate to local contexts. Indeed the absence of such leadership has been noted by others to have a notably negative impact in countries where social work is developing (see Fahrudin, 2008; Nikku, 2010; Sullivan, Forrester & Al-Makhamreh, 2010; Tanga, 2013). Gray, Kreitzer and Mupedziswa (2014) argue that indigenisation remains an ethical imperative for social work in Africa as it continues to seek locally relevant solutions to changing social problems. As part of indigenisation, interactive teaching styles and case studies, role plays, group work, planning class sessions to include ways to engage students in learning and methods of fieldwork evaluations are areas proposed for an African-specific indigenisation project. Similar to others attempting such developments, attempts to indigenise the higher education social work curriculum were hindered by a shortage of local educators, a case that was also reported in Vietnam (Lan, Hugman & Briscoe, 2010) and confusion surrounding Western social work, and inadequate funding. This confusion is caused by issues noted earlier in Crisp's (2015) reflections on the challenges regarding assumptions about social work.

The literature regarding internationalisation and localisation so far suggests that there is no *"contradiction between advocating more internationalisation in social work education and at the same time emphasizing the importance of contextual social work. More internationalisation through comparative social work is very useful, though it is important to be aware of the pitfalls and reflect upon how social work ethics, values and broader standards can be applied in different contexts,"* (Lyngstad, 2012 p. 400).

However, Lyngstad's findings do not highlight how to effectively promote both contextualisation and internationalisation paradigms in a social work curriculum. Thus the key questions for the present study are:

- To what extent has social work education been relevantly localised and how?
- To what extent has social work education been genuinely internationalised?
- What makes up a genuine culturally relevant social work education? and
- How can that be done in PNG?

The final two questions are most important for the focus of this research.

Therefore, if localisation is given more weight in social work in PNG to strengthen cultural relevance in the profession, what do we know about the current social work situation in the country?

PNG specific studies on social work

As acknowledged in previous chapters, there is limited research in the area of social work in PNG, including research on social work education. However, in two studies (Brydon & Lawihin, 2014; Flynn, et al. 2014) were conducted recently; the researcher played a central role in the Brydon and Lawihin study and a peripheral role in the other project.

In Flynn et al. (2014), a survey was conducted with 23 third year students about their experiences in their first placement in field education and their perceptions of preparedness for fieldwork. Although the study focuses on examining the skill set and level of preparation of students for fieldwork, there is significant discussion relating to local-global issues of social work and international standards as key areas of the localisation paradigm. The emphasis on skills of advocacy and social development is consistent with the UPNG's program focus on community development: a key feature of PNG's Melanesian oral and communal tradition and broader social work skills. One of the main findings from this study is that there is some lack of clarity for students about the role of social work and its values to guide practice and student learning. This finding can be seen to illustrate the limited integration of both the local social work knowledge and global social work values and standards in the training of social workers in PNG.

The researcher also undertook a separate study on field education around this time (this study was discussed in detail in Chapter 2); the findings are reported in three different ways. Lawihin (2012) and Brydon and Lawihin (2013) focus on challenges and opportunities in field education and its role in social work training, while the third publication (Brydon & Lawihin, 2014) provides a discussion of findings that hold implications for the development of new social work models and practices that are unique to the PNG context. The findings from these previous studies have been drawn to inform the present study. Firstly, from Brydon and Lawihin (2013), one of the main findings indicates the limited compliance with national and international standards to deliver positive fieldwork education experiences. However, opportunities exist in the PNG's culture of kinship and connectedness that can be utilised to re-develop the fieldwork education program to conform with international standards and to local

conditions; in particular the PNG (Melanesian) way of life. This study (reported in Brydon & Lawihin, 2014) also confirmed that there is nothing specifically written down about how Melanesian way might influence the delivery of fieldwork education. Although there were some negative aspects of the Melanesian way identified, there is promise for the redevelopment of social work in PNG that is informed by the local Melanesian way of life and global standards. Generally, that study proposed actions that call for embracing and contextualizing international social work training standards and eventual development of PNG specific minimum standards of social work education including fieldwork.

The key gap in the above studies is that at least one key research informant group is not included in the study. For example, the students' views are not included in the Brydon and Lawihin study while the field supervisors' views are absent from the discussion by Flynn and colleagues. Despite researching the same subject of field education and gathering empirical information from key sources cumulatively, the slight difference in the focuses of the studies provides less consistency of knowledge on local relevance and global commonalities.

Conclusion

The literature is clear that localisation and internationalisation are both important for the development and progress of a culturally relevant and strong social work education and practice globally. These internationalisation and localisation processes have been seen to emerge as major responses to the expansion of Western ideologies, now perpetuated by increasing globalisation and its related events. However, indigenisation/localisation of social work education is distinct in the sense that the perspective of a culturally relevant pedagogy, practice and research is given prominence. That is, localisation

means to adapt and develop education and practice, taking into account both the global and the local. The internationalisation discourse on the other hand emphasises quality standards, universal values, interdependencies and interconnectedness, cooperation, international institutions and intercultural competencies. Therefore, the main argument from the internationalisation literature is for the enhancement of international solidarity and joint action in order to make the social work profession visible and strong.

The literature reviewed indicates that more has been written on internationalisation compared to localisation. There is a strong position shown in the literature that there is argument from both localisation and internationalisation acknowledging the promotion of consistent and relevant social work education, practice and research, which balances the local and global simultaneously. It is apparent that most proponents of both localisation and internationalisation of social work do not take a purist stance. While they debate the strengths and limitations of both discourses, they all generally see some elements of compatibility between localisation and internationalisation. It is also the researcher's position that both local and global discourse must coexist in order for a credible, consistent and relevant social work education, practice and research to evolve.

Therefore, the attempt in the present research is to utilise the local for global impacts and the global for local outcomes. While many papers take an appreciative perspective on both the indigenisation and internationalisation of social work, including those considered earlier (Lijuan, 2009; Nikku, 2010; Rankopo & Osei-Hwedie, 2011; Nikku & Pulla, 2014), appreciating both discourses means taking a position that is informed by local knowledge and practices and global principles, values and ethics in approaching dilemmas in social work practice.

Finally, while there is a general agreement about the need to balance local/global, the literature has highlighted the challenges to doing this. The gap in which this study seeks to address is that there were no suggestions on a 'good balance' in the existing literature. However, there is some evidence that the local should be at the forefront in the localisation of social work. There is evidence of a lot of ideas and discussion about localisation/indigenisation, and some reflections and practice examples, but there is almost no empirical research evidence that examines this.

Chapter 4

Research Methodology

Rot blong bihainim na mekim wok painim aut[4]

Introduction

This research investigates how participants frame local and global issues, ultimately aiming to localise global social work education standards in PNG. It explores participants' subjective views about the global standards and local knowledge necessary for developing a culturally relevant social work curriculum in field education, using the UPNG program as a case study. The case study uses a mixed methods approach with a strong qualitative and interpretive element.

The chapter begins by outlining the researcher's ontological position, which guides and is linked to the research aims and questions. Then the case study approach and data collection methods are examined. The chapter moves on to discussing study sources and sampling, followed by the data analysis techniques employed. Ethical considerations and study limitations are then discussed, before a conclusion summarising the chapter.

The research aims and questions

This research ultimately aims to reform the social work field education curriculum at UPNG, reflecting greater compatibility with international standards alongside flexibility to suit locally relevant industry and development practice needs in PNG. Given that the social work practice and training base in PNG has been striving to maintain professional

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[4] 'I'll take you to the roots of my family tree in the sky'

credibility amidst a dearth of national professional standards or guidance (Brydon & Lawihin 2013; Flynn, et al, 2014; Lawihin 2012), this study examines local PNG stakeholders' knowledge and application of global fieldwork standards, as well as seeking their views on the necessary local knowledge to guide the curriculum and practice. These aims have provided the platform by which the research questions were developed.

The research question

The International Association of Schools of Social Work (ASSW) and International Federation of Social Workers (IFSW) strongly maintain that social work core curriculum including fieldwork needs to take into account context specific realities, and the ambiguities surrounding social work education and practice (Sewpaul & Jones, 2004). Furthermore, field education instruction needs to be consistent with diverse cultural and organisational practice settings, as well as generalised international social work values, and embrace principles of ethical standards. These are the key components of a globally sound and culturally relevant fieldwork curriculum. In order to bolster and enhance the existing UPNG program, this study explores the views of three stakeholder groups - academics, students and supervisors - on what they identify as the necessary components of field instruction and how local knowledge and international expectations and standards can be integrated to develop culturally relevant curriculum in PNG.

The research question: *"What do key stakeholders identify as the necessary components of social work field education in PNG to respond to local and global challenges?"* warrants a mixed methods case study approach. Using the case study, data is collected in order to provide the necessary information to:

- examine the current field education curriculum content and delivery approaches;

- identify and integrate the relevant global standards into fieldwork;

- identify and integrate local knowledge, practice models and skills into fieldwork;

- develop culturally relevant fieldwork standards for PNG that are consistent with local needs and international standards; and

- recommend and develop a culturally relevant and competitive fieldwork curriculum that meets international standards and local development practice needs.

The multidimensional nature of an insider-outsider researcher role

Current procedural ethics processes call for the extrication of relationships researchers have regarding the context and participants, for greater research integrity and credible outcomes. This notion however, is challenged by the Melanesian view whereby researchers must be seen to have direct relationships with research participants and context in order to enable openness, honesty and trustworthiness in research data and subsequent outcomes. This position is harnessed through the values of acceptance and trust afforded by past and existing relationships and is integral to dominant principles of collectivism (Maladede, 2006; Narokobi, 1983).

Literature (Flynn & McDermott, 2016; Kerstetter, 2012; Unluer, 2012) on the insider/outsider debate suggests that the researcher's identity and position in the context in which the study is to be undertaken can affect the merit and credibility of the research results. It is therefore necessary to explain why this multidimensional perspective of insider-outsider role is significant in understanding ethically and culturally appropriate research in PNG/Melanesia, (see article published recently in the "Social Dialogue" for a more detailed discussion [(Lawihin, 2016) – Appendix 2].

Both roles in research have respective strengths and limitations. The insider position is often criticised with regard to loss of objectivity and questions around personal biases, which can hinder the quality of research. Such a hindrance is seen to be a result of the researcher's role duality, greater familiarity with issues under study and emotional attachment to the context and participants. These situations propel the difficulty of separating personal and participants' experiences and making false assumptions about research processes based on prior knowledge. Researchers may also face confidentiality issues when interviewing participants about sensitive subjects (Unluer, 2012).

Nonetheless, the insider researcher position in the present study is viewed as beneficial. Firstly, the researcher's understanding of and familiarity with the social and cultural context is useful in accessing participants and guiding appropriate behaviour during data collection. Secondly, the study builds on from the researcher's previous studies (Lawihin, 2012; Brydon & Lawihin, 2013 & 2014). Next, the researcher has more than five years of experience in the area under study and has strong as well as multiple professional relationships with the research participants, which is viewed as a strength in the PNG cultural context, where the Melanesian researcher engages with Melanesian participants. In this context the researcher is aware of his role as a staff member of UPNG and hence a colleague to the academic and field supervisors, and a teacher to the student participants. Furthermore, there is still a sense of respect the researcher has towards most of his current academic colleagues because he was their past student. This relationship is culturally suitable for drawing rich data appropriate to the development of culturally relevant social work training in PNG. The knowledge and experience the researcher brings to this research also have great potential to provide depth in the analysis.

In some respects the researcher is also an outsider because this study is conducted in his capacity as full time research student studying in Australia who has not been directly involved with UPNG since 2015. The outsider researcher is considered neutral and detached from the context and participants, allowing a more objective view throughout the research process (Kerstetter, 2012). Several factors have established this outsider position. Firstly, the research is guided by ethical requirements of the Monash University Human Research Ethics Committee (MUHREC) that minimises an insider's role duality. For example, the local study participants were accessed via 'local gatekeepers' (Clark, 2010), rather than the researcher directly. The 'gatekeeper' in this research refers to relevant UPNG authorities and personnel.

The researcher acknowledges the limitations of the insider-outsider role in the study and has utilised the context and chosen the methodology and data collection methods that counter these limitations. Primarily, an opt-in strategy was employed in recruiting participants through a public social media advertisement. Secondly, the major data collection strategy was a survey questionnaire, with less direct researcher involvement; this addressed MUHREC requirements to avoid role duality in the research process. In fact, the study received university ethical approval because its design addressed and accommodated various potentially problematic ethical issues. The research methodology and methods appropriate to the current study are discussed next.

A case study approach

The study seeks to advance understanding of core components of a locally relevant field education in PNG, as seen by key stakeholders – students, supervisors and academics. The literature has shown that there is much debate on the nature and application of a case study approach (Guthrie & Guthrie 2012). In this study, a case study is taken to

mean "a research methodology that is used to guide empirical inquiry of contemporary phenomena within its natural and real life setting" (Anthony & Jack, 2009, p. 1172). Furthermore, a case study often involves detailed examination of an issue, in depth and holistically (Guthrie & Guthrie, 2012). These arguments also underpin why a case study approach was chosen for this research where "a phenomenon is examined in depth (in terms of) what it means to the participants," (Guthrie & Guthrie, 2012, p. 78). This provides the researcher an opportunity to attain full and meaningful characteristics of fieldwork, as understood by stakeholders, and strategies for integration of global standards, as practical in the UPNG context.

Given the limited knowledge in research on 'how to' localise, this case study brings detail and depth that may allow others to consider similar approaches in their own contexts, thus making a contribution to understanding localisation of social work knowledge. The case study approach was also chosen because it brings the rigour of mixing quantitative and qualitative methods, which allows for a multidimensional examination of field education standards and localisation. The best way to do this is by engaging with all fieldwork stakeholders as much as possible to help understand the issues in integrating global standards and localisation.

The 'case' in this research is the UPNG social work fieldwork program. The strategic 'case' of data sources are the fieldwork stakeholders: past and current social work academics, fieldwork supervisors and students. As indicated in Chapter 3, no service users are involved in this study due to practical, timing and logistical constraints. Although case study research is mostly grounded in the constructivist interpretive paradigm, the design of the current study is a single case mixed methods approach and is illustrated in Figure 2 below with discussions to follow in Section 4.3.1.

Figure 2 The UPNG fieldwork case study research design
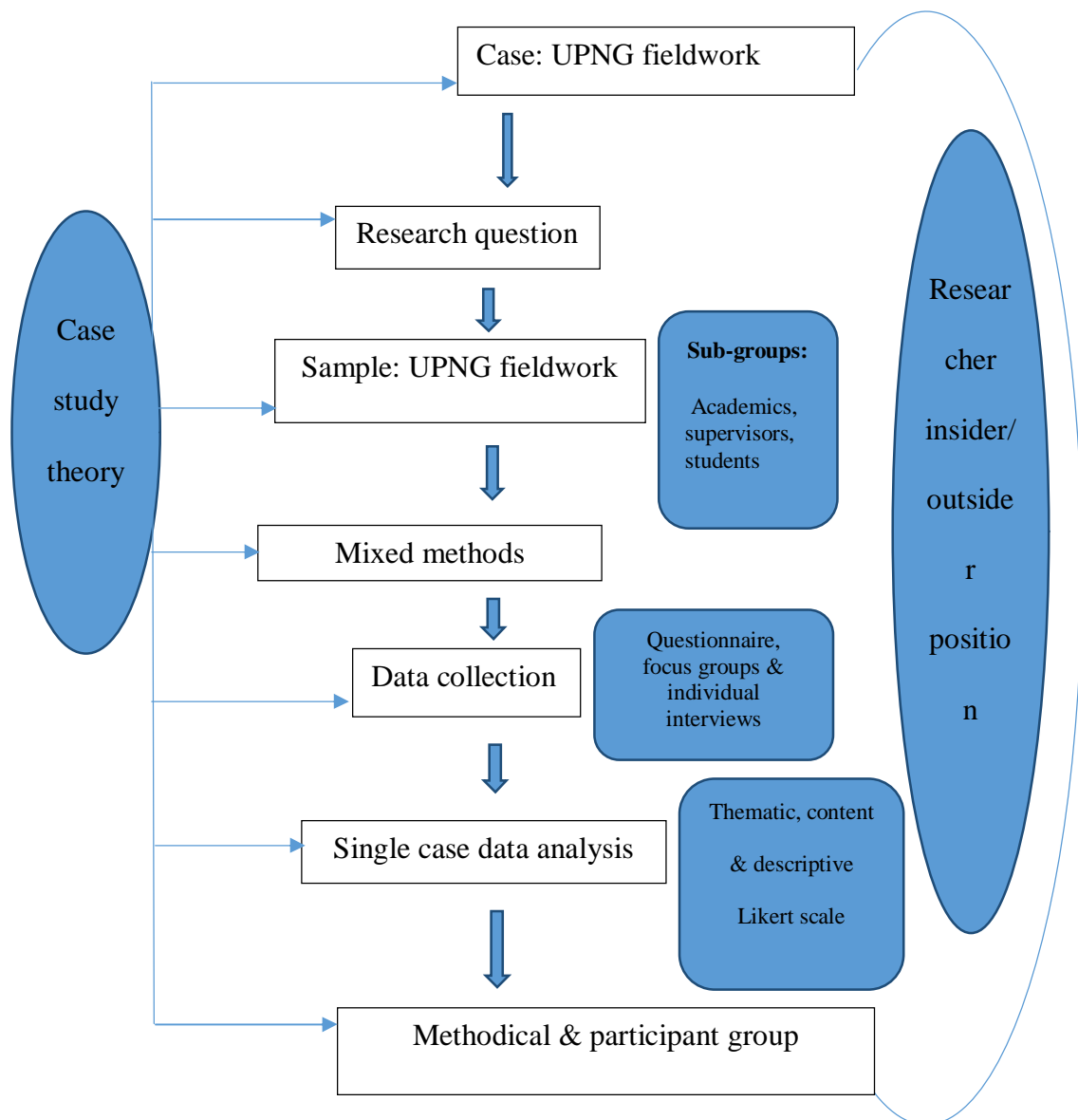
The mixed methods case study design is used to advance our understanding of the current UPNG fieldwork knowledge and how global and local knowledge is embraced and desired in delivering the curriculum in a localised context. The case presents a complex phenomenon requiring better understanding due to the cultural specificities of what is practical combined with the globalised nature of the standards and the values they represent.

Creswell (2013) describes a case as a social phenomenon that happens in a bounded context as a unit of analysis because it is separated by time, place and physical boundary from an activity for the purpose of research. Being bounded by time, place and geographical location, the study is on the stakeholders' knowledge of the current fieldwork curriculum and the integration of global standards at UPNG in PNG. The context of the case study has been discussed in Chapter 1.

Mixed methods case study research design

The research question is directed towards developing an understanding through stakeholders' subjective perceptions and experiential knowledge of a specific subject in a specific context. Therefore, this study is placed within a mixed methods paradigm where there is a dominant qualitative interpretivist dimension. The strong constructivist research approach entails flexibility, acknowledging multiple realities and participatory approaches in the whole process of research. The quantitative dimension generates measurement of stakeholder understandings of global standards, using a questionnaire that complements the qualitative views on perceptions of integration and localisation generated from the focus groups, individual interviews and open-ended questions of the questionnaire. Importantly, the research seeks the participants' subjective views to construct meanings of standards and the development of culturally relevant field education. This strengthens the choice of data collection methods.

According to Hatch and Cunliffe (2006), interpretivist constructivism focuses on how individuals and groups explain and make sense of social phenomena, based on their experiences in specific contexts. This epistemological position allows researchers to establish meaning of a social phenomenon from the perspectives of participants (Cresswell, 2013). Leading on from this interpretivist approach, questions were asked to

generate discussions among the participants in describing, interpreting and highlighting perspectives of their fieldwork experiences, their observations and individual ontological understanding of professional social work education. Making meaning about social reality is dependent upon the participants' views and there are possibilities for continuous construction and reconstruction of meaning that can lead to varied interpretations and multiple realities (Denzin & Lincoln, 2005). Therefore, the researcher remained flexible throughout the research.

Linking the case study to mixed methods methodological choices

With a mixed methods approach, UPNG social work fieldwork content and process are examined - measuring their knowledge of established global standards and their views and opinions about local knowledge needed. By employing the data collection methods that fit a qualitative exploratory methodological research paradigm, the data gathered and analysed enables our key research question to be answered. While a quantitative methodology tests theory deductively from existing knowledge, through developing hypothesised relationships and proposed outcomes for study, qualitative researchers are guided by certain ideas, perspectives or hunches regarding the subject to be investigated (Cormack, 1991). Qualitative research develops theory inductively from exploratory questions, rather than quantifying the findings. A qualitative approach is used as a vehicle for studying the empirical world from the perspective of the subject, not the researcher. Finlay (2012, p. 6) puts this clearly, stating that "qualitative research helps us 'flesh out the story' to make sense of the reality". In this way, qualitative research helps to give us a real meaning and substance to our understanding of a social phenomenon.

Qualitative exploratory research focuses on gaining an understanding of underlying reasons, opinions, and motivations as well as uncovering trends in thinking to explore the deeper meaning of particular problems. Similarly, Cresswell (2013) defines qualitative research as a "means for exploring and understanding meaning individuals or groups ascribe to a social or human problem" (p. 32). Mostly, this research approach is employed when there is limited prior knowledge about a subject or an issue that exists (Alston & Bowles, 2012). Hence the approach is suitable for exploring the unknown in order to contribute towards knowledge creation and theory building (Rubin & Babbie, 2012). The current case study is dominantly qualitative because of the lack of prior research into field education and the localisation of global standards in the PNG context.

Consistent with the substantial exploratory nature of this case study (Baxter & Jack 2008), data were collected using a range of methods from a relatively small sample of various data sources in a specific context. This is suitable especially when the study is focusing on understanding strategies for localising global standards and the development of a culturally relevant curriculum.

Case studies provide more realistic responses than statistical surveys and allow greater flexibility in establishing new and unexpected findings, leading to research taking new directions (Humphries, 2008). Yet they reflect such a narrow scope of research that their results cannot be extrapolated to fit an entire question, in that they show only one example. However, Brandell and Varkas (2010) argued that case studies are suitable for analytic, inferential and impressionistic generalisations for 'goodness of fit' with other similar cases. In interviews, there is opportunity for clarification, probing and the use of observation due to direct interaction and feedback (Creswell, 2013). This method is also

flexible and yields rich data. Interviews, however, have limitations in terms of their flexibility, which may lead to inconsistencies and interviewer biases. Data analysis from this method can be difficult, costly and time consuming.

Data collection

Undertaking research involves making strategic and appropriate decisions regarding resources, participants, time, approaches, techniques and analysis methods. Most important is to conduct research with a high regard for ethical considerations. Making good choices throughout the research process subsequently facilitates successful research outcomes. The following discussion outlines the reasons for choosing the sample participants and sampling strategy, analysis techniques and the ethical basis for this study.

Participants and sampling

The recruitment of the research participants was through open invitation via public social media and emailed communication from the UPNG Social Work Strand, allowing prospective participants to opt in; thus their participation was free and voluntary (see Appendix 3 for the Invitation flier). All these participants were de-identified using pseudonyms and their views treated with utmost confidentiality. The primary population samples for this study mostly resided in the vicinity of Port Moresby except for one former academic. The multiple data sources and data collection approaches are helpful for comparative analyses and triangulation of participants' views and experiences regarding the development and delivery of field education curriculum by groups.

The initial strategy was to recruit 15 participants from each stakeholder group. The research data showed that 20 students and 11 educators participated in the study. The main factors determining this level of participation were accessibility and time.

In the academic group of educators, most members provided a support role only, except the fieldwork coordinator who is directly involved with fieldwork as well as the other two groups of participants. The main reason for selecting these samples is that they play a significant role in the UPNG fieldwork program. There are important factors considered in the selection of the sample population and these include accessibility, time and resources. Arkava and Lane (1983, p. 157) and Alston and Bowles (2003, p. 81) refer to a sample as a small representation of the whole population under study.

According to Bryman (2012) purposive sampling illustrates a "typical case" where the sample chosen has some dimensions of interest in the study that will necessitate some level of commitment and honest participation. With the study being dominantly qualitative, a purposive sampling (Babbie 2002, p. 178) of the non-probability method was used. This is because the research questions required specific information from key stakeholders of the UPNG fieldwork program that have had some fieldwork experiences in their respective roles as supervisors, students and academics.

Data collection methods

Proper choice of data collection methods leads to collecting accurate data, which contributes to successful research and is as important as drawing an appropriate sample. However data collection can be a difficult and time-consuming stage of any research project (Cresswell, 2013). Bouma (2000, p. 140) further reminds us that: "data

collection is not the beginning or the end in any research". Researchers therefore need to make thoughtful and tactful decisions on techniques to collect data.

A range of methods for collecting data was utilised. These methods are linked to the interpretivist research ideology and the cultural issues and approaches to knowledge development as discussed in Chapter 2. Whilst some data were gathered through a survey asking both closed and open-ended questions, further qualitative data were gathered either via semi-structured interviews with individuals or via focus groups using a hypothetical case study. The case study of a student going on placement was used to encourage participants to explain what knowledge, skills and attributes social work students should attain in fieldwork and the key components of a culturally relevant field education. The case study is attached as Appendix 6. Data was also sought using metaphors. These decisions were shaped by an understanding of culturally relevant teaching and learning in Melanesia, which as previously discussed favours narrative story-telling, indirect participation and observation of both educators and learners (Faleolo 2009; DED & ICCO, 2004). These are approaches more fitting for qualitative methods.

The selection of these methods has been facilitated by other factors, including the limited research previously conducted on this subject. At the same time, having regard for cultural norms in PNG about time allowed for a flexible approach to data collection as the researcher worked with the availability and timing of the participants for interviews and focus groups; similarly the questionnaires allowed participants to complete these in their own time. Importantly, as the study is one of the first on the subject in PNG, a flexible response strategy was needed to 'dig out' new information

and to be prepared for the unexpected. Table 2, below, shows the different methods of data collection used to answer the research question.

Table 2: The table of methods used to answer various questions

Data collection methods	Question types	Data analysis method
Survey questionnaire	Predetermined/closed: global standards (see Appendix 4)	Descriptive Likert scale
	Open ended	Content
Individual interview	Semi-structured and emerging: integration of standards and local knowledge Hypothetical case study	Content and thematic
Focus group	Semi-structured and emerging: integration of local and global issues and knowledge Hypothetical case study	Content and thematic

The primary method of data collection is the questionnaire focusing on gathering data regarding fieldwork global standards and local knowledge. The interviews then complement the survey by specifically gathering data about UPNG fieldwork experiences and knowledge of the global standards and local practices using a hypothetical case study. While the survey was expected for all confirmed participants to take, they were given freedom to and provided the opportunity to participate in the interviews. Both methods were carefully chosen to address any challenges posed by my

insider role as teacher and minimises elements of coercion on the part of student participants.

Survey Questionnaire

The questionnaires (see Appendix 5) were distributed during the interviews and focus groups as well as emailed to confirmed participants to be completed individually in their own time within a set timeframe. As noted above, the questionnaire was the preferred method for data collection for all participants because they all have the experience in fieldwork in different but complementary roles. In this study I chose to use both closed and the open-ended questions in a single questionnaire with the view that they complement each other well. Closed questions have predetermined options for answers, providing greater reliability of responses and can be easily replicated in future similar studies (Guthrie & Guthrie, 2012). In this case they sought responses regarding knowledge of global standards in a quantifiable form. The limitation is that they do not allow for individual wording in responses, restricting a broader view of a problem studied. This limitation is minimised by the addition of open-ended questions, and the inclusion of follow up interviews/focus groups.

There is no restriction to using questionnaires to complement other methods. Guthrie and Guthrie (2012) agree that questionnaires can also be used with other methods but can also be unnecessary (p. 146) depending on the research problem and question. With ethical and feasibility considerations taken into account, questionnaires and semi-structured interviews were most appropriate for the present research. In the interviews, participants either participated in a focus group or an individual interview and not both. This is because both interviews used the same case study guide for framing the questions. The case study (case vignette) is provided as Appendix 5.

Semi-structured interviews

The guiding questions used for the semi-structured interview are attached as Appendix 6. The same schedule is also used in the focus groups. Interviews used in social work research can be many and varied. The most commonly used interviews are the structured, semi-structured and the unstructured (Cresswell; 2013; Guthrie & Guthrie, 2012; Dawson, 2010). In interviews, people interact with each other either face-to-face or over the telephone and other interactive information technology media. The semi-structured interviews are either individual face-to-face or in focus groups, both of which are appropriate in qualitative studies (Cresswell, 2013). The general advantage of this type of interview is that the researcher and participant/s are present, which can facilitate deeper, richer, and more detailed and meaningful responses through probing and clarification of questions (Guthrie & Guthrie, 2012). One drawback of such interviews is that to maintain good rapport researchers may behave in such a way that this may influence participants' responses to the questions, thus data may not be reflective of the reality. The researcher is aware of his insider role having an impact on social desirability on the student participants. For example, the well-mannered personality of researcher can incur a misrepresentation of reality in the problem studied, as participants may strive for social acceptance. This can lead to gathering unreliable data. This limitation is minimised by using both focus groups and a questionnaire that ask similar questions for comparison of the data. Furthermore student participants were encouraged to participate in a focus group with less direct engagement of the researcher.

The semi-structured interview was chosen because it is flexible, allowing participants to respond openly to questions. Cresswell (2013) emphasises probing as key in semi-structured interviews as they engage two or more people in an open two-way form of communication. According to Burns (2000) this interview type helps researchers gain

rapport and trust, enabling deeper understanding of responses. Because the interview is conducted face-to-face, it generates in depth discussion of participants' views that could be drawn on to provide an understanding of culturally relevant field education.

Focus group interviews

The focus group interviews used the same schedule as the individual face-to-face interviews (see Appendix 6). A focus group, where a number of selected people gather together and discuss a problem, is one example of a group interview. It is relatively easy, efficient and flexible to conduct (Guthrie & Guthrie, 2012; Dawson, 2010). Like other forms of interviews, there is opportunity for interaction and discussion. It allows a larger sample size for a qualitative study than individual interviews as a range of responses are received in a single meeting. With the researcher guiding the discussions, this encourages open and free discussion and sharing of perspectives among participants. A further advantage is that the group effect is also useful for analysis. The group effect relates to how an individual view in a group is supported or challenged by other group members, which may influence changes in the initial view or not. Furthermore, the group effect may also reveal shared understandings about particular subjects and why changes are made to a particular point of view.

However, this type of interview is limited in terms of the researcher having less control over data generated, which leads to it often being difficult to analyse and additional resources may be needed. In the conducting of the focus group with students, the dominance of two group members was evident, which was not surprising, given most students would be culturally bound to listen to learn. Talking is the role of the teacher, as covered in Chapter 2 on Melanesian pedagogy, unless they are confident and outspoken in character. In ensuring fair participation among focus group members, the

researcher facilitated and guided the discussions. This led to a decision to use a different approach where the same group was subdivided into two separate discussion groups. These discussions were facilitated and recorded by students themselves, which were incorporated by the researcher into the initial single group data for comparison. Both sets of data were similar, yet there was more emphasis and elaboration to the data from the first especially questions regarding lack of knowledge about global standards.

A further 'hybrid' data collection tool, combining the questionnaire and interview schedule, was also developed. This was a strategy implemented to support ongoing recruitment of participants after the data collection period was complete and the researcher had returned to Australia. This alternative method for participation was further promoted on social media, but drew no responses.

Data analysis

A dominant qualitative enquiry in this mixed-methods approach means large amounts of data need to be sorted and categorised for analysis (Creswell, 2013). In order to answer the research question, findings and the views from different data sources, responses were recorded using an Excel spread sheet and Word document. This was later imported into the NVivo Analysis Software for coding and sorting purposes. Coded responses were then teased out to link views and ideas collectively, according to different categories of data sources and data collection techniques regarding fieldwork, standards and strategies for integration and localisation.

Thematic, text and descriptive content analyses were used to evaluate data from the interviews and questionnaires. Braun and Clark (2012:57) define thematic analysis as a method of systematically identifying, organising and offering insight into emerging

themes across a data set. This is also the most accessible, easy-to-use and flexible analysis method and is growing in popularity among first time qualitative researchers.

The flexibility of thematic analysis allows for data to be analysed in different ways and across the whole data set or a single aspect of the data in great depth. Data from interviews and questionnaires were read, re-read and coded in order to identify emerging themes and their relationship to the study objectives. The thematic content analysis method was used to identify the major themes emerging from the transcriptions which represented the views and perspectives of the study participants. To enable easy analysis, information was coded according to years of experience, knowledge of the set standards, useful local knowledge and practices in fieldwork, participant groups and data collection approaches.

Although thematic analysis is a fairly straightforward method, Braun and Clarke (2012) argue that it has some limitations. Firstly, some researchers may think the analysis was properly done but instead were simply re-emphasising the data collection questions or a point, which emerged in the analysis. The other weakness concerns presenting findings that are not convincing. There should be strong coherence and consistency in the discussion of results and findings that leads to directly answering the research question. In this study, the researcher collaborated with his supervisors in going through several drafts of ethics application and data collection tools as well as piloting the questionnaire. This is *"good practice"* in the PNG context for establishing the truth based on tested approach and signifies value and validity of research findings. This establishes the link between the data collection strategy and the themes emerging from qualitative data.

The thematic method of analysis was also chosen because the sample of study participants was relatively small and also the researcher was at the beginning stage of his postgraduate level academic research experience. Tools for data analysis were the categorisation and theme-based approach for qualitative data as well as quantitative analysis of Likert scale data. Additionally, some descriptive statistical analysis was chosen to complement the interpretations and conclusions drawn from graphs and tables generated from the quantitative data.

According to Braun and Clarke (2006), thematic analysis is compatible and fits well with both essentialist and constructionist paradigms through its theoretical freedom. It provides a flexible and useful research tool, which can potentially provide a rich and detailed, yet complex account of data. Therefore, I utilised a thematic analysis checklist of criteria when transcribing, coding, analysing and reporting. This ensured clarity and explicitness about what was planned and aligned that with what was done. This analysis is guided by a six-phase guideline below.

Figure 3: The six phase guide to thematic data analysis
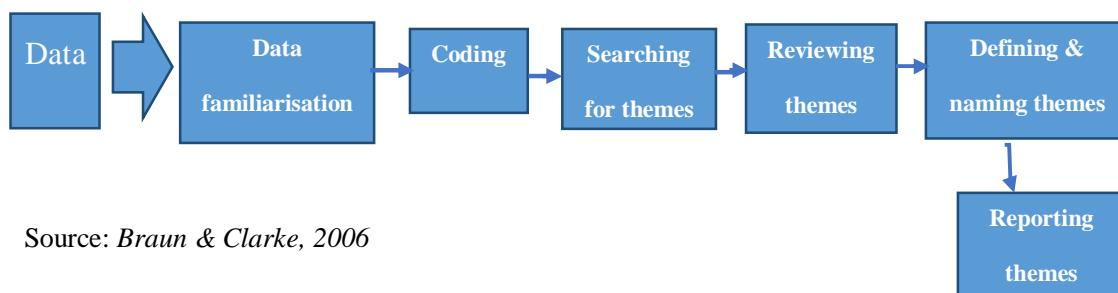
Source: *Braun & Clarke, 2006*

The basic quantitative analysis using a descriptive Likert method augments much of the qualitative data. This study took the frequency distribution method of quantitative analysis to describe the number of times the values of a variable were observed in a sample (Dudley, 2011) and across data sets. The numerical representation of

stakeholder knowledge and awareness of international standards contributes towards addressing the specific questions about set standards. This method of analysis will be useful for making summaries repeatedly across various participant groups for differences and commonalities in findings. This type of analysis is useful as a complement to qualitative information that has been collected in a semi-structured way including through participatory focus group discussions.

Ethical guidelines

Ethical clearance is considered a central component of developing and implementing credible research. In Australia, the National Statement on Ethical Conduct in Human Research provides clear ethical principles for the conduct of any research involving human participants (National Health and Medical Research Council [NHMRC], 2007). These principles focus on the rights of those to be researched by providing the rules and guidelines for socially and culturally acceptable behaviour during the research process without causing any harm to anyone who participated. Bouma (2000) agrees, that "the key to identifying ethical issues in research is to take the position of a participant in the proposed project" (p. 190).

This research acknowledges the importance of an ethical approach to research and is guided by the principles outlined in the NHMRC's (2007) *National Statement* and the Australian Association of Social Workers (AASW) Code of Ethics (AASW, 2010). The considerations submitted for ethics approval included strategies for seeking participant consent, mitigating potential risks regarding participation, protecting participants' confidentiality and significantly minimising relational biases because the researcher is a significant insider where the Melanesian relational culture is paramount. The study was supported by the UPNG Postgraduate Research Committee and received ethics approval

from Monash University Human Research Ethics Committee (MUHREC), Project Number CF15/4475 – 201500193 (see Appendix 7 for the Approval Statement).

Ethical considerations

According to the 2010 AASW Code of Ethics, it is a requirement that informants in research must participate voluntarily and be fully informed about the purposes and objectives of the study. In addition to what has been stated above, this study complied with three specific ethical considerations. Firstly, throughout data collection the researcher remained considerate of the feelings, needs and views of the participants. In fact, the data collection process was guided by the values promoting the aim of the study such as knowledge development, truth, stakeholder collaboration and participation, avoidance of error, trust, accountability, mutual respect, and fairness. For example, confidentiality rules, as referred to in the consent form, were observed to protect the interests of participants while encouraging collaboration. Secondly, the study used an opt-in process in recruiting through public advertisement. As indicated earlier, interviewees were required to sign a consent form approving their participation in the study. Finally, as mentioned above, the study was guided by the AASW Code of Ethics for ethical research and the MUHREC's terms of ethical approval. It is also important to note that UPNG, as the case study context of this research, does not have an ethics committee and so no established ethics standards. Instead approval to access its social work educators and students was granted through its operational committee.

The initial plan to manage insider researcher biases and dual role dilemmas was to recruit an independent research assistant. However, this did not occur due to resource constraints. Instead, the researcher conducted consultations through social media and email via the UPNG Social Work Strand. These involved the communication and

clarification of the objectives of the research and the researcher's role in the project, beginning with sending out flyers, additional promotion through social media and the actual data collection. Targeted participants were given the opportunity and time to read and understand the aims of the research before agreeing to participate. Once consent was obtained from the participants before interviews, they maintained the right to withdraw at any time during the discussion.

During the focus group and face-to-face individual interviews, I as the researcher maintained my professional identity, judgment and critical distance from association with social work academics and fieldwork operations. In doing so, the focus group discussions and views from interviews were guided by participants, through a facilitative approach in relation to the research questions. The basic rule throughout data collection was "keeping an open mind" in managing biases.

At the same time there was ongoing communication between the researcher and supervisors as well as firm compliance with the approved ethics guidelines through the Monash University process. Research was done in consultation with the UPNG Social Work Strand and the organisations that engaged fieldwork students. Consent forms were written in simple easy-to-understand English. Some forms were sent through email and others hand delivered in sealed envelopes to those who responded to the invitation to participate. Participants were also informed that their participation was voluntary and confidentiality would be upheld. With all the above, all participants were protected and data collection was conducted.

Strengths and limitations of the study

The main strength of this study is the collection of readily available shared experience on the subject of study. With the experiences and perspectives gathered from this study and the review of relevant international literature, there is great opportunity to design an appropriate fieldwork curriculum through UPNG for PNG. It is also understood that this is the first ever study and was intended to bring out issues for further discussion and research. The study also provides an opportunity to contribute to the social work knowledge base in PNG, which is currently limited.

There are several limitations, posing potential questions regarding the validity and trustworthiness of findings. The first weakness is that very little has been written on social work education and none regarding its fieldwork component in PNG. Most literature reviewed was on social work education outside of that country, which may facilitate a situation of unsubstantiated claims. Secondly, the study sample was fairly small and the findings may be questionable for this reason alone. There is limited voice from the field education supervisors because less than half of that representative sample participated in the interviews and questionnaires, which further limits the effectiveness of comparison, replicability and adequacy of the findings. Furthermore, the study is also limited due to the lack of participation of fieldwork clients as important stakeholders of the UPNG social work program.

However, the sampling technique used gives this study some strong advantages. Firstly, with purposive sampling it was easy to identify and select supervisors who were currently working with fieldwork students and academics that had experience in delivering fieldwork courses. Secondly, very experienced fieldwork supervisors

participated so that their views on culturally relevant fieldwork are representative of the current curriculum.

Conclusion

Designing a research project is an important step in the research process. In this chapter, the dominantly qualitative research approaches that were implemented in this mixed methods case study have been described and discussed. The case study context also provides the link to describing the sample and ethical considerations outlined, with some focus on the strengths and limitation of the methodology chosen.

Although, some parts of the questionnaire involved counting for frequency distribution, these are centred on views about qualitative themes regarding fieldwork standards. Subsequently, content, thematic and descriptive Likert scale analyses are the primary techniques used in analysing the research findings, which is consistent with a mixed method case study research methodology. The analysis methods focus both on identifying commonalities and varying perspectives across data sources, supported by the use of Likert scale analysis.

Choosing the appropriate methodology and data collection strategies in research is as important as the findings. The findings provide insight and knowledge for understanding the perspectives of significance for the integration of global standards, local knowledge and practices to develop culturally relevant social work field education. Therefore from the discussions so far, a dominantly qualitative case study methodology has been proven to be appropriate to answer the research question: *"What do key stakeholders identify as the necessary components of social work field education in PNG to respond to local and global challenges?"*

Chapter 5

Tok aut long ol stori i kamap long wok painim aut[5]

Findings Part 1: Introduction

The findings presented here reflect the perspectives of key players in social work education in the context of PNG's University of Papua New Guinea. It has been maintained in previous chapters that this research is focused on understanding what knowledge is required for the development of culturally relevant social work education – specifically fieldwork – in PNG. In working towards that knowledge development, this chapter reports on the findings in the data gathered to address the research question *"what do key stakeholders identify as the necessary components of social work field education in PNG to respond to local and global challenges?"*

To answer the research question, a top-down approach is used to present the findings in two distinct sections, Chapter 5, Parts 1 and 2. Part 1 comprises the quantitative findings and key themes regarding participants' factual knowledge of established global standards. These themes are then utilised to link the findings to global-local knowledge necessary for culturally relevant social work field education in Chapter 5 - Part 2. The structure of Part 1 is presented in Figure 4 showing a focus on the global standards and the general understanding of social work.

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[5] 'Unpack the 'bilum of stories' to share and pass on'

Figure 4: The general structure of this chapter

General social work and fieldwork definitions

General

Global standards for fieldwork

Themes derived from the standards

Specific
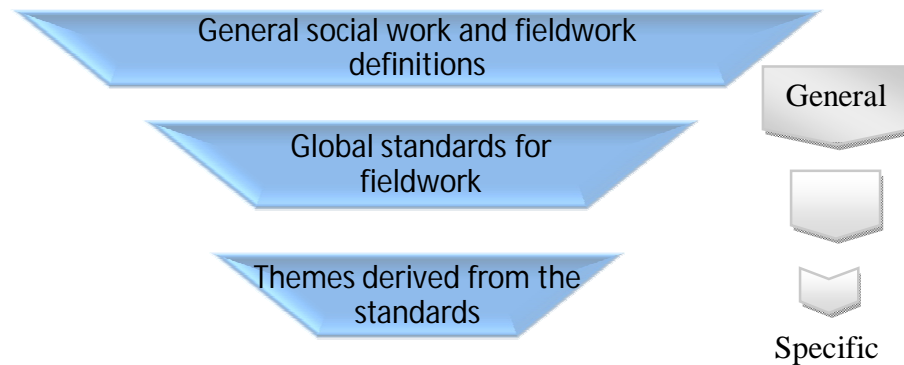
To set the scene for presenting the findings about fieldwork standards and localisation in the context of the UPNG program, social work and fieldwork are defined. These definitions then provide an understanding for presentation of the key components of field education emerging from the study, in order to recognise how localisation is to be done. In answering the research question regarding essential components field education, the data indicate four key components. Component 1 is presented in Part 1 and focuses on the global standards, while the remaining components are presented and discussed in Part 2.

As noted above, Part 1 focuses on paying attention to global standards and expectations in field education. Part 2 puts emphasis on the value and integration of local-global knowledge of social work. For such integration and localisation to occur, establishment of the governance and policy systems are essential. These governance mechanisms set the guidelines for effective and culturally relevant teaching and learning approaches in fieldwork in developing social work graduates with the necessary knowledge and skills to practice in multicultural settings.

It is important to acknowledge, as discussed in Chapter 4, that these findings are presented through the eyes of a significant insider researcher. This was managed by using methods such as searching for rival interpretations, supervision and self-reflection to ensure rigour in the data interpretation. As noted in the previous chapter, the article on the multidimensional nature of the insider-outsider researcher in PNG context by the researcher has been published via: http://socialdialogue.online (see Appendix 1).

Study participants

The study sample and the reasons for excluding fieldwork clients have been discussed in the previous chapter. The participant groups chosen were social work academics, fieldwork supervisors and students. These groups were chosen because they were all involved, albeit in different roles, with the UPNG's social work field education program at the time of this research. More importantly, the inclusion of students' voices in this study addressed the gap noted in previous research (Lawihin, 2012; Brydon & Lawihin, 2013) on UPNG's field education program.

The findings draw on both qualitative and quantitative data and are supported by direct quotes from participants. Given that the data were collected and drawn from a small population where participants could be easily recognised, the qualitative data from individual participant and group responses were coded in the manner shown in Table 3 below. A total of 34 individuals (23 students; seven academics and four fieldwork supervisors) participated in the study. As indicated in Table 3, when reporting qualitative responses, academics and fieldwork supervisors are grouped together as 'educators' and recent graduates and students as 'students' to maintain anonymity as best as possible in such a small research environment as UPNG. Also, this is methodologically sensible, given the small sample of participants. Essentially, splitting

the participants into the two most obvious groups of educators and students allows simpler comparisons, given the small sample size.

Table 3: Participant coding used to report findings from respective methods

Method	Participant group and identifier	Number of participants	Code
Survey	Educators (SWEQ)	11 (n=11)	SWEQ1 – 11
	Students (SWSQ)	16 (n=16)	SWSQ1 – 16
Interview	Educators (SWEIV)	4 (n=4)	SWEIV1 – 4
	Students (SWSIV)	4 (n=4)	SWSIV1 – 4
Focus group	Students (FG)	7 (n=7)	FG1 – 2

Wherever applicable, the general description of 'participants' or 'respondents' is used to present views inclusive of both the educators and students.

Table 3 highlights that more respondents in each stakeholder category participated in the survey, 11 educators and 16 students. This is because the survey was the main method for data collection and was complemented by individual and focus group interviews. Of the 11 educators, four also participated in the interviews. The focus group only involved student participants because of their easy accessibility within the university campus. Seven students participated in the focus group, three of whom also completed questionnaires. Four other students participated in an individual interview. In the cases where the same participants provided data using different methods, this allows for drawing impressions of the sameness in the data across various methods.

After sorting, coding and exploring the data using NVivo 11, content and thematic analyses have been used. Most of the data were collected in person through interviews and administration of questionnaires. Data collected through interviews and the focus group generally resulted in much more detailed information as the result of further probing and observation. These data are now presented prior to the analysis and discussion. The information presented in the sections below is from the raw data collected.

Prior to presenting the findings on the current knowledge of global fieldwork standards and the stakeholders' perspectives on the localisation of these standards and fieldwork curriculum, social work is defined to frame our understanding of social work education and practice in the PNG context.

What is social work?

Since the social work definition by IFSW (2014) still remains contested across the globe today, it is important to begin by understanding how participants understand and define social work and field education, to discover the necessary components of a culturally relevant field education. Therefore, defining social work in the PNG context presents the best prospect for our understanding of social work that is relevant for PNG and consistent with the study topic and the research question.

The data on the social work definition were only collected through the interviews involving educators and students because this question was not included in the initial survey and case study interview questions. This was realised to be a significant gap after the first focus group and was therefore asked about in the second focus group and during the interviews, where the researcher directly interacted with the participants.

Participants describe social work as an academic and practice profession that involves professionals working with communities and individuals in need. There is also a strong emphasis on human rights and social justice among all stakeholders, reflecting a broader understanding of social work across the Pacific region and the globe. Educators define social work as a

"helping profession that seeks to work with marginalised groups and individuals in articulating their rights" (SWEIV4). Furthermore, *"social work is an academic and professional discipline that facilitates the process of addressing challenges and improving welfare of individuals and communities based on the principles of social justice, human rights, shared responsibility and respect for diversities"* (SWEIV2).

On the other hand, the principle of empowerment is stressed in the definition provided by students. According to FG2, social work deals *"with people's welfare and wellbeing through social and economic empowerment. It is this empowerment that ensures people are able to exercise their legal and political rights and comply with such principles and responsibilities central to social work"*. As a discipline, social work facilitates positive social change in communities. SWSIV4 defines social work in Tok Pisin as *"Wok we helpim ol man/meri lo gutpla sindaun lo ples"* (SWSI4). (*Translation*: projects/activities that help people achieve positive living in communities/villages).

Having these understandings provides an overarching basis from which the meaning of fieldwork as an integral - signature pedagogy - aspect of social work can be drawn. Furthermore, these ideas regarding social work as a process and profession are translated into practice during fieldwork placement with professional social work agencies as an important social work academic training requirement.

Defining fieldwork in social work education

Similar to definitions of social work more generally, the survey results indicate common understandings among all the participants pertaining to the meaning of fieldwork and its purpose in social work education in PNG. The most commonly identified aspects of fieldwork are *knowledge* of relevant social work theories, and social work practice environments, along with professional social work skills for *application* in those practice settings. Accordingly, the popular views of participants showed that fieldwork is concerned with the application of theoretical knowledge and concepts learnt in the classroom and the opportunity to gain professional social work skills in a practice setting, as reflected in Figure 5.

Figure 5: Definitions of fieldwork by UPNG social work educators and students

"*A fieldwork placement should allow a student to integrate theory into practice through a range of community and human services experiences. This can be done through enabling students to align theoretical knowledge, learning and training with the needs of the society and develop skills that will then enable them to respond appropriately to the needs of the people*"

"*An opportunity for students to apply theories and what they have learnt in class and for practitioners to make a contribution to develop and coach students with practice skills*" *(SWEQ2)*

Educator

"*A journey that connects the theoretical education with the practical experiences. This is where students try to connect theories to the practical life experiences in a given working environment*" *(SWEQ4)*

"*Fieldwork is a learning process in which I get to learn new things in the working environment and also put into practice what I have learnt in theory and develop new skills and knowledge*" *(SWSQ1)*

"*Fieldwork is an opportunity for students to utilise the skills and knowledge we may have gained in the classrooms and to learn practical skills and gain experience*"

Student

"*An opportunity to utilise the theoretical knowledge gained and applying that in the real working environment. It guides and prepares me to lead me safely in that profession in the future*" *(SWSQ2)*

Defining fieldwork using metaphors

Given the high utilisation of figurative narratives in Melanesia when discussing sensitive and significant matters, participants were also given the opportunity to explain fieldwork using metaphors in the survey, and some responded. Two educators explained fieldwork using metaphors. SWEQ2 explains that fieldwork means "*to go out and face*

the challenges as a social worker - as an agent of change". Fieldwork can be seen as a *"bilum"* that must be woven and then filled with items. A bilum is a string bag made from interwoven string or rope. That these must be knitted together is viewed to represent aspects of social work that students need to learn, such as the social work code of ethics, values, principles and skills.

On the other hand, SWEQ1 uses two different metaphors to describe fieldwork as a process of applying the social work knowledge and developing the relevant skills in social work interventions. It is

> *"like introducing a raw material to a factory to tailor-make it into a finished product. The raw material represents the social work students and the academics and supervisors are the factory workers adding the necessary skills, values, passion, ethics and knowledge of social work to develop a fully baked social worker for professional practice".*

In addition, the same educator describes fieldwork as a practical training that social work students have to pass in order to become real social workers.

> *"I would describe fieldwork also as adding flavours and ingredients into water to make a particular soup. Here I mean the soup to be students and the ingredients would be the social work skills, knowledge and values we impart to these fieldwork students."*

Whereas social work tends to be defined as an academic and practice profession that focuses on the empowerment of individuals and communities, field education as its integral component is the centre where the academic knowledge of social work merges with its practice and intervention approaches. Therefore, field education is in fact about

how social work is enacted in specific environments, privileging the role of local knowledge and context-specific practices and issue-specific interventions. The following discussion presents the perspectives of the UPNG social work educators and students with regard to the necessary components of a locally relevant field education.

This next section of the findings addresses the 'what' aspect of the research question and concerns the global 'components' which field education educators and students see as relevant to PNG. To identify these components, *Section 3: Standards with regard to programme curricula including field education* (IFSW, 2005) was adapted into the survey questionnaire as the main source for generating these ideas as described in Chapter 4. These standards have been carefully selected and included in the survey questions and reflect their relevance to the UPNG's social work program and the general PNG context as a developing country. This however, also means that some of the aspects are omitted because they were deemed as less likely to fit the mentioned context. For what has been excluded and included, see Appendix 5: Standards with regard to program curricula including field education.

Component 1: Attention to global standards and expectation

Given the underdevelopment of the social work profession in PNG, as discussed in the Chapter 1, it is reasonable to pay attention to and begin the advancement of social work knowledge with some attention to the established global standards and requirements. Using the questionnaire, data were generated to progress understanding of the generally accepted elements necessary for a relevant field education in PNG. A total of 27 questionnaires (N = 27: SWE = 11, SWS = 16) was completed and returned. The first section of the questionnaire generated quantitative data that reflect the level of knowledge of global standards among fieldwork stakeholders of the UPNG program. To

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report these quantitative results, the terms participants or respondents are used, inclusive of both educators and students, to indicate the shared knowledge concerning global fieldwork standards across all participant groups. I have chosen this approach because of the relatively small overall sample and the considerable similarity in the data between these participants.

Figure 6 below shows that almost all participants consider global fieldwork standards to be critically important for the UPNG program. However, the data indicates no evidence of participants having prior knowledge about these standards, nor experience of utilising them in their roles in field education, until this study.

Figure 6: The stakeholders' views on the significance of global standards to UPNG program
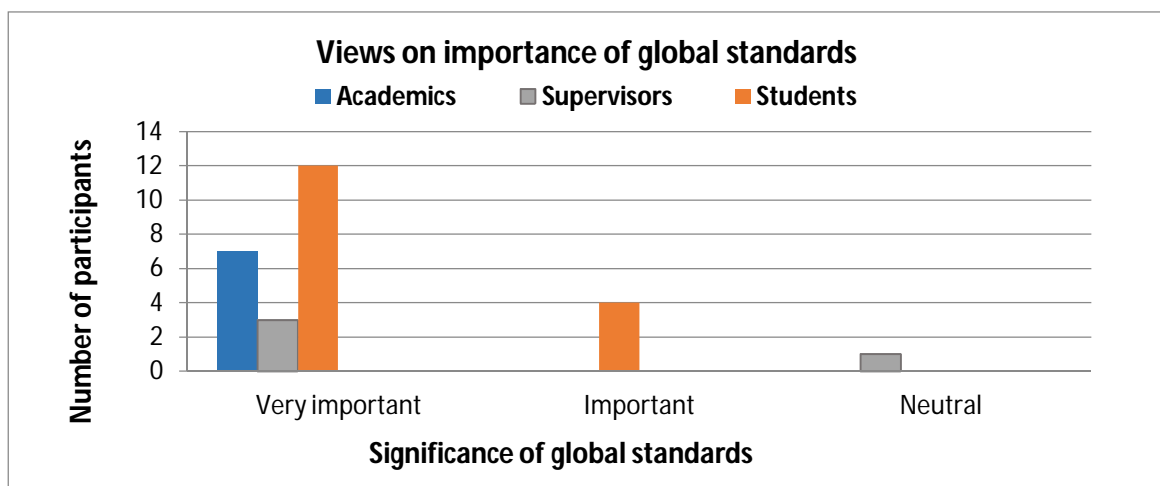
Almost all survey participants (n = 22, [SWE] = 10; and [SWS] = 12) indicated that the standards are important in fieldwork practice, as seen in Figure 6 above, but have varied knowledge regarding particular aspects of this as shown in Figure 7, below. While there was no direct question seeking opinions on why these standards are important, the reasons are clearly expressed in the participants' views on utilising them for localisation.

Current knowledge regarding aspects of global standards

Figure 7 depicts an overall picture that illustrates there is no conclusive position held by participants on their knowledge about specific aspects of global fieldwork standards.

Figure 7: Participants' knowledge of global fieldwork standards (N=27)
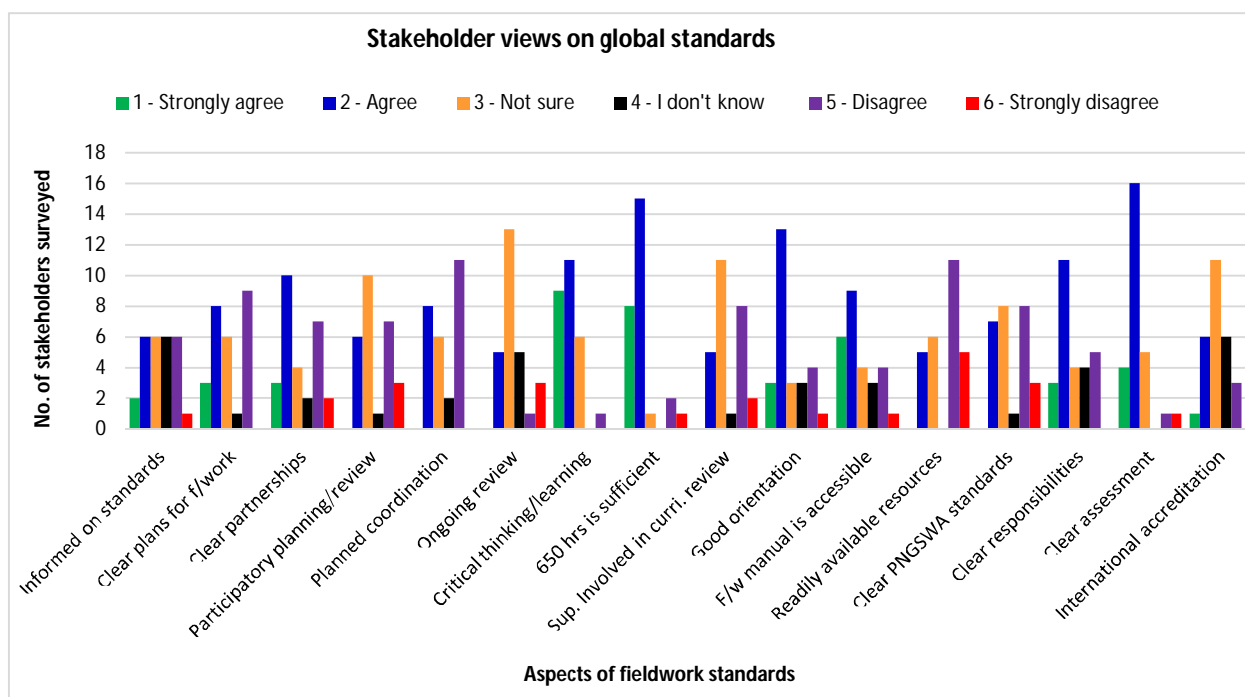
To discuss these results in a more detailed way, they are presented in three emerging broad domains: participants' factual knowledge; their views on the governance and administration of fieldwork; and lastly, the curriculum content. These areas were identified as important components of field education, thus relating to the research question. The discussion below highlights the questions regarding fieldwork standards that correspond to each theme.

Self-reported factual knowledge about standards

Figure 7 shows that the questions seeking factual knowledge of the standards relate to international accreditation, international education and training standards and the

PNGSWA's professional standards. This demonstrates the current levels of knowledge the study participants possess regarding global standards and the specific aspects of these standards applicable to the UPNG Social Work Program and its established mechanisms for ongoing planning, review and development. Even though educators and the students occupy opposite ends of the learning spectrum, their overall understanding provides useful information for incorporating international social work knowledge discourse into the current fieldwork program.

The current stakeholder knowledge on global standards is developing rather than developed. This is evident in the knowledge ratings amongst the participants' awareness of these standards. Overall, there is evidence of uncertainty across both educators and students regarding the knowledge and application of the global fieldwork standards. Similarly, there is a clear indication of both educators and students lacking knowledge about the standards. However, careful examination of individual data reveals that more educators are aware of the global standards compared to students. Individual survey data also suggests less knowledge of standards from fieldwork supervisors within the educator category. For example, the participants who indicated having some knowledge of these standards are less than 10. These responses are consistent with the 17 participants who indicated that they were not sure if the UPNG program is internationally accredited. In contrast, seven participants indicated that they believed the program had international accreditation status; however the participants were not provided the space in the questionnaire to give evidence on the timing of this or other accreditation details.

In summary, fewer than half the participants were aware of the standards. When comparing awareness and level of knowledge regarding specific aspects of the

standards, the participants are equally divided in their responses between being informed and lacking knowledge of these aspects. This means that there are key fieldwork stakeholders who think they are informed about the standards, but in fact they are not because these standards are yet to be developed and promoted in PNG. This then directly links to the marked inconsistencies in their knowledge ratings across various areas of the standards assessed. This similar trend is also noted in the governance and policy domains of field education.

Standards relating to policy, governance and administrative mechanisms for fieldwork

According to Figure 7, the administration and governance domains of field education are featured prominently in the fieldwork standards, indicating the significance of administrative and strategic functions and processes that have to be undertaken in order to deliver a quality field education program. Based on the reality that field education involves multiple stakeholders, fieldwork standards tend to focus on delivery and engagement processes amongst the key stakeholders. Therefore, questions were asked regarding planning and preparation, coordination and stakeholder engagement, assessment, evaluation and reviews, resourcing and roles and responsibilities in fieldwork. Governance and management mechanisms provide the direction and lay out the procedures for the implementation of fieldwork.

There is a concern shown by most participants on clear social work education and practice standards as a key element of active governance. As seen in Figure 7 above, 11 respondents believed there was a lack of clear standards set by PNGSWA while a further nine were unsure. This is an issue commented on by some participants in the interview. For example, SWEIV3 suggested the need to *"review PNGSWA draft standards, include PNG versions and distribute the standards to students, fieldwork*

supervisors and other stakeholders." Despite overall social work training standards being unclear to the participant group, they are sure about the day-to-day functioning of the program, with 15 respondents indicating that the roles and responsibilities of educators and students in fieldwork were clear. Therefore the researcher is confident in this result because it was gathered by anonymous survey, thereby reducing any social desirability that may have had an impact particularly on the student participants.

There was varied opinion among participants regarding performance in the areas of clear planning, partnerships and stakeholder engagement in fieldwork. But a large number of respondents indicated their uncertainty about whether these areas are embraced by the UPNG program. Less than one half of the survey respondents (n=11) describe UPNG as having clear planning for fieldwork. Further, there were mixed responses as to whether these planning and review activities were participatory and inclusive of fieldwork supervisors. In this case, eight participants specified that fieldwork supervisors were also involved in planning for fieldwork while nine were not sure. Such inconsistencies are therefore similar to the 11 respondents who felt that fieldwork coordination lacked planning. In consistent to this, more than half of the respondents (n=16) described fieldwork orientation; a planning activity, as clear and relevant. Fieldwork orientation is an introductory activity, less often conducted prior to actual fieldwork and involving students, supervisors and academics to mapping out fieldwork activities and roles. This then correlates to the data indicating less consideration of systematic planning for fieldwork. Interview data also revealed that such minimal planning work made the task of evaluating and reviewing field learning outcomes difficult at the end of the student fieldwork placement.

Contrasting perspectives were also provided regarding ongoing fieldwork review and development. Most participants stated there was less participation of fieldwork supervisors in the review of the program. Yet, even with the uncertainty surrounding participatory planning, 13 participants still claimed that there is clear partnership between UPNG and fieldwork agencies, while nearly the same number, 11, were uncertain.

From Figure 7, more than half (n=16) of the respondents highlighted a significant lack of readily available financial, human and material resources for fieldwork. For instance, SWEQ4 and SWSQ9 indicated the struggles the UPNG program is facing in terms of financial and material resources for delivering fieldwork. Even the fieldwork manual[6], a resource for fieldwork educators and students, initiated with the support of the UPNG – Monash Project, which was seen as relevant for almost half of the respondents, was not always perceived to be readily accessible and available. Twelve participants were either not sure (n=7) or disagreed (n=5) that this document was accessible to them.

Standards on fieldwork content

As reflected in Figure 7, standards regarding the fieldwork curriculum content are minimal. The questions that correspond to the content areas of the standards covered in the current study's survey are concerned with critical thinking and what constitute good communication and assessment tasks. Critical thinking is one of the essential competency areas of social work and is developed through assessment and related learning tasks during fieldwork. Figure 7 indicates 15 students and eight educators reported fieldwork's contribution to critical thinking skills. According to 20 respondents (14 students and six educators), assessment activities and communication with students

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[6] This is a document which outlines the goals and objectives, course outlines, expectations, roles, assessments, contact details and key fieldwork documents.

and supervisors were always clear in fieldwork. This can mean both general communication and that of assessment instructions and marking rubrics.

Demonstration of critical evaluation among fieldwork students of their practice and supervision is integral to fieldwork activities and assessment. This is the reason, as stated above, 23 participants indicated fieldwork played an important role in developing critical thinking and life-long learning experiences.

Conclusion

This first part of Chapter 5 has covered the broader aspects of social work and field education in order to set the context to understand how the UPNG program functions in relation to these global expectations. The findings presented result from an examination of the definition of social work and field education and the sixteen aspects of global fieldwork standards. From these standards, three primary themes, factual knowledge, governance and field education content, were identified and presented according to the responses from the participants.

The results show that both educators and students have a firm understanding that field education is as a significant component of social work education and training, with social work generally understood as an academic and practice profession. Empowerment and human rights were found to be the primary values noted in the social work definition, reflecting the key role social work plays in promoting the rights of people and empowerment of communities across the globe. Given such a significant function of social work training, fieldwork is a vital part for the preparation for social workers, because it provides the opportunity for students to test their knowledge and skills under professional supervision prior to independent professional practice.

As a profession, social work aspires to meeting standards both in the academic and practice contexts. The results have shown that participants highlighted the focus on global standards and strongly believed that the standards are important for delivering effective and quality field education. However, there were uncertainties and a lack of knowledge regarding global fieldwork standards, expressed by both educators and students. While it is unsurprising to see more educators indicating greater knowledge of the global standards compared to students, individual survey data also suggests less knowledge of standards from fieldwork supervisors within the educator category.

Part 2 of this chapter presents the findings generated from the second part of the questionnaire, as well as from the interviews/focus groups. These findings focused on local knowledge, the integration of local and global knowledge, governance systems for localisation, teaching and learning approaches and social work graduate attributes, all of which emerged as further themes from the study. These themes are relevant because they pay attention to the integration of local and global knowledge viewed by participants as necessary for the construction of culturally relevant field education in the UPNG program, which directly responds to the research question. These are examined in the next section.

Findings Part 2: Introduction

Part 2 of this findings chapter further explores the main theme of field education components, extending from the attention on global standards in Part 1. This section pays attention to the local and global knowledge identified by participants as necessary for culturally relevant social work education in fieldwork. Having these field education components spelt out clearly would allow for a better understanding of dominant perspectives on localisation of social work field education standards and curriculum in PNG. Figure 8 below presents the general structure of Chapter 5, Part 2.

Figure 8: The general structure of Chapter 5 Findings – Part 2
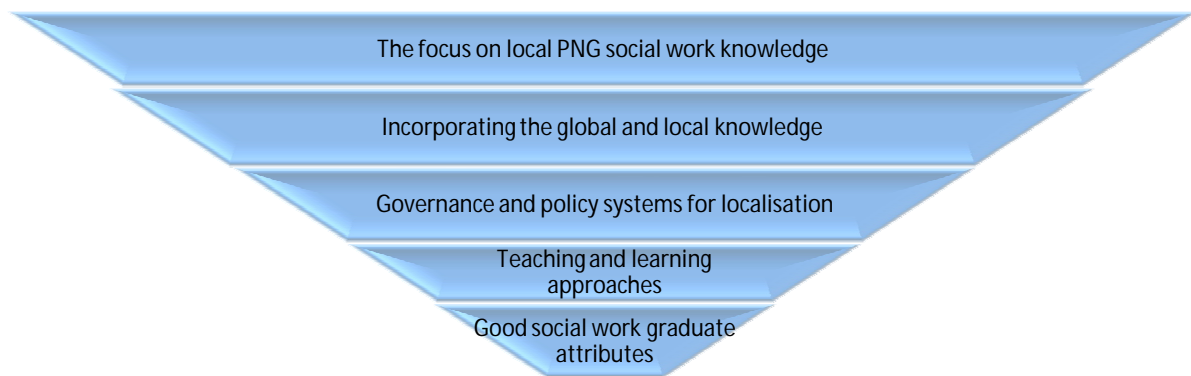
The value and integration of local PNG social work knowledge is one of the primary components of field education. The next theme that emerged from the research data concerns the integration of this local knowledge and global social work worldviews. In order for this integration and localisation to occur, governance and policy systems are essential to lead to the development of effective and culturally relevant teaching and learning approaches in fieldwork, which should develop and prepare social work graduates with necessary knowledge and skills to practice in multicultural settings.

Component 2: Incorporating local knowledge

This component of field education emphasises local PNG social work knowledge and its value in the process of delivering relevant social work field education in PNG. In both the survey and interview, the identification of local knowledge and practices was sought to understand the components of field education that respond to the 'local challenges' identified in the research question. However, the fieldwork standards noted earlier in Figure 7 do not adequately capture participants' knowledge of this issue. Therefore, in order to complement our attention to global standards covered in Part 1, the perceptions about incorporating this local knowledge into fieldwork and national standards indicate the specific knowledge areas that are needed. These cover three aspects of social work knowledge in PNG: the Melanesian way; skills for culturally relevant practice; and UPNG's social work graduate attributes. These aspects of knowledge were specifically asked about in the interviews in order to focus more on field education content, given less of this was captured in the survey data.

A focus on Melanesian knowledge and wisdom

Both educators and students indicate the need to pay attention to Melanesian culture and context for education and practice in PNG. With the current lack of national standards regarding social work education and practice, the data on the Melanesian way showed more general views about the relevant knowledge and skills students require for social work practice. The primary themes that emerged from the data include knowledge of: local culture and practices, local authorities and institutions, and local issues and social care/support models. The participants were also asked to comment on approaches to social work that 'fit' PNG. The most discussed aspect of the Melanesian way among

educators reflected Melanesia's dominant communal and oral culture. Each of these aspects is elaborated below.

Overall educators alone discussed 15 times the need for students to learn about teamwork and participation in groups to enhance their learning. Consistent with our oral and reflective traditions, educators also identified observation and narrative therapy as being helpful, where stories are utilised as tools for healing. Understanding the family system in PNG was argued by educators to be the primary basis for understanding wider PNG society. For example, SWEQ3 states *"we must have value in the reciprocity of caring and sharing, respect for elders and the community and utilise observation as the key to work well with communities."*

In valuing PNG's oral tradition, SWEQ4 advocates for the inclusion of *"narrative therapy or theories, which focus on people's stories about their strengths and weaknesses. [These illustrate] family systems and theory and also how households function in villages, towns and cities."*

In Chapter 2, the Wantok system, as an essential characteristic of Melanesian society and an important social care network, was explained. Wantok was identified 10 times by educators in the study for promoting the principles of social care and support and specifically strengthening the value of sharing. However, there was no mention of this from the students and this will be revisited in the Discussion Chapter.

The key aspect of Melanesian content identified by both educators and students that should feature more in the fieldwork courses was local culture. This was reflected in discussions surrounding customs and traditions, language and the use of metaphors and parables (*tok piksa/tok bokis)*. Eight educators and three students made references pertaining to learning about local authority and leadership institutions and structures.

SWEQ8 stated the inclusion of the Melanesian approaches to learning and practice was vital and contended that the UPNG should include *"approaches of community relations, knowledge of PNG community institutions and structures, leadership and decision-making procedures"* in the field education content. Such a contention also infers significant processes for ceremonies and rituals that students must learn prior to fieldwork and practice. Furthermore, reflecting the general state of social development in PNG, educators in particular highlighted specific local issues that students need knowledge of, in order to practice locally, the most dominant of these, among others, included gender inequalities, land disputes and polygamy.

Having these issues identified as major local concerns requires competent social work graduates with appropriate and relevant skills to address them. For that reason, questions were also asked to generate information about culturally relevant skills that UPNG social work students needed to develop during their fieldwork experiences prior to professional practice.

The summarised views from three educators and two students indicated the value which research on professional standards and local knowledge could add to graduates' ability to practice in multicultural settings. Yet there were still uncertainties about the current curriculum and concern about a lack of local content as shown in SWEIV1's response:

> *"we need to emphasise Melanesian concepts. Our courses need to utilise Melanesian concepts. Are we teaching the relevant stuff based on the national strategies? Are we using the relevant literature and materials in teaching and learning? All staff need to include policies and cultural practices and link that to international policies in their courses."*

These questions illustrate the education and practice of social work in a context where less priority is given to research for knowledge development and evidenced-based practice.

The importance of developing graduates with culturally relevant skills

Participants were asked to comment on desirable graduate attributes relevant to the UPNG social work program. The findings point to communication and cultural competence as highly regarded skills the UPNG social work program needs to focus on developing in its graduates. These skills were referred to 30 times in the educators' responses and 33 times by the students. It was also noted that communication skills intersect with cultural competence, such that communication also includes the related skills of advocacy, facilitation and negotiation, while cultural competence covers Melanesian counselling and cultural sensitivity in the context of conflict resolution and domestic issues. For example, SWEQ5 reported *"communication must be conducted with greater cultural awareness and sensitivity … (and) thus should be adaptive and flexible … which is susceptible to change with various contexts and audiences across PNG."*

The survey findings showed students making seven references and educators making four references to (multicultural) communication, organisation and planning, networking and counselling as essential skills. Whilst these skills can be interpreted as having generic application and relevance, they were explained using the Melanesian context as the frame of reference, which is a distinctly different context to our general understanding and application of such skills in dealing with sensitive issues. For example, SWEQ2 cautioned us to be aware of the *"implications of the Wantok system as*

the overarching system governing how time is managed as an aspect of planning, Melanesian counselling, gender inclusive interaction and cultural awareness."

Time management and planning in the Melanesian PNG context accepts flexibility and focuses on the result and the agreed deadline of the outcome. Melanesian counselling is applicable in PNG in the context of group counselling. In the cases of individual focus, the place and space of counselling determines the cultural and ethical boundaries between the client and counsellor. Thus, the reasoning for caution from SWEQ2 is *"because we approach and deal with these issues in our unique Melanesian way which in most cases conflict with the general or common view."* The example given was when a male talks with a female. In this case they do not make eye contact during the conversation. *"They must not sit face-to-face but must be sideways to each other or a distance away from each other."* This culturally acceptable distance is defined by those involved and related others within the proximity of engagement.

Survey findings also suggested program management as the second most mentioned skill among educators and students, covering specific management functions of planning, monitoring and evaluation. Educators made 10 references to students' eight regarding program management. As noted above about planning, the development of monitoring and evaluation skills in the PNG Melanesian context can have varying connotations. According to SWEQ10,

> *"everything has to start with a story and getting supervisors and students to understand the purpose and what good planning and evaluation will bring to what we do in fieldwork. (This means) initially starting with networking and interactions, which then makes planning and evaluating research easy".*

This finding demonstrates the focus on connectedness, unrestricted by time, before undertaking planning and evaluation activities, which are ideally time-bound activities. In addition, SWEIV1 called for a proper plan to do fieldwork with clear directions and instructions during the fieldwork period. The findings also indicated the need to incorporate into field education in PNG some more global/generic skills, such as research. According to the survey data, research appeared as the third most mentioned skill. Both educators and students made five references each to research as an essential skill for social work. According to one educator, "*our students when graduating should have good research and writing skills and must be competent in both generic and specialised social work skills such as counselling and working with communities and individuals*" (SWEQ5).

The other skills deemed significant in the research data included networking and collaboration, which were cited 11 and six times in the students' and educators' responses respectively. As field education involves multiple organisations and people playing significant and complementary roles, developing such skills in social work students is important. It can be noted from Figure 9 that there is an immediate need for more local concepts to be integrated into the field education curriculum as local content. Findings presented in Findings Part 1 and in this section illustrate that both local and global social work knowledge are important and demand integration.

Component 3: Incorporating local and global knowledge

To contribute to the knowledge gap on how to 'do' localisation and the development of a culturally relevant field education, participants were asked the question of how can we integrate the international standards and local knowledge and cultures into the UPNG fieldwork curriculum? Participants' responses reflected the position that global

standards, western theories and ideologies and local contexts are all equally important in the development of relevant social work training in PNG. The emerging trend in the findings is that students' views appeared to look more towards the global, reflecting generational changes and greater connectedness through social media and information technology, while the educators tended to place equal emphasis on both the global and local.

The general view from participants regarding professional social work in PNG is that it is still developing, partly because of the low profile of the national association and the lack of professional policy guidelines and standards. For example, SWEIV3 confirmed this when indicating the revisiting of the draft PNGSWA standards. Yet there was no evidence as to where the draft standards are located; indeed, other participants were not aware of the draft standards.

Responses from the interviews/focus groups provide perspectives on *how* global fieldwork expectations can be localised in PNG. For culturally relevant field education to be developed, and localisation to occur, the findings reveal the need to attend to three key issues: knowledge, governance, and teaching and learning. The findings on the integration of local and global knowledge are presented under these themes below.

Local and global knowledge areas for integration in field education

In what constitutes essential knowledge for field education, the participants drew clear connections between both local and global issues as well as local and global expectations and policies and wanted them to be connected in the teaching in fieldwork. The focus on teaching about both local and global social issues as well as global standards is noted in both the survey and interview data is central to field education.

Connecting global and local social issues

A large number of references and a considerable amount of discussion from both educators (22) and students (18) centred on the need for knowledge of social issues and intervention strategies. Responses highlight the need for students to possess knowledge of broad global issues concerning human rights, migration, violence and war, refugees, global warming and climate change, child abuse, health and hygiene. Participants also highlighted attention to local issues and related social policies that students they believed have to be taught in order to have an effective and quality learning experience during placement. In the first focus group, one participant emphasised the intertwined nature of local-global issues affecting local communities: *"I see environmental issues, global warming and climate change and gender issues as critical in this day and age."*

International social work issues were mainly deemed by participants to be international development issues of concern across a range of countries, as noted by SWEQ2.

> *"Knowledge of international social work standards and social work code of ethics, guidelines for practice and teaching are essential. International social work issues like mental health, refugees, and human trafficking apart from gender based violence and child abuse must be taught to students" (SWEQ2).*

The students also shared similar views. For example, a participant in the first focus group stated *"I am keen to learn about the current issues of climate change, environmental degradation, violence against women and children, domestic violence and HIV/AIDS and its effects on communities."*

The need to develop a more nuanced understanding of the 'local' environment was also noted with data indicating that content should also focus on cultural diversity and Melanesian communities. Results from interviews showed that, nine references were made by educators and six from students, on this subject. The summarised views of educators SWEIV2, SWEIV3 and the first focus group were in agreement with the statement that there should be a subject on cultural diversity in PNG and/or Melanesia and the integration of cultures that contribute to empowering communities. Students from the second focus group suggested that skills in multicultural practice should be included in fieldwork tasks. The field education content then has to include the teaching of multiculturalism during or prior to fieldwork. In doing so, this enables equal attention to be paid to the teaching of specific cultural knowledge and issues in the context of broader external issues and vice versa.

Connecting global expectations and standards

The need to teach and apply knowledge of global expectations and standards was highlighted by participants. The participants were making links between global and local guidelines and policies. At the same time they were also seeking for connections to be made more specifically in the teaching, which, seem to be about seeking local knowledge in context of broader social work framework. This is evident as seven educators and six students suggested the inclusion of the specific topics on the IFSW social work code of ethics (Statement of Ethical Principles), national social policies and international conventions. SWEIV2 said, *"we need to do more on linking global conventions and local social policies and laws like he CRC [Convention on the Rights of Children] and Lukautim Pikinini Act [National Children's Act], even relating these to our Vision 2050."*

Educators, however, recognised an ongoing challenge for social work in PNG where the local and global knowledge were separated and their relationship with each other was vague. SWEIV3 illustrated this knowledge gap by saying: "… *I think it is both the local social development knowledge and international social work knowledge that must be brought together, compared and analysed and then imparted to our students so that they are culturally competent to practice in any context.*" This finding highlighted the need for educating social work students to respond to global and local issues appropriately from a specific context regardless of place, time and institutional culture.

SWSQ3 described her understanding: "*I feel that I should learn about … international standards, including placement agencies and their guidelines and the international social work practice models.*" Furthermore, SWSQ5 suggested "*the social work courses should also include more content on the international social work roles and responsibilities and approaches taken by social workers locally to respond to global challenges.*"

The IFSW International Social Work Code of Ethics appeared to be highly significant for most participants. For example, SWSIV3 recognized that "*as students we need to learn about the social work code of ethics, values and principles and international standards.*"

According to the findings, there is an urgent need for integrating local and global knowledge into the current social work education program at UPNG in order to establish a culturally relevant field education program. For example, SWSQ1 mentioned, "*integration of common Melanesian cultures, values, norms and practices into the standards*". Conversely, SWSQ4 noted, "*knowledge of people, customs and traditional belief systems needs to be included in the standards*". Moreover, SWSQ12

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held the view that *"knowledge of what constitutes patrilineal and matrilineal societies in defining people's identities, gender roles and gender related issues is critical"*. Further, SWEQ5 proposed, *"the standards should promote PNG's social safety net as an important part of Melanesian culture and the communal outlook of many PNG communities that requires a group approach to working with communities"*. Despite being integral principles of field education, networking and participation were not reported in the survey and interview data to reflect that collective nature of Melanesian culture. From the above findings, across both participant groups, there was an identified need for the inclusion of international social work content, to frame the local issues. However, as there is some indication that the educators want more of a focus on local content. For example, SWEIV2 said that *"we need to include some of our local concepts of helping and sharing in our courses to give our program a little bit more of a local PNG/Melanesian flavour"*. The reasons for these differences in perspective are explored in detail in Chapter 6.

Research for knowledge building

Although many described research as a key skill for social work graduates, some participants also viewed research as an approach whose purpose was to develop a local knowledge base, for utilisation in the localisation of global expectations and standards with regard to UPNG's social work field education. With their professional academic role and experience in social work, educators highlighted the significance of culturally relevant research for knowledge development. SWEIV3 drew attention to focusing on teaching research methods and enabling students to engage in research, *"it is critical that we teach our students to do research so that we develop our own local knowledge base..."* in order for localisation to thrive. Drawing the link between research and

standards as knowledge discourses, SWEIV3 probed into the subject of culturally relevant research at the end of the interview, revealing the extent to which the teaching and researching of standards can build a social work knowledge base for PNG: "*Do research and write about standards. To make sure that the standards remain connected to local practice settings, we have to teach the standards in the fieldwork courses and emphasise these during placement with students and supervisors*" (SWEIV3). This indicates that participants regarded research as both knowledge and activity. As an activity, this can help raise our awareness and understanding of the rich social support systems that are strong in PNG.

Social care and support models

The findings also indicated that paying attention to teaching PNG's community support models was important as social work practice in PNG was seen to be supporting this informal community social support system. This is a key area for culturally relevant social work in PNG and was discussed by most educators. SWEIV2 stated, *"this is our social care system and it is working well in our rural communities, but unfortunately the major urban population is becoming individualistic and competitive, a common feature of an introduced western model"*.

The knowledge of generic contemporary local social work practice approaches were also given prominence. Students discussed this knowledge area 15 times and educators, 12 times. The results when coded and analysed showed the following models as relevant to PNG context: community sharing and social support, casework and group work, cultural and gender sensitive approaches and integrated social policy models. The respondents also hinted that knowledge and understanding of these models of social work practice could help facilitate preparations for students' placements and

professional practice after graduation. Eight references from educators and four from students indicated that the fieldwork curriculum should take a bottom-up approach in its design and delivery. Their views once again focused on linking local knowledge and the Melanesian way of helping with the contemporary welfare models. SWEIV3 emphasised, *"we really need to look at integration in all stages and components of fieldwork – that is in the process, models and content. In the content we have to specify the models and processes of that connection"*. Specific practice models suggested for linkage to fieldwork were the reciprocity/residual model and community social work.

Connecting with practice settings

In the context of the local, data shows some significance placed on participants' knowledge of practice settings in PNG, although are also aware of the work of international NGOs in the country. In regard to this, such knowledge was considered necessary to equip students with by all educators and supported eight times by students. In this regard, SWEIV3 said, *"we must train our students to practice in diverse contexts reflecting both internal and international diversity"*.

Knowledge about diverse settings locally was noted as critical for students during fieldwork. SWEIV4 reported that,

> *"the fieldwork coordinator has to work with supervisors to identify what programs and issues are addressed by the agencies. In this way supervisors will provide relevant information on the programs and activities of the agencies. What is important here is cultural integration – engage supervisors as guest lecturers on specific topics"*.

Three educators and the second focus group commented that computing, evaluation and crisis management skills were essential for practice in diverse setting because these skills were applicable in any context.

Like computing and evaluation, communication is a general skill that is critical across various contexts. Communication was identified as a culturally relevant skill. Subsequently, the interview data also revealed communication and in particular multicultural communication, was recommended to be taught as a stand-alone topic. Teaching communication was believed to advance other complementary skills highlighted earlier. However, to practice effectively in diverse contexts locally and globally, eight participants stated that fieldwork students have to embrace greater flexibility and cultural sensitivity. In addition, six educators asserted that the underlying basis for social work practice in PNG where practice standards are lacking; and well as across diverse cultures, it is important that the IFSW's Social Work Code of Ethics and Values provides the oversight for the training and practice of social work.

Component 4: Culturally relevant teaching and learning approaches

Teaching and learning approaches incorporating local knowledge emerged in the data as one of the core components of field education. This refers to approaches identified by participants as effective methods and styles for learning during fieldwork. Eighteen references were made to approaches for teaching and learning in field education from interviews and the survey. In the first focus group, two students emphasised teaching the fieldwork standards and code of ethics during class meetings by way of lectures. Three educators supported the teaching of standards but did not indicate how to do so.

An equally high number of references was made by both educators (27) and students (20) for teaching to reflect Melanesian cultures, traditional values and customs in field education. This also included the incorporation of Melanesian teaching and learning styles such as teamwork, observation and simulation, and the use of metaphors and storytelling. SWEQ8 proposed *"teaching Melanesian leadership values and intercultural/interpersonal communication"*. SWEQ9 further indicated valuing *"learning by observation and listening, and then apply this with greater cultural awareness"*. These respondents further emphasised and justified their views in their general comments suggesting that the integration and localisation of teaching techniques should be focused on pictorial and oral pedagogy (stories) about observable events and images. For example, assessment and teaching exercises should also involve role plays, talking circles, talking to the pictures.

A participatory learning approach was identified as a key to student learning. This included teamwork, group work, public speaking to build confidence and the involvement of students in both local and regional activities. This was supported by SWEQ2, who said,

> *"we must work to achieve three different complementary expectations: those for the agency goals and academic and student objectives and expectations. In this way, everyone is working to achieve something. Agencies need to be involved right at the start of planning for fieldwork".*

This participation is viewed by this educator as important for identifying and using accepted and relevant teaching and learning approaches and tools in both teaching and supervision of fieldwork students.

Valuing knowledge and understanding of the local context remained the crucial as its source. Many comments pointed to integrating local knowledge through role-plays and songs regarding PNG culture and diversity, customs and traditions, ceremonies and rituals, customary land tenure systems and the value of relationships into classroom teaching and course materials for assessment purposes. In doing so, this would contribute towards building a culturally relevant social work curriculum in PNG and Melanesia. Eight participants of whom five were educators indicated the advantages of utilising community leaders, chiefs, parents, lecturers and supervisors as primary sources of local knowledge in preparation for and during fieldwork. The culturally dominant means to transfer knowledge from these sources to younger generations is through stories, via listening and observation. However, it was also suggested that lecturers may consult literature and prepare reading materials. A student in the first focus group emphasised, *"I think Mitu [a character in a case study] has to listen and learn from the stories about our PNG cultures, traditions, ceremonies, relationship and customary land from supervisors, lecturers, his parents and community leaders."* However, another student asked, *"how that can fit with or contradict the global social work code of ethics?"*

Emphasising the value of local knowledge, SWEI1 commented, *"students must be introduced to different cultures* (matrilineal and patrilineal) *and given the opportunities to engage in meetings outside of organisations to develop understanding of how meetings are conducted and to introduce them to key partners and networks."* In a further contrast, SWEIV1 proposed drawing on the supervisors' experiences and cultural difference in PNG. For example *"if a supervisor has worked in Oro, Milne Bay or Tari, this could help draw sources of local knowledge representative of PNG's diverse cultures"* (SWEIV1).

Respondents saw student-supervisor relationships as essential for learning in fieldwork. In the context of supervision of students during fieldwork in PNG, data from the interviews showed that students worked well with supervisors regardless of gender and relationship of kin or any other socio-cultural connections (*wantoks)*. Importantly a common language also determines this working relationship. From the interview results, almost all participants indicated both English and Tok Pisin as the main languages for instruction in social work. The respondents viewed this as providing a proper platform for linking local Melanesian knowledge with global standards. Teaching both in English and Tok Pisin was reported 10 times in the interview data as significant for teaching and learning in PNG.

Generally, the findings suggest that embracing the key components of social work field education discussed in this chapter allows for the development of professional attributes of social work graduates and is central in the effective preparation of social work students to practice in both local and multicultural contexts.

Governance and policy systems for localisation

Results regarding standards that relate to the governance of social work field education have been discussed earlier in this chapter. This section examines this component of fieldwork further by identifying the impact of governance systems that enables localisation to evolve. The respondents noted administration, governance and management as components central to field education. Twenty-two references pointed to this in discussions made by educators and the students discussed this theme 20 times in their responses. Administration and management aspects of field education concerned resources for fieldwork, skills and processes of planning, evaluation and reporting and supervision.

The interviews generated multiple instances of discussions on governance and policy components of fieldwork with 16 from students and 12 from educators. A consensus developed with the following points being notable. It was proposed that the localisation process should begin with the review of global standards in a learning forum such as a workshop. Through this avenue, stakeholders could give their input and develop a localised version of the global standards to fit the PNG context. These national standards should then be integrated into the field education manual for distribution. SWSQ8 contended that it was vital for the *"workshopping of the fieldwork standards to get the stakeholders to review and add value and acceptability to the standards"*. Educator SWEQ2 also advocated to *"provide a fieldwork manual and communicate standards to partner agencies which will also acknowledge their contributions to fieldwork"*. Educator SWEIV4 also shared the same view but added that *"I would be happy to see PNGSWA taking the lead in this review of standards and I bet this is the most important right issue now"*. The remaining four educators thought one way to localise global standards was to review the social work program in order to integrate global standards and agency policies into the field education curriculum. In their view, this would allow for correlating linkages between the global standards and local agency specific operational guidelines. This view fits with other data presented earlier in the chapter, which indicated the need to draw closer links between local and global expectations and guidelines.

It was a common view expressed by educator and student participants that global standards could be used in teaching and learning and for the development of program policies and guidelines. Both educators and students made seven references suggesting such standards be used as a tool for assessment for social work teaching and learning. Four of these seven were from educators who specifically regarded global standards as

guidelines to develop national standards including a code of ethics for international benchmarking and program evaluation. SWEQ6 suggested a blend of the two approaches, to *"review international standards and develop national and localised standards... then use these standards for planning and evaluating fieldwork",* including curriculum review and development in order to guide supervision and coordination.

Establishing a local standards advisory board to promote the social work profession and the standards was suggested. SWEIV2 proposed to *"establish a fieldwork board to play an advisory role to the UPNG's Social Work Strand"*.

This section has focused on a component of field education: the administrative, management and governance processes that enhance the effective delivery of fieldwork. Although this pays less attention to teaching and learning, the findings have highlighted the skills necessary for providing a quality field education that is locally relevant and globally sound.

Conclusion

The results presented in this chapter (Parts 1 and 2) have been considered in relation to the research question, *"What do key stakeholders identify as the necessary components of field education in PNG to respond to local and global challenges?"* The results have shown that the participants highlighted a focus on global standards and local knowledge, as well as the integration of these; governance and policy systems for localisation, and culturally informed teaching and learning approaches as key components of field education in PNG.

A culturally relevant social work education in the PNG Melanesian context is therefore, the one that embraces the global, local and western aspects of social work knowledge

and practice. The findings from the interviews link the data to the study's conceptual framework presented in Figure 9 below.

Figure 9: The conceptual framework for PNG's culturally relevant social work education.
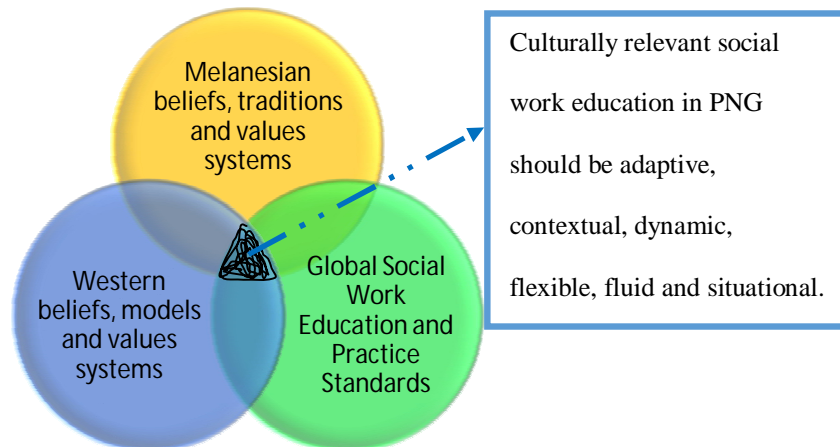
This chapter is summed up in the 'bilum' metaphor. This metaphor captures the essence of developing culturally relevant fieldwork approaches that require a complex interweaving of many different components (or metaphorically) of many threads. These findings are discussed with further analysis of the interweaving of local and global knowledge in Chapter 6.

Chapter 6

Discussion

Skelim na toktok long ol bikpla stori i kamap long wok painim out[7]

Introduction

One of the key aims of this study was to develop knowledge that would inform culturally relevant social work field education in PNG. This aim is captured in the research question: what do key stakeholders identify as the necessary components of social work field education in PNG to respond to local and global challenges? As such, this chapter discusses and analyses the findings regarding the localisation of global fieldwork standards and the relevant components of fieldwork for PNG.

The results have shown that the participants highlighted three main areas: a focus on global standards and local knowledge; as well as their integration, governance and policy systems for localisation; and culturally informed teaching and learning approaches as key components of field education in PNG. There was also an emerging trend in the findings that students' views appeared to look more towards the global, reflecting generational changes and greater connectedness through social media and information technology, while the educators tended to place equal emphasis on both the global and local.

This study finds that strong oversight by both a professional local organisation and the social work school is necessary to cultivate culturally relevant field education as

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[7] 'Reflecting on the Bilum of Stories as told'.

illustrated in Figure 10 below. This educational development is relevant when there is effective integration of global issues and standards with local knowledge and processes.

Figure 10: How to integrate the local and the global aspects of field education.
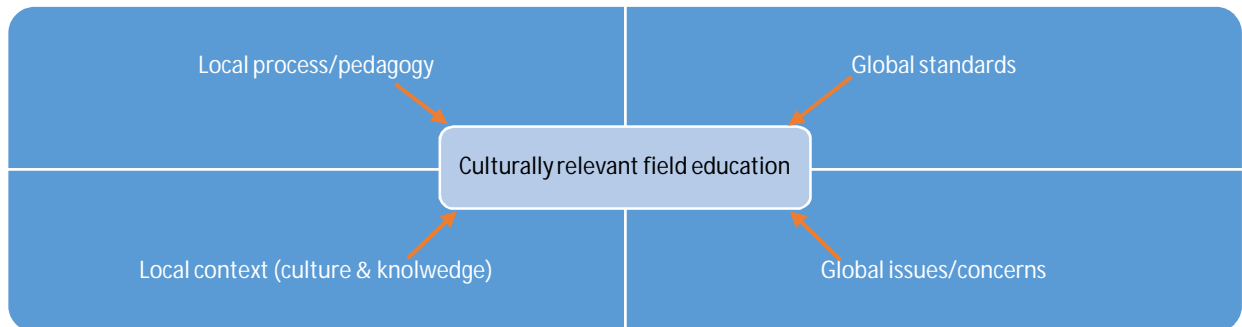
For the systematic examination of the research question and aims of the study, the analysis is guided by the researcher's insider knowledge and the relevant literature and context covered in Chapters 2 and 3, to objectively make meaning of the findings. The discussion focuses on the key themes that emerged from the study, the primary one being connectedness '*pasin wok bung*'. In the context of this major theme, the chapter further explores and analyses the main components of fieldwork identified, highlighting their links to the research question. Expanding on the standards and the components of fieldwork leads into deliberation on perspectives regarding the process of developing culturally relevant field education. The final section is dedicated to a reflection on the methodology employed in this study.

The current study offers important preliminary ideas on how to address localisation with specific strategies presented in the data for a strong local-global connectedness. The key theme emerging is "pasin wok bung", achieving connectedness between local and global social work ideals as a primary factor for the development of culturally relevant field education.

Global-local connectedness

Effectively integrating the global western ideals of social work and the locally specific cultural and social norms in specific locations remains a convoluted task. Connectedness and commonalities have been reported in the literature as associated with internationalisation (Crisp, 2015; Dominelli, 2014; Weiss-Gal & Welbourne, 2008; Faleolo, 2013; Gray & Coates, 2010; Gray, et al., 2008; Yip, 2006). However, study participants held the view that a strong connection can only be achieved when localisation and internationalisation are effectively integrated to complement each other. However, the results show localisation is given more weight, because participants believe this will lead the way to achieve cultural relevance in social work education. This view is firmly held, it was also evident across all areas of the enquiry, with participants highlighting the need for connectedness and for connections to local and culturally relevant organisations, systems, beliefs and practices to be actively made in field education.

The results also strongly indicate that there should be a balance between internationalisation and localisation in order for their connections to be seen as complementary. This theorisation claims that local cultures and contexts exist everywhere (Yunong & Xiong, 2011) and it relates to the ideals of glocalisation (Nikku & Pulla, 2014), a recent concept that describes a harmonious intersection of local-global aspects of social work. In the context of this study, "localisation" is chosen because it is a user-friendly term commonly used in the context of Melanesian and Pacific communities with dominant oral and observatory local cultures and population. Localisation in this thesis is therefore taken to replace the term "glocalisation", providing a framework of balanced complementarity between internationalisation and

localisation for the development of a culturally relevant social work field education curriculum.

Several elements of connectedness emerging from the data are relevant for effectively linking the global and local aspects of social work education: global and local issues, global and local expectations and policies, connections between university and the community, global and local approaches to practice, and the local application of global standards as guidelines. Each of these linkages are discussed in turn below.

Connecting the global and local issues

The results show participants expressing a strong desire in the teaching of both local and global content in the current UPNG social work field education curriculum. One of these key knowledge platforms is the integration of global and local issues and challenges that students need to be aware of in order to prepare them for fieldwork as well as for independent professional practice afterward. Therefore, teaching field education has to cover social issues in the broader external context as well as internally.

Reinforcing the discussions in Chapter 2, another significant finding is the great value placed on local knowledge regarding the Melanesian way and culturally relevant practice models, for inclusion as primary teaching topics for fieldwork. Specifically participants mentioned knowledge about local culture and practices, local authorities and institutions, and local issues and social support models. While the study results indicate recommending the teaching of social work to reflect both local and global issues and social policies, respondents emphasised it is more important to teach these in the context of local practice.

PNG, like other countries, is faced with many development challenges including social problems of different types and of various magnitudes. Some of these problems cut across national boundaries, while others are specific to PNG. Social work has been seen over many years to be taking a central role in the efforts to help people and communities address such social injustices in society, both in specific localities and across the globe, through joint action and collaboration. It is at this point that the centrality of knowledge on social issues should be an important component of social work education.

The study results indicate the need for students in social work to have knowledge of the broad global social issues of human rights, climate change, migration, and health and education. It is important to be aware of the implications that some of these issues have for local communities. That is the reason attention has to be given to both the related local issues and social policies for them. When students are taught the relationship between issues like local and international migration, and local and international NGOs, it is believed to bring about effective and quality learning experiences for them. Emphasising the interconnectedness of local and global issues affecting local communities helps with devising locally appropriate intervention strategies and accepted global joint actions. In doing so, this enables equal attention to be paid to the teaching of specific cultural knowledge and issues in the context of broader external issues and vice versa.

Connecting the global expectations and local policies

The primary task to link global and local policies is through teaching about both these guidelines. It is common that national social policies and strategies also reflect international conventions and guidelines. Given the significance of international relations embraced by globalised systems of government, local needs have to be linked

to global aspirations and development goals. Therefore, teaching knowledge of global expectations and standards and applying them locally is the act of making links between the global and local, which further positions teaching as the central aspect for locating local knowledge in the professional social work framework. As shown in the results, IFSW's (2012) Statement of Ethical Principles, national social policies and international conventions provide the basis for this linkage.

However, there is also a challenge to be faced regarding the connecting of local and global policy aspirations and expectations. This increasing challenge concerns avenues where the relationship between the local and global knowledge is vague. This is often evident when connections are strictly based on differences and commonalities apart, then an attempt is made to filter these differences in the hope of advancing cultural competence among students so that they can practice in any context. The main argument here is for social work education and training to equip students to respond to global and local issues appropriately from a specific context regardless of place, time and institutional culture. This is where a balanced attention needs to be given to global and local knowledge in the teaching of social work fieldwork.

Integrating the global and local knowledge into social work programs and curriculum has been at the core of the data, which from the perspectives of participants consulted, provides the basis for the establishment of a culturally relevant field education program. Such integration in the Melanesian PNG context would cover common Melanesian cultures, values, norms and practices, to inform the global standards. The logical preference for incorporating international social work expectations is so as to frame the local issues and understand local social policies often developed to address these issues, which allows for active participation in a global dialogue.

As reflected in Chapter 5, culturally relevant content of social work field education is seen to reflect both the local and global aspects of social work. The IFSW's standards and code of ethics (IFSW, 2012) continue to emerge in the data as content worthy of being taught in fieldwork courses, although contribution to this involved multiple stakeholders. Subsequently, integrating this important knowledge content to enrich students' learning is a huge challenge, and thus requires a combined effort by the university, professional social work organisation and community at large in order to stay connected and work collaboratively.

The link between the university and the community

Local knowledge is essential in social work education and practice to inform social work professionals' behaviour and approach with the communities and people they are engaged with. Without this essential knowledge and understanding of local cultures, social work interventions and educational approaches can lead to unfavourable outcomes and insensitivity to local cultures and values.

Faleolo (2013) has identified useful principles for incorporating local knowledge to achieve indigenised social work education in Samoa: knowledge of culture and local practices for cultural competence, and a philosophical authentication should be systematically incorporated and applied to suit local contexts. Similarly, this thesis has found evidentiary support for this argument. Localisation of the standards and field education curriculum is seen to acknowledge the value of local knowledge and experiences to inform the development of national standards and culturally relevant field education. Apart from Faleolo (2013), existing literature on global standards and social work field education has less to show on the integration of local knowledge for

the development of national social policy and social work education. Some further research is summarised at the end of this section.

The input from the local community and leaders in the development and teaching of social work is important for adding quality and relevance to the curriculum. In doing so, this act of inclusion acknowledges the place and culture in which social work functions. In the PNG context, local concepts such as the *Wantok* system, and family and kinship relationships are significant helping and sharing virtues that need to be drawn on to complement western theories and models of assistance and welfare. Respondents reported that the link between the university and the community is also demonstrated through knowledge of local practice settings, i.e. local institutions, including international organisations operating in a particular country.

Knowledge of such community settings is necessary to equip students to work in diverse contexts as these settings reflect both internal and international diversity. This was described in the data as important in the process of cultural integration, and can be achieved by engaging fieldwork supervisors as guest lecturers on specific topics.

In some countries like PNG where there is greater internal diversity, embracing greater flexibility and cultural sensitivity is recommended. Local input is also essential in holding social work accountable to the local population and its needs in contexts where practice standards are lacking, as well as for practising across diverse cultures, as alluded to in the research of Fouché and colleagues (2016) about migrant social workers in New Zealand. The study also indicates soliciting local input from community leaders to strengthen social work's local connections to the field. Echoing findings from earlier research (Lawihin, 2012), research collaboration between social work academics and fieldwork supervisors adds quality to the academic content and recognizes the role of

field educators to effectively contribute to the development of knowledge in social work and its human resources.

As highlighted throughout this chapter, this study provides some understanding of how important local knowledge is, in our efforts to localise globally focused knowledge discourse and social policy standards. The task for localisation in PNG is made difficult by our cultural diversity and dominant oral cultures, in which much is unwritten and thus close links to the local community are required to connect with the local people, their environment, rituals and traditional ancestral wisdom.

Local knowledge encapsulates an understanding of the local social, cultural, economic, political and environmental characteristics and how local people relate and function within these contexts. Scholars such as Faleolo (2013), Gray and Coates (2010), Mungai, Wairire and Rush (2014), and Costello and Aung (2015) have argued for local knowledge as being important to define responses and interventions to address local issues and indeed international issues as manifested in a local context. Costello and Aung (2015) and Mungai and colleagues (2014), discussed local knowledge in the context of a collective society, similar to that of PNG but in a different geographical, historical and political context. Yet there is a common social work identity in the sense that professional social work in these contexts originated from the West. As such there are similar challenges regarding the limited number of professional local social work teachers and lack of resources for social work training (Costello & Aung, 2015).

In PNG, local knowledge is dominantly about the Melanesian way, the community orientation of support and problem solving and the notion of *Wantok* for accessibility to social services. However, Lawihin (2012) and Brydon and Lawihin (2014) uncovered some less helpful aspects of *Wantok* that denote corruption and unfair access to services.

The conclusion drawn from that study was that local realities favour the application of the Melanesian way, resulting in less attention to international social work education standards. According to Brydon and Lawihin (2014), some Melanesian approaches to fieldwork have undermined the professional tenets of social work. To enrich this picture, the current research identifies meaningful and positive aspects of the Melanesian way and the *Wantok* system for incorporation into social work teaching, to counter those negative areas. Teaching these topics will allow for closer examination and alignment with related contemporary social work models, principles and values common across other settings. This study also identified local pedagogies for teaching and learning in social work, which further strengthen the relevance of social work training.

Linking global and local approaches to practice

Local knowledge and practices occupy a position from within a specific context looking outward and upward, often referred to as a bottom–up approach to knowledge development. Educators and practitioners particularly favour this approach. Given their forte in practice experiences, they could utilize it to inform theoretical discussions. The bottom-up approach in social work encourages active local participation and community empowerment (Ife, 2002), which both ultimately inform higher-level policies at the government and global levels. Such local approaches to practice in specific contexts thus minimise the challenges of internationalisation that were seen to limit local participation at some level (Dominelli, 2014).

Culturally relevant approaches encapsulating local and the international understanding to address local and global challenges are thus directly linked to the research topic and question. Building connections between the western narrative therapy and a family

oriented storytelling approach, both in problem solving and in teaching and learning, is a relevant example for connecting global and local approaches. This was highlighted in respondents' advocating for the teaching of PNG's community support models as important for social work practice. Some participants see this informal support as a key area for practising culturally relevant social work in PNG. For example, SWEIV2 stated, *"this is our social care system and it is working well in our rural communities, but unfortunately the major urban population is becoming individualistic and competitive, a common feature of an introduced western model"*. Proposed practice models for linking with social work locally include: reciprocity/residual model of care, bottom-up planning, family therapy and community social work.

The knowledge of generic contemporary local social work practice approaches was also given prominence. Relevant models in PNG as an example include community sharing and social support, casework and group work, cultural and gender sensitive approaches, and integrated social policy models. Understanding these models of social work practice can help facilitate preparations for students' placements and professional practice after graduation. Bottom-up approaches to teaching and learning roots course contents and pedagogy in the culture and settings which students and field educators are familiar with.

Chapter 2 was dedicated to Melanesian pedagogies, covering local teaching strategies such as storytelling, observation and simulation, the language of instruction, and the use of metaphors in enhancing learning. One of the key findings from the data recommends stories and storytelling to be incorporated into classroom teaching pedagogies. This can involve the engagement of community leaders in classroom discussion sessions, as suggested earlier, or participant observation and simulation, which has always been how

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learning happens in the village. This method of learning helps student to understand and know about the communities we are working in.

Localisation is an aspect in social work that has significant connection to the broader global goals (Nikku & Pulla, 2014). Their research findings are further reinforced by this study, which advocates localisation to promote a 'balanced' approach (global with local) in social work education and practice. Yet, we also know from Crisp's (2015) reflections on a project aiming to develop an international curriculum that this is difficult to enact in practice. Some of these challenges have been addressed by this research by recommending strong and equal attention to both the global and local social work knowledge and standards.

Contemporary approaches reflecting a western orientation to teaching and learning have become dominant in educational institutions at all levels (Yunong & Xiong 2008). Faleolo (2013) and Mungai, Wairire and Rush, (2014) have emphasised and defended the use of local indigenous knowledge and approaches for teaching and learning in specific contexts. Faleolo (2013) described the effectiveness of using metaphor and story for learning in the Samoan context, a pedagogy given similar significance in this study. Other recommended relevant pedagogies in contemporary classroom and field-based learning are the instructional teaching style, observation, and group work (Gray, Kreitzer & Mupedziswa, 2014).

Local application of global standards

One of the biggest questions regarding the relevance of global social work education and practice standards, such as the IFSW's Statement of Ethical Principles, Social Work Code of Ethics and the global social work definition, is the application of these in different and rather diverse country contexts (IFSW, 2012). Advocates of the IASSW

and the IFSW expect individual countries to adapt and apply these standards to suit their local social and political contexts with utmost freedom. Such an expectation is impractical without some enforcement mechanisms and an accepted level of desirability regarding what needs to be done in translating the standards into practice. Where efforts have been trialled to apply these standards, countries have struggled to achieve success, as in the case of maintaining social work ethics in Kenya (Mungai, et al., 2014).

In order to apply global standards locally in a balanced way to sustain a connection of the local with the global involves the role of research in the development and sharing of the local knowledge base. This informs the localisation of global expectations and standards in specific country contexts. Therefore, the best link between research and standards at the local context is at the point of researching standards as they apply locally, and teaching about this research, in order to contribute to a culturally relevant social work education.

Another avenue where links are created between standards and local application is during the development of national social work education and practice standards. The data shows that the development of national social work standards is informed both by global standards and local social work knowledge and practices. An example illustrating this from the results is the actual translation of global standards into local languages, such as Tok Pisin in PNG. This finding is also consistent with the scholarly views of Faleolo (2013) in the Samoan context and empirical evidence from Ethiopia (Yishak & Gumbo, 2014), Jordan (Sullivan, et al., 2010) and PNG (Brydon & Lawihin, 2014), where the utilisation of local language is seen as key to localising social work curricula and practices.

As identified in the researcher's previous study, (Lawihin, 2012) global standards are often used by social work schools to review their curricula and general programs. In the present study's results, participants highlighted the value of global standards to maintain consistency of the local program with the other social work programs in other countries, given the increasing professionalisation of social work globally (Nikku & Pulla, 2014). The local schools were also playing an important role in promoting the global social work standards. For example, participants suggested the incorporation of global standards into the fieldwork manual, for the purposes of teaching and learning as well as distribution to partner agencies involved in field education. In this way, the local program, regardless of context, would still maintain some level of connection to the broader social work profession. Such connections are unclear in cases where there is weak social work professional leadership through a professional association and a lack of established national social work standards, such as in PNG.

Therefore, one of the arguments developing from this research is for the framing of a new standard, which stresses a commitment to local knowledge in a globalised world, and acknowledges local voices and aspirations everywhere. Having a statement on local knowledge inserted in the current global standards will provide the basis for countries to address global issues locally, instead of going through the struggle of incorporating various aspects of local knowledge and practices. For example, participants proposed the utilization of local knowledge (the wantok system) to inform the localisation of certain aspects of global standards.

It follows also that national social workers' associations play a critical role in the 'translation' of both local and global needs and expectations into workable strategies in specific contexts (Gray, Kreitzer & Mupedziswa, 2014). Results from this study

acknowledge the challenges of localising standards in PNG, given the less active role of PNGSWA in promoting global standards and the development of PNG specific standards. Findings reveal that social work education and fieldwork at UPNG are functioning within the jurisdictions of the university and not through the standards set by a professional social work body. While national social work associations are responsible for setting guidelines and standards for the education and practice of social work in respective countries, PNGSWA is far from assuming that role in PNG. Data from this study could not provide evidence of PNGSWA's role in the education and training of social workers. Instead, it was emphasised that PNGSWA has to take the leading role in the localisation of global fieldwork standards and begin the process for the development of culturally relevant field education. Specific attention needs to be given to honouring local knowledge in this localisation process.

The necessity of making connections in this research: personal reflections

There have been some unanticipated results concerning the researcher's identity and the ethics that necessitated the researcher to make relevant connections in order to do this research. The researcher began the journey in this research with the question of what a culturally relevant social work field education at UPNG should look like. Through the exploration of available literature, it was discovered that global standards and local knowledge integration stand as one of the primary platforms to the development of such a culturally relevant curriculum. This led to the extraction and subsequent examination of global fieldwork standards and the application of a hypothetical case study about a student going on placement in PNG, as relevant sources to generate data. One of the main reasons for using the case study and the standards was to minimise the impact of

the researcher's insider position in this research, which could be seen to influence and challenge the outcomes the study would produce.

In managing this dual identity, the researcher needed to alternate his roles in connecting and reconnecting with different people and organisations across these global and local boundaries, always keeping them in mind and being aware of the negative impact of this dual status. In relation to the context and participants of the study the researcher is an insider, however, he occupies an outsider position as international student in Australia. Due to these dual roles, a mixed methods case study methodology was chosen for this research. The process of negotiating and alternating researcher identities and appreciating both has helped with the decision to use Tok Pisin terms for research stages in this thesis, as a way of demonstrating the nuances and meaning of these stages to a local audience.

One of the key connections the researcher had to make is relating to the western system of ethics approval and to be able to pragmatically address the constraints and demands of local conditions not covered in these proscribed ethics. These connections are very necessary because PNG is an integral part of a global community offering social work training and services, and at the same time has its own specific needs and cultural conditions governing interactions of persons. This aspect of interaction needs to be clearly understood in order to deal with community perceptions about proximity with participants during the interviews, which, according to culture, could be interpreted differently by the local people.

The work to develop local research knowledge to support localisation will depend on how relevant the western ethical framework is to the local culture. This is particularly important in minimising risks in the conduct of research activities. At the same time, it

is also sensible to make sure these standard requirements are relevant to the study's contexts. The researcher's experience in the current research shows that the strict application of contemporary research ethics procedures and requirements may not be appropriate in all contexts. Others may argue there are both advantages and disadvantages for adhering to western ethical requirements. However strict adherence would mean the research ethics decisions would have a significant effect on the whole process of the research project, data sources and the data gathered to answer the research question.

This discussion is made in the context where social connectedness and cultural values are paramount in people's interactions in order to solicit honest and trustworthy data, rather than a focus on neutrality and independence as required under contemporary ethical research compliance systems. Although the researcher agrees there has been a loss of objectivity in the data gathered, it is in the PNG Melanesian context that the relevance, honesty and trustworthiness of the data outweighs the argument for objectivity from the outsider position (Kersetter, 2012).

The researcher is informed by this study to argue that ethics processes should allow flexibility to account for cultural relevance because strict adherence to ethical requirements has prompted notable issues in the context of research conducted in PNG. The key issues in this study were related to the insider's research status and the nature of dual relationships, both of which are considered problematic by Human Research Ethics Committees (HRECs), but on which PNG relies and operates predominantly in every aspect of life.

In Papua New Guinea and Melanesia, people give time and support to one another because of their existing relationship, which is very much reduced if there is strict

application of ethical research principles that generally isolate individuals from these significant espoused and intrinsic values, values which govern their lives and the manner of their interactions. The process involved in obtaining ethical clearance regarding issues of relationships, including power relationships, is long and tedious, often dictating the research design and data collection process. Research conducted in communal societies like PNG where relationships and power structures are respected and researchers must work within them has produced limitations for accessing relevant data sources. It was discovered in this research to be problematic when we tried to pretend these realities do not exist and started trying to collect without honouring such a respected existing relationship.

As discussed throughout this chapter, the overriding theme emerging from this study is how to develop and sustain connectedness between global standards and local social work practice. This theme is captured in the general entirety of the data gathered and is represented in three main aspects. The first is through the theorisation of globalisation, internationalisation, indigenisation, glocalisation, ending up with localisation. The second is through the social work curriculum, by adopting the Melanesian way and appropriate pedagogies, incorporating local concepts and issues into the teaching content and delivery of social work courses. The third aspect is organization. Effective linking of the local with the global has great promise when the local social work association is playing the central role in this endeavour. For PNG, this aspect of connecting can begin with the reviving of the PNGSWA.

Conclusion

In this study, educators and students of social work in PNG have provided the evidence for what needs to be done to achieve culturally relevant social work education in a

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specific country context, that is, through localisation. The most significant finding emerging in this study is that connectedness of the local knowledge and practices and global standards in social work education is the key to the growth of a culturally relevant social work curriculum. This interconnectedness in the context of this thesis has minimal relationship to interconnections by people, although people indirectly direct it. The results focus on activities and processes in social work education designed and led by persons in an institutional setting.

This is in stark difference to the debates noted in the globalisation, indigenisation and internationalisation discourses presented earlier in this thesis. These broadly discuss multiple commonalities and differences globally and locally, thus not arriving at an acceptable balance of theorization in global and local connections. While glocalisation is yet to be widely used and accepted in the global-local discourses, localisation seemed a suitable and user-friendly theory that proposes equal appreciation of local cultures and knowledge and global western social work principles and standards. For this reason, localisation in this study offers a new way of not only thinking about globalisation and indigenisation, but contributes new knowledge by identifying strategies for how to carry out localisation in a social work education context. Therefore, this directly answers the research question and also dilutes and filters the contradictions and ambiguities in global-local debates.

Localisation does this well by placing a balanced emphasis on the value of local knowledge and global standards in order to develop culturally relevant social work education, and to implement localisation in a non-western country context that other researchers have not arrived at. In this regard, this research is likely to add value to

current knowledge and advance future research in the field of international and indigenous social work.

The next, and final, chapter will draw the implications from the research findings, by identifying how connectedness of the global and local as the central theme from this study has practical implications for theorising localisation, developing curriculum in fieldwork, and working towards developing a key role for the PNGSWA in the process of localising global standards in PNG.

Chapter 7

Conclusion

Pinisim na passim stori[8]

In the debates on indigenisation and internationalisation, it was noted that both ideologies are inherent in social work (Gray & Coates, 2010; Kloppenburg & Hendriks, 2013; Dominelli, 2014). However, there is a lack of clear insight into how and where the international and local could connect effectively in the education and practice of social work, a gap well addressed through localisation.

The localisation of social work education (standards) and the development of a culturally relevant field education has been given minimal in-depth research rigour in social work discourse. Therefore, this study set out to explore the strategies for localisation with a focus on the integration of global standards and local knowledge, policy mechanisms to implement localisation, and culturally informed teaching and learning approaches as relevant components of field education in the PNG Melanesian context.

Research aims and question

The primary aim of this study was to identify the core components of social work field education to allow responsiveness to local and global challenges. The study has contributed new knowledge by identifying balanced global-local connectedness as one of the effective ways to carry out localisation. Such new knowledge locates the topic of localisation in a context where social work research is limited, and identifies practical

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[8] "Bringing the stories to a close."

activities to undertake localisation. The contributions from the three key fieldwork stakeholder groups, university teaching staff, students and social work practitioners with whom students are placed, shed light on the issues of localisation and culturally relevant social work. This adds to existing knowledge and generates new thoughts to respond to global and local issues in a specific context, through connecting with people, organisations and experiential knowledge.

The study indicates multiple ways for localisation that can contribute to the development of culturally relevant social work education, the central one being identified as connecting with global and local knowledge. This connectedness is established in different areas of fieldwork as illustrated in Figure 11.

Figure 11: The framework of connection to build culturally relevant field education.
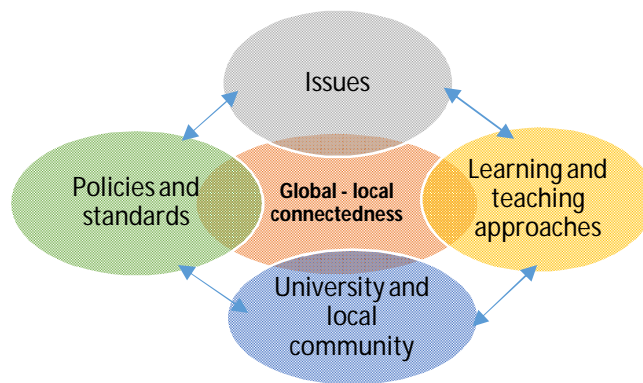
Connections for localisation

This research generates new knowledge, which shows that the process of localising field education must occur by actively making connections at theoretical and practical levels. These connections will be built through teaching content and approaches, and through

framing standards and policies, with strong input from the local community and the professional association.

Connecting through theorising

The findings of the current study contribute to the debate on internationalisation and localisation, by providing a clear view of what localisation looks like in PNG, describing what is needed to localise a curriculum, and presenting a range of ways in which this can be done.

The ideas of localisation highlighted in this study emphasise the need to understand international issues, as well as global standards, and how these issues can be incorporated and addressed in specific local contexts. Localisation therefore provides a different insight to our understanding of a culturally relevant social work driven by healthy global-local connections, while retaining its original meaning of linking the global to the local.

This research provides additional knowledge that focuses on the need to not only incorporate local knowledge in teaching, but to use it to inform global social policies, standards and approaches. One of the key contributions this study makes to social work knowledge is: in order to make the global acceptable and relevant in local contexts to guide education and practice, it must be framed as a commitment to local knowledge in a global world.

Connecting curriculum

Commitment to local knowledge acknowledges the living patterns and aspirations of the local population, which can be hidden inside existing globalised standards including IFSW's Statement of Ethical Principles (IFSW, 2012). The study findings emphasised

balanced attention to both local and global issues in the teaching of social work. The need to actively focus on the local was emphasised, incorporating culturally relevant learning approaches (including addressing the language of instruction) and local content, remaining connected to the local practice context and soliciting local input to achieve this. Conducting culturally relevant research to generate a local knowledge base was also highlighted.

Connecting organisationally

Having strong and effective social work governance mechanisms for the development and delivery of social work education in PNG provides a favourable space to begin the process of localisation, setting up a basis from which culturally relevant field education may be built. This might mean work to address the localisation of global standards and the incorporation of local knowledge to inform the development of national standards and the curriculum, a key way of giving local people a voice in curriculum development.

One of the key conclusions of the study is for local social work organisations such as PNGSWA in the case of PNG to play a central role in providing guidance and oversight in the ongoing review and development of social work training and practice. In this way, the professional association can both 'translate' and represent the global standards for the local context as well as representing local needs and perspectives in the broader arena.

Connecting as a researcher in PNG

Conducting research as an insider requires alternating positions throughout the research process in order to make relevant connections and meet required standards. The

experience in this study has highlighted the deeply contrasting expectations that must be met in order to carry out the research. This research has given us some lessons on the importance of balancing different connections as a researcher. One of the key learnings is to fulfil both ethical and cultural expectations, paying attention to minimising risks. From my experience in this study, it has emerged that the strict application of contemporary western research ethics procedures and requirements may not be relevant in all contexts. This will be an ongoing challenge in the building of local knowledge and research in the PNG context, particularly if we are seeking to incorporate a global perspective.

Future directions

The theme of connectedness offers a useful conceptual frame for future research. Importantly, the issues of connectedness, localisation and cultural relevance in this study highlight other questions, which have implications for social work education in PNG.

Future research might usefully focus on defining connectedness for localisation that represents global relevance, between countries and within the local social work contexts. This would then inform key players in social work education to make relevant connections without disturbing the valuable existing links, such as the use of global standards versus national standards of a specific country.

In light of the findings from this study, potential future research questions are:

To what extent should global social work education standards be localised in specific contexts in order to be seen as culturally relevant?

How do we define connections for localisation in western contexts in relation to the global and local?

If these proposed connections between the global and local are strengthened – or formed – in PNG, how might this affect the current informal university connections with the fieldwork agencies?

This research offers insights to the development of culturally relevant social work education in PNG. Although these are beginning ideas due to limited previous studies on the subject of localisation and culturally relevant field education, the mixed methods approach utilised in the data collection has strengthened the arguments made in this thesis.

The study focused only on PNG and one of its social work programs. This may constrain the relevance and application of these research findings in other social work education contexts. However, this limitation is minimised by the extraction of fieldwork standards from the global standards as the main instruments for generating data, thus providing some general links with social work globally.

It is shown throughout this thesis that true localisation is achieved through staying connected with the global and local. This in turn provides the pathway for the integration of knowledge, approaches and standards to develop culturally relevant field education. This has added to existing knowledge on internationalisation and indigenisation by identifying the specific points for connecting and elements of culturally relevant fieldwork in PNG. This knowledge in many ways will help inform future efforts, in our continuous endeavour to develop a true social work education that prepares students to practice in the global context.

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Appendices

Appendix 1: The Bachelor of Arts (BA) in Social Work

University of Papua New Guinea

SOCIAL WORK STRAND

The students who major in Social Work are required to obtain 96 credit points to graduate with a degree of Bachelor of Arts in Social Work.

21 credit points from the Enrichment Strand.

45 credit points (14 courses - one of which is equivalent to 2 courses) from the major strand.

24 credit points (8 courses) from the minor strand of their choice in the School.

6 credit points (2 courses) optional (approximately)

Compulsory Courses for Social Work Major.

4.11001	Community Empowerment	3 points
4.21002	Social Development	3 points
4.24015	Research Methods 1 from Anth/Soc Strand	3 points
4.21025	Community Planning	3 points
4.31006	Social Policy Analysis	3 points
4.31017	Social Work Practice A	3 points

4.31023	Social Development Seminar	3 points*
4.31039	Social Work Practice B	3 points
4.31041	Crime and the Criminal Justice System	3 points
4.31058	NGOs and Community Work	3 points
4.31062	Community Social Work Methods	3 points
4.41003	Social Administration	3 points
4.41014	Family and Social Welfare Laws	3 points
4.41025	Advanced Fieldwork	6 points**
4.41036	Social Planning	3 points

*4.31023   Social Development Seminar is only offered to students who are selected for the two year Professional Studies Programme, and who major in Social Work. The course material covered is the same as in Social Development, but with a different method of assessment.

**4.41025   Advanced Fieldwork is equivalent to 2 courses.

Until this course is awarded 12 points as it is a full time 7 hours per day for the 15 weeks field work attachment, final year Social Work students are required to take an extra course (ie 5 courses) in the first semester, and one extra course in the second semester along with Advanced Fieldwork.

Appendix 2: Published Article

The multidimensional nature of researcher identity in the Melanesian/PNG context: A personal account of my journey through a Master of Social Work (research).

Dunstan Lawihin
MSW (research) Student
Monash University
Australia

Introduction

This article is an account of the alternations in my role of researcher between being an insider and an outsider, which emerged during my current research on the localisation of global social work education standards through fieldwork curriculum at the University of Papua New Guinea (UPNG). In exploring the insider and outsider roles I adopted during my research, I argue that these roles demonstrate multidimensional perspectives in the context of research conducted in PNG/ Melanesia. My research revealed how adopting multiple researcher identities enabled the emergence of credible research data and quality outcomes, whilst challenging some aspects of traditional research ethics practices in Western liberal democracies.

I argue that the concept of Melanesian way enables us to view the researcher's relationship to the context and research participants as important in balancing the restrictions of exclusive insider and outsider identities, a position sometimes argued as detrimental to ethical research (Greene 2014; Kersetter, 2012; Dwyer & Buckle, 2009). Following from my experience and analysis I suggest that research in PNG and other similar contexts should be inclusive, flexible and open in order to embrace the value of

local culture, community norms and values, traditional knowledge, as well as accommodating the situational approaches and researcher positional shifts throughout the research process.

Insider and outsider discourse

There is limited epistemological understanding of insider/outsider research in Melanesia. For this reason my research can contribute to building that knowledge base in the region. Recent research (Lawihin, 2016; Greene, 2014; Kersetter, 2012) has indicated that the insider-outsider researcher role that exists in any research in any context is multidimensional in nature. Kersetter (2012) describes these roles as: insider, outsider and/or somewhere in between. These researcher roles are significant in determining the accessibility of data sources and the quality of research data and outcomes. However, it is the "space in between" that I identify as 'safe identity' in my current research (Lawihin, 2016); this space too is complex and multidimensional. Safe identity is synonymous with the 'space in between'. Therefore it is a situation where research participants and researchers identify themselves as both insiders and outsiders, recognizing that they occupy a "space between" (Serrant-Green, 2002) enabling flexibility to alternate positions throughout the research process.

Ethical research in Western liberal democracies calls for the extrication of relationships researchers have with contexts and participants to ensure greater research integrity and credible outcomes (National Health and Medical Research Council [NHMRC], 2015). This notion however, is challenged by the Melanesian view that researchers must be seen to have direct and respected level of relationship with research participants and the context in order to enable access to appropriate data sources, and gather relevant research data in an open and honest way. In Melanesia, this position is exemplified

through the values of acceptance, respect and trust afforded by past and existing relationships which are integral to the dominant principles of moral collectivism (Maladede, 2006). Moral collectivism denotes shared values espoused by community members that define what is right and what immoral is (Stivers, 2003). In moral collectivism, community needs are more important than those of individuals.

The insider-outsider debate in research (Flynn & McDermott, 2016; Kerstetter, 2012) suggests that the researcher's identity in the context in which the study is to be undertaken can affect the merits and credibility of the research results. It is therefore necessary to explain why this multidimensional perspective of insider-outsider role is significant in understanding ethically and culturally appropriate research in PNG/Melanesia. These identities are typically relational as the researchers position themselves in the context of the research and the study population.

My insider position

I am a researcher of PNG/Melanesian origin undertaking research within my own field within which I hold an important position. My research involves research participants and organisations that I worked with directly in my previous academic role at UPNG. Therefore my position in an important sense is that of an insider. Research (Kersetter, 2012; Dwyer, & Buckle, 2009; Kusow, 2003) has questioned this position with regard to the potential loss of objectivity and potential influence of what might be seen as personal biases. Such factors which might be seen to hinder the quality of research refer to the researcher's role duality and greater familiarity with issues under study, as well as the researcher's emotional attachment to the context and participants (Gutherie & Gutherie, 2012). Kersetter (2012) further highlights the difficulty of separating personal experience from the participants' experiences, avoiding a risk of making false

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assumptions about research processes based on prior knowledge. Given the insider's closeness to the context and relationships with participants, Unluer (2012) notes that confidentiality issues may arise when interviewing participants about sensitive subjects.

From a Melanesian perspective however, my insider status is seen as beneficial in a number of ways. Firstly, my understanding of the socio-cultural context is useful in accessing research participants and guiding appropriate behaviour during data collection. There are also local approaches that are used to address confidential and sensitive subjects such as body language and the use of metaphors (Faleolo, 2013). For example a person's navel (belly-button) is symbolic to land ownership in PNG and is often used during land mediation by local courts to make decisions based on genealogical and generational tribal inheritance. Secondly, my strong professional relationship with the research participants is viewed as a strength as it enables free and open discussion and the telling of stories where a Melanesian researcher engages with Melanesians. Previous research (Brydon & Lawihin, 2013; Lawihin, 2012) also strongly suggests that Melanesians work effectively with each other and outsiders through respected relationships. One way to harness these relationships for research purposes is to: *'go out, catch up for lunch or a coffee and then talk about fieldwork other than through normal formal communication channels and that is the kind of relationship and friendship that we value in PNG. For example if I don't know you, I could not have made time for this interview.*

It is a relationship that we have developed earlier than your current study which matters,' (research participant quoted in Brydon & Lawihin 2013, p. 78).

This established relationship is culturally essential for drawing rich and relevant data appropriate, in my case, to the development of culturally relevant social work training in

PNG. Furthermore, the knowledge and experience the researcher brings to the research also has great potential to provide depth in the analysis and evaluation of research results. For example as an insider I am able to "understand the cognitive, emotional, and/or psychological precepts of participants as well as possess a more profound knowledge of the historical and practical happenings of the field" (Chavez, 2008, cited in Greene, 2014, p. 3) that can enable deeper and reflective discussion of research findings.

With my strong cultural and professional association with the research context and participants, there are important issues to consider. Those that I faced in my research included role duality, conflict of interest and teacher-student power imbalance that could be seen to result in professional biases and coercion influencing the research process. Additionally, some participants mistakenly viewed this research as being connected to my previous academic role. Issues such as these can create a level of confusion, as also can the multiple relationships I have with research participants.

My outsider position

Outsider researchers are considered to be those who conduct research in communities of which they are not members. Such researchers are unlikely to be emotionally connected to the research participants. With regard to my research, I was an outsider, the research being conducted in my capacity as a full time research student studying overseas (in Australia) and living outside of the research context. I had not been directly involved with UPNG and the research participants under study since 2014. In this sense, I did not see myself belonging to the community under study during the research period and hence do not personally experience the problem being researched. This positioning qualified me as an outsider. However, some participants still saw me as an insider even

though my involvement in the community ceased two years ago. Subsequently, I had to comply with ethics requirements and use the case study to ensure objectivity and validity in the data collected.

I experienced this outsider position as somewhat volatile: I felt more like a stranger, always vigilant during data collection to ensure that I complied with the University's ethics requirements. In this sense, the ethics requirements developed in me a sense of 'stranger' in a context in which I am a significant member and in which I continue to have respected personal relationships with people of my own ethnicity. In particular I was fretful throughout the interview period to avoid any sense of coercion or intrusion into participants' personal lives and experiences.

There are several factors establishing my status as outsider researcher. Firstly I am undertaking a professional research project, guided by ethical requirements of the relevant research ethics committee, which approved my research (Monash University Human Research Ethics Committee [MUHREC]). Steps were taken to minimise any ethical and moral issues intruding. For example, access to local study participants was via 'local' gatekeepers (Clark, 2010). The 'gatekeeper' in research refers to the persons and organisations that researchers liaise with in order to access data sources and sites in an indirect way so as to enable the participation of potential research subjects to be a voluntary decision made by them. For example, in my research I required access to the academics, students and fieldwork supervisors through the UPNG School of Humanities and Social Sciences and its relevant personnel. Importantly, to gain this access, I had to rely on university authorities and the social work staff member who has taken over my previous role as fieldwork coordinator. In this way I became dependent on their relationships with the research participants.

Secondly, as the researcher, it is my professional commitment to provide objective and constructive evaluation of my own insider role, that is, I become an outsider in my own research. This was done by personal and professional detachment from my previous role as UPNG's social work fieldwork coordinator and engaging in reflection on my own knowledge and practice approaches, often using research supervision in order to develop new insights and understanding for articulating and continuously improving the fieldwork curriculum.

The outsider researcher is considered neutral and detached from the context and from participants, allowing a more objective view throughout the research process (Kerstetter, 2012). This positioning assists in maintaining objectivity and avoiding relational biases in the interpretation of research findings. However, as we have discussed earlier, in the context of researching in Melanesia relationships need to be developed at some point in the research process or prior to data collection. According to Kersetter (2012) and Dwyer and Buckler (2009), outsider researchers may be criticised for their lack of cultural knowledge and local context, making the task of accessing participants and data sites difficult. Such difficulties may also arise in PNG with its hugely diverse cultural and socio-lingual differences. This makes the outsider researcher role even more daunting.

Managing insider/outsider complexity through Melanesian way

Melanesian way is knowledge, values and wisdom unique to the people of Melanesia that defines our existence. We are a non-Western communitarian society that is built on our connectedness with each other and our natural surroundings (Narokobi, 1983). This is considered inseparable even in the contemporary research and development context. Significantly my research engaged participants who were mostly indigenous

Melanesians whose lives and interactions are governed strongly by principles of collectivism where reliance on relationships and community is paramount in order to necessitate participation, honesty and open discussion based on acceptance and trust afforded by past and existing relationships. This notion of reliance on relationship thus strongly challenges the relevance of the gatekeeper's role in research, and, in contrast, values the direct relationships that exist between the insider researcher and participants. The experience in my research in which relationships with the participants and communities under study have been developed to a respected level, suggests that in such scenarios, a gate keeper role may be unnecessary, and more importantly, may hinder access to research participants.

Researcher knowledge and understanding of the limitations of the insider-outsider roles as well as contextual factors in research are critical to remain mindful of in order to position oneself appropriately throughout the design and implementation of a research project. One of the main management strategies I used in my research was choosing and employing appropriate research methodology and data collection methods that counter positional limitations impacting from both cultural and ethical elements. For example the opt-in strategy was employed for participant recruitment through a public social media advertisement. Secondly, the major data collection strategy was a survey questionnaire with less direct researcher involvement, which complies with the requirements of the ethics committee in order to avoid dual role interferences in the process and outcomes of the study. On the other hand, interviews and focus groups were conducted with strong researcher engagement with the participants but using a case study guide in order to maximise objectivity. This direct interaction of researcher and participants worked well because it occurred between and among Melanesians who value relationships and collective efforts in resolving issues, with emphasis on

observation as an important approach to learning and knowledge development (ICCO & DED, 2004).

Conclusion

My experience has suggested that researchers globally can position themselves in between the exclusive insider and outsider statuses. This space is dynamic, vibrant and multidimensional where researchers continuously engage in the process of defining self-identity in order to understand their positions in research and how these statuses may affect the research process and outcomes. My experience also suggests that researchers have to fit into the space in between the insider/outsider identities that enable multidimensional perspective, an open and flexible approach to research in order to negotiate between ethical requirements and cultural accountabilities as key to effective research process and quality research outcomes.

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Appendix 3A: Invitation Flier: Field Educators

MONASH University

THE UNIVERSITY OF

PAPUA NEW GUINEA

Social Work Strand   Social Work Department

INVITATION TO PARTICIPATE IN

Project Title: Localizing Global Social Work Education Standards through Fieldwork Curriculum: a case study of the University of Papua New Guinea (UPNG).

HELLO SOCIAL WORK FIELD EDUCATOR,

You and your organization have been the key players in the delivery of the UPNG's Social Work Fieldwork Program through engaging and supervising practice students. Since you are a professional practitioner and have been supervising social work practice students, you are kindly invited to participate in this study to be undertaken in February 2016.

The purpose of the study is to gather and document observations and experiences of academics, fieldwork supervisors and fieldwork students as the key stakeholders of the program on what you consider as the necessary components of the field education curriculum. At the same time we seek your views on how international standards can be integrated into the current curriculum and delivery approaches for quality fieldwork outcomes and to ensure a culturally relevant social work training and practice in PNG.

We anticipate the outcome of this study to enable the Social Work Strand in collaboration with you and your organization to review and reconstruct the field education curriculum that is consistent with international social work field education standards and local practice context and expectations.

If you wish to participate in this study, please confirm through the contacts provided below for an interview and completing a survey questionnaire. You are entitled to choose between individual or focus group interview **and not both.** You will be given enough time to complete the survey questionnaire wherever it is convenient for you apart from the interview.

For confirmation of your participation contact: Roselyn Bauwai on Ph: 326 7626 or email: roselynb@upng.ac.pg

For more information regarding the study, please contact: Dunstan Lawihin on Mobile: Australia - ███ or email my supervisors at: Dr. Catherine Flynn: Catherine.flynn@monash.edu and Assoc. Prof. Fiona McDermott: fiona.mcdermott@monash.edu

Please find attached the Explanatory Statement detailing the research project to assist you with you decision.

We thank you for accepting this invitation and your subsequent participation.

████████

Dunstan Lawihin - Student Researcher

Appendix 3B: Invitation Flier: Field Students

THE UNIVERSITY OF

MONASH University

PAPUA NEW GUINEA

Social Work Strand   Social Work Department

INVITATION TO PARTICIPATE IN

Project Title: Localizing Global Social Work Education Standards through Fieldwork Curriculum: a case study of the University of Papua New Guinea (UPNG).

HELLO SOCIAL WORK PRACTICE STUDENT/RECENT GRADUATE,

You have been the key recipients of the UPNG's Social Work Field Education Program through your enrolment in the field work course and engagement into supervised professional practice. Since you are the key beneficiary and have had some experiences in supervised professional practice, you are kindly invited to participate in this study to be undertaken in February 2016.

The purpose of the study is to gather and document observations and experiences of academics, fieldwork supervisors and fieldwork students as the key stakeholders of the program on what you consider as the

necessary components of the field education curriculum. At the same time we seek your views on how international standards can be integrated into the current curriculum and delivery approaches for quality fieldwork outcomes and to ensure a culturally relevant social work training and practice in PNG.

We anticipate the outcome of this study to enable the Social Work Strand in collaboration with partner field placement agencies including the student association to review and reconstruct the field education curriculum that is consistent with international social work field education standards and local practice context and expectations.

If you wish to participate in this study, please confirm through the contacts provided below for a focus group interview and individual survey questionnaire. You are entitled to choose your time for the interview from 10 am – 11 am or 2 pm – 3 pm. You will be given enough time to complete a survey questionnaire wherever convenient for you apart from the interview.

For confirmation of your participation contact: Roselyn Bauwai on Ph: 326 7626 or email: roselynb@upng.ac.pg or register your confirmation in person at the SHSS office.

For more information regarding the study, please contact: Dunstan Lawihin ███████████ ██ email my supervisors at: Dr. Catherine Flynn: Catherine.flynn@monash.edu and Assoc. Prof. Fiona McDermott: fiona.mcdermott@monash.edu

Please find attached the Explanatory Statement detailing the research project to assist you with you decision.

We thank you for accepting this invitation and your subsequent participation.

███████████

Dunstan Lawihin - Student Researcher

Appendix 3C: Invitation Flier: Academics

THE UNIVERSITY OF

PAPUA NEW GUINEA

MONASH University

Social Work Strand   Social Work Department

INVITATION TO PARTICIPATE IN

Project Title: Localizing Global Social Work Education Standards through Fieldwork Curriculum: a case study of the University of Papua New Guinea (UPNG).

HELLO SOCIAL WORK ACADEMIC,

You have been a key player in the design and delivery of the UPNG's Social Work Education Program through teaching and coordination of the students' fieldwork practice courses. Since you are a professional practitioner and have been teaching and training social work practice students, you are kindly invited to participate in this study to be undertaken in February 2016.

The purpose of the study is to gather and document observations and experiences of academics, fieldwork supervisors and fieldwork students as the key stakeholders of the program on what you consider as the necessary components of the field education curriculum. At the same time we seek your views on how international standards can be integrated into the current curriculum and delivery approaches for quality fieldwork outcomes and to ensure a culturally relevant social work training and practice in PNG.

We anticipate the outcome of this study to enable the Social Work Strand in collaboration with partner field placement agencies to review and reconstruct the field education curriculum that is consistent with international social work education standards and local practice context and expectations.

If you wish to participate in this study, please confirm through the contacts provided below for an interview and completing a survey questionnaire. You are entitled to choose between individual or focus group interview **and not both.** You will be given enough time to complete the survey questionnaire wherever convenient for you apart from the interview.

For confirmation of your participation contact: Roselyn Bauwai on Ph: 326 7626 or email: roselynb@upng.ac.pg

For more information regarding the study, please contact: Dunstan Lawihin ███████████ ██ email my supervisors at: Dr. Catherine Flynn: Catherine.flynn@monash.edu and Assoc. Prof. Fiona McDermott: fiona.mcdermott@monash.edu

Please find attached the Explanatory Statement detailing the research project to assist you with your decision.

We thank you for accepting this invitation and your subsequent participation.

███████████

Dunstan Lawihin - Student Researcher

Appendix 4: Global Fieldwork Standards

The IASSW and IFSW (2005) provided clear standards regarding the social work programme curricula, schools should consistently aspire towards.

The curricula and methods of instruction being consistent with the school's programme objectives, its expected outcomes and its mission statement.

Clear plans for the organization, implementation and evaluation of the theory and field education components of the programme.

Involvement of service users in the planning and delivery of programmes.

Recognition and development of indigenous or locally specific social work education and practice from the traditions and cultures of different ethnic groups and societies, insofar that such traditions and cultures do not violate human rights.

Specific attention to the constant review and development of the curricula.

Ensuring that the curricula help social work students to develop skills of critical thinking and scholarly attitudes of reasoning, openness to new experiences and paradigms, and commitment to life-long learning.

Field education should be sufficient in duration and complexity of tasks and learning opportunities to ensure that students are prepared for professional practice.

Planned co-ordination and links between the school and the agency/field placement setting.

Provision of orientation for fieldwork supervisors or instructors.

Appointment of field supervisors or instructors who are qualified and experienced, as determined by the development status of the social work profession in any given country, and provision of orientation for fieldwork supervisors or instructors.

Provision for the inclusion and participation of field instructors in curriculum development.

A partnership between the educational institution and the agency (where applicable) and service users in decision-making regarding field education and the evaluation of student's fieldwork performance.

Making available, to fieldwork instructors or supervisors, a field instruction manual that details its fieldwork standards, procedures, assessment standards/criteria and expectations.

Ensuring that adequate and appropriate resources, to meet the needs of the fieldwork component of the programme, are made available.

Appendix 5: Survey Questionnaire – for all participants.

MONASH University

Localizing Global Social Work Education Standards through Fieldwork Curriculum: a case study of the University of Papua New Guinea (UPNG).

The Global Social Work Field Education Standards and the UPNG Fieldwork Curriculum

Fieldwork Key Stakeholders Survey Questionnaire

Questionnaire Number: _____ of _____ *(researcher use only)*

Please answer the following questions by putting a cross (x) in one box for each question that relates to you. DO NOT PUT YOUR NAME ON THIS FORM. Thank you.

About you

Are you female or male?

☐ Female

☐ Male

Your stakeholder category in fieldwork?

☐ Student

☐ Social Work Academic

☐ Field Educator/Supervisor

How long have you participated in the UPNG's social work field education program?

☐ A semester – a year

☐ 2 years – 3 years

☐ 4 years – 5 years

☐ More than 5 years

Are you a social work graduate? ☐ Yes ☐ No *(if No, go to 1.4 c)* and *(if you are a student, go to 1.4 b).*

1.4 a Social work graduate qualification: ☐ Certificate ☐ Diploma ☐ 1st Degree ☐
Postgraduate ☐

1.4 b ☐ Social work student: ☐ 4th year ☐ Completed final placement in 2015

1.4 c ☐ Other qualifications: ☐ Certificate ☐ Diploma ☐ 1st Degree
.☐..Postgraduate

1.4 d *If you are not a student;* when did you graduate with your above stated qualification? _____

Stakeholder views on key aspects of Social Work Field Education Curriculum

Please answer the following questions using the following scale. ONLY WRITE THE NUMBER IN THE BOX to indicate your answer to each question. For example if you

AGREE, **just write number 2,** in the box next to that question or if you STRONGLY DISAGREE, **write number 5,** in the box of the corresponding question.

Strongly agree   *(Mi wanbel olgeta)*

Agree   *(Mi wanbel tasol)*

Not sure   *(Mi no klia/save)*

Disagree   *(Mi no wanbel)*

Strongly disagree   *(Mi no wanbel olgeta)*

Your Assessment regarding International Standards of Field Education Curriculum

I am well informed about the international social work education and training standards.

I am aware of the School of Humanities and Social Sciences' mission statement, objectives and expected outcomes.

Fieldwork curriculum and methods of instruction are consistent with the school's mission/objectives.

The Social Work Strand has clear plans for the organization, implementation and evaluation of the theory and fieldwork components of the program.

There is a clear partnership and role between UPNG, placement agencies and service users in making decisions about field education and evaluation of student's fieldwork performance.

There is regular involvement of social work service users and placement agencies in the planning and delivery of the field education program. [ ]

There is clear and respectable planned coordination and partnership between the social work strand and the field placement settings. [ ]

Good indigenous Melanesian and PNG specific social work education and practices are recognized and incorporated into the field education program. [ ]

The field education curriculum is continuously undergoing review and development [ ]

The field education curriculum is helping students develop critical thinking skills and scholarly attitudes, openness to new experiences and paradigms and commitment to life-long learning [ ]

The current total accumulated 650 hours (90 days) of student fieldwork is sufficient in duration and in learning opportunities that ensure students are well prepared for professional practice. [ ]

The orientation for fieldwork students and supervisors is provided prior to students going on placement. [ ]

The fieldwork supervisors are appointed based on merit as determined by professional social work standards. [ ]

Fieldwork supervisors are regularly involved in the review and development of field education Curriculum [ ]

The fieldwork manual is made available to field supervisors, social work staff and students that details fieldwork standards, procedures, assessment criteria and expectations. ☐

Adequate and relevant resources to meet the needs of social work field education component are readily made available. ☐

The PNG Social Workers Association has clear professional standards for culturally relevant social work education and practice. ☐

My roles and responsibilities in field fieldwork are clear and are communicated effectively to me. ☐

The assessment and evaluation of students' fieldwork learning/performance are clearly written and communicated to the student and University's fieldwork coordinators? ☐

I am aware that there has been re-accreditation of the UPNG's Social Work Program with the International Association of the Schools of Social Work (IASSW ☐

Provide your views on Localizing International Field Education Standards.

What is your view on the significance of the above standards (2.1 – 2.17) in fieldwork?

Very important ☐   Important ☐   Neutral ☐   Not important ☐

Not very important ☐

What can you suggest to UPNG on how to use the above fieldwork standards to shape social work field education?

What Melanesian/PNG specific cultures, values, norms and practices do you feel should inform the above standards (2.1 – 2.17) for a culturally relevant social work field education?

If you have to localize the above standards (2.1 – 2.17) to suit PNG context (cultural, economic, political & social), how do you propose to do that?

Provide your views on a culturally relevant field education curriculum content for students/supervisors

Please answer the following questions using the following scale. ONLY WRITE THE NUMBER IN THE BOX to indicate your answer to each question. For example if you AGREE, **just write number 2,** in the box next to that question or if you STRONGLY DISAGREE, **write number 5,** in the box of the corresponding statement.

Strongly agree   *(Mi wanbel olgeta)*

Agree   *(Mi wanbel tasol)*

Not sure   *(Mi no klia/save)*

Disagree   *(Mi no wanbel)*

Strongly disagree   *(Mi no wanbel olgeta)*

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The principles and theories of social work field education are taught to students and supervisors prior to participating in fieldwork. ☐

The field education curriculum covers the history and development of the field instruction in social work/including core curriculum ☐

I am aware that the objectives and purposes of field education are taught prior to student fieldwork placement. ☐

Topics on the challenges and benefits of field education are covered with students and supervisors prior to starting placements. ☐

The social work/field education standards including code of ethics are introduced to students prior to fieldwork placements to guide student practice during placement. ☐

Supervision and critical reflection are important topics in fieldwork and are always covered prior to students engaging in fieldwork. ☐

Current local and international social work issues and debates are covered in both classroom and fieldwork settings. ☐

Culturally sensitive principles that guide the preparation, delivery and assessment of student field learning experiences are introduced to students and supervisors before placement. ☐

Provide your views on the field education curriculum content

What does social work fieldwork mean to you? *(you can use metaphors here)*

What do you consider as a culturally appropriate and effective collaboration between UPNG and field agencies that should be embraced in providing quality field education?

How do you carryout your roles and responsibilities in fieldwork in a culturally competent manner?

What aspects of Melanesia/PNG ways should students learn as part of social work field education?

What aspects of international social work issues should students learn as part of social work field education?

What social work competency skills do you consider as culturally relevant that students must learn prior to fieldwork?

What culturally relevant social work practice skills do you consider as useful that students should learn during fieldwork in preparation for professional practice in different cultures and contexts after graduation?

With a culturally relevant social work curriculum, what do you consider to be the essential attributes for the UPNG Social Work Graduates?

General Comments

Do you have any other comments regarding the prospects of developing a culturally relevant social work field education curriculum and localized National Fieldwork Standards? Or any general comments on the indigenization/localization discourse in social work? Please provide below.

Appendix 6 A: Case Study (Vignette) and interview questions - educators

Localizing Global Social Work Education Standards through Fieldwork Curriculum: a case study of the University of Papua New Guinea (UPNG).

Focus Group: Academics and Field Supervisors

As key stakeholders of the UPNG's Social Work Program and in particular its fieldwork, it is important you make a contribution to what should be taught in fieldwork and how field instruction is delivered to enhance student learning. Therefore we would like to find out about your experiences and observations in fieldwork and we will be using an imaginary student case study to discuss your observations.

Case study

Mitu is a third year social work student at UPNG and is about to go for his first placement experience. It means Mitu has successfully and satisfactorily completed the required classroom-based courses and is eligible for fieldwork. Mitu is young and energetic and comes from a coastal province in PNG.

Mitu is excited and looked forward to the experience as his placement has been secured and supervisor confirmed. He also gets to work in an organization that deals with a specific social work issue that he is passionate and interested in. The placement will expose Mitu to work with people from different parts of PNG as well as internationals.

It is known that his supervisor is a young highlands woman, who has social work qualifications and experience in the area of social work.

Questions

Frist, what should Mitu's fieldwork placement do to prepare him for professional social work practice?

From your experiences, what do you consider as being the essential components of field education?

We start with Process – in order for an effective and efficient fieldwork and for Mitu to experience quality learning what would you propose should happen during planning & preparations, liaison & supervision and assessment & evaluation of his placement?

Models (if you are Mitu's supervisor, what approaches in teaching and learning would you take to enhance Mitu's learning in fieldwork and prepare him for practice in diverse contexts).

Content (curriculum – what topics and issues do you feel should be covered in Mitu's placement?)

What local knowledge and values do you think Mitu's supervisor should draw from in her supervisory/teaching with Mitu? Would this be different if Mitu is female? Or from another area? (History & Melanesian culture and values – if not mentioned).

What broader knowledge do you think Mitu will need on this placement? In the context of national, regional (Pacific) and global issues, what broader knowledge should he develop during his placement?

What specific knowledge and practice competencies do you think Mitu should learn in this placement to be an effective social worker?

To ensure that our fieldwork curriculum is culturally relevant, what knowledge, models and practices should be integrated? We may think of relevance regarding the integration of local-global issues, local-global policies and local-global practice/intervention models/principles. Which component of fieldwork do you think this integration should occur? How can we do that – suggest how to integrate?

Appendix 6 B: Case Study (Vignette) and interview questions - students

Localizing Global Social Work Education Standards through Fieldwork Curriculum: a case study of the University of Papua New Guinea (UPNG).

Focus Group: Final Year Students & Recent Graduates

As key stakeholders of the UPNG's Social Work Program and in particular its fieldwork, it is important you make a contribution to what should be taught in fieldwork and how field instruction is delivered to enhance student learning. Therefore we would like to find out about your experiences and observations in fieldwork and we will be using an imaginary student case study to discuss your observations.

Case study

Mitu is a third year social work student at UPNG and is about to go for his first placement experience. It means Mitu has successfully and satisfactorily completed the required classroom-based courses and is eligible for fieldwork. Mitu is young and energetic and comes from a coastal province in PNG.

Mitu is excited and looked forward to the experience as his placement has been secured and supervisor confirmed. He also gets to work in an organization that deals with a specific social work issue that he is passionate and interested in. The placement will expose Mitu to work with people from different parts of PNG as well as internationals.

It is known that his supervisor is a young highlands woman, who has social work qualifications and experience in the area of social work.

Questions

Frist, what should Mitu's fieldwork placement do to prepare him for professional social work practice?

From your experiences, what do you consider to be the essential components of field education?

We start with Process – in order for Mitu to experience effective and efficient fieldwork and quality learning what do you suggest should happen during planning & preparations, liaison & supervision and assessment & evaluation of his placement?

Models (what approaches in teaching and learning would you suggest for Mitu's supervisor to take in order to enhance Mitu's learning to prepare him for practice in diverse contexts).

Content (curriculum – what topics and issues do you feel should be covered in Mitu's placement?)

What local knowledge and values do you think Mitu's supervisor should draw from in her supervisory/teaching with Mitu? Would this be different if Mitu is female? Or from another area? (History & Melanesian culture and values – if not mentioned).

What broader knowledge do you think Mitu will need on this placement? In the context of national, regional (Pacific) and global issues, what broader knowledge should he develop during his placement?

What specific knowledge and practice competencies do you think Mitu should learn in this placement to be an effective social worker?

To ensure that our fieldwork curriculum is culturally relevant, what knowledge, models and practices should be integrated? We may think of relevance regarding the integration of local-global issues, local-global policies and local-global practice/intervention models/principles. Which component of fieldwork do you think this integration should occur? How can we do that – suggest how to integrate?

Appendix 7: Ethics Approval Certificate

MONASH University
Monash University Human Research Ethics Committee (MUHREC)
Research Office

Human Ethics Certificate of Approval

This is to certify that the project below was considered by the Monash University Human Research Ethics Committee. The Committee was satisfied that the proposal meets the requirements of the *National Statement on Ethical Conduct in Human Research* and has granted approval.

|	
Project Number:	CF15/4475 - 2015001935
Project Title:	Localizing Global Social Work Education Standards through Fieldwork Curriculum: A case study of the University of Papua New Guinea (UPNG)
Chief Investigator:	Dr Catherine Flynn
Approved:	From: 7 December 2015 To: 7 December 2020

Terms of approval - Failure to comply with the terms below is in breach of your approval and the Australian Code for the Responsible Conduct of Research.

1. The Chief investigator is responsible for ensuring that permission letters are obtained, if relevant, before any data collection can occur at the specified organisation.
2. Approval is only valid whilst you hold a position at Monash University.
3. It is the responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by MUHREC.
4. You should notify MUHREC immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash University letterhead and the Monash University complaints clause must include your project number.
6. Amendments to the approved project (including changes in personnel): Require the submission of a Request for Amendment form to MUHREC and must not begin without written approval from MUHREC. Substantial variations may require a new application.
7. Future correspondence: Please quote the project number and project title above in any further correspondence.
8. Annual reports: Continued approval of this project is dependent on the submission of an Annual Report. This is determined by the date of your letter of approval.
9. Final report: A Final Report should be provided at the conclusion of the project. MUHREC should be notified if the project is discontinued before the expected date of completion.
10. Monitoring: Projects may be subject to an audit or any other form of monitoring by MUHREC at any time.
11. Retention and storage of data: The Chief Investigator is responsible for the storage and retention of original data pertaining to a project for a minimum period of five years.
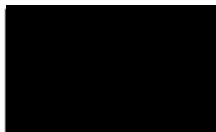
Professor Nip Thomson
Chair, MUHREC

cc: Assoc Prof Fiona McDermott, Mr Dunstan Lawihin