Introduction
We are now in the middle of the UN Decade for a culture of peace and non-violence, and the beginning of the UN Decade for education for sustainable development (DESD). These and other related UN instruments reflect the longings of all concerned people for a world that is peaceful and sustainable. It is in this context that UNESCO calls for a comprehensive system of education and training for all groups of people at all levels and forms of education. Education for peace and sustainable development needs to be holistic and participatory, focusing on peace and non-violence, human rights, democracy, tolerance, international and intercultural understanding, as well as cultural and linguistic diversity.

As educators, we can appropriately ask the question: “What can teachers and those responsible for their education do in order to help educate for peace and sustainable development? Because educational and other initiatives that emanate from the international community often assume the acceptance of a Western view of knowledge and value systems, it is necessary for me to re-phrase the question in order to contextualise it for the majority of people who live in the Pacific Islands. The question that I need to ask is: How do Pacific people conceptualise peace and sustainable development, and what kind of teacher is needed to educate future generations towards peaceful and sustainable societies?

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Pacific values and beliefs

My view of teachers and teacher education is influenced by values and beliefs that are rooted in various Pacific cultures, which currently inhabit the Pacific Ocean. These cultures had, over millennia, developed their own ways of life and knowledge systems, which helped them to survive despite efforts by others to obliterate and render them unsustainable through colonial and other unpeaceful acts. In most Pacific cultures today, the notion of "peace" is not necessarily equated to a situation "without violent conflict " (although that was important in ancient times) but to a sense of well being, growth and oneness with others. In this context, peace is something that is the outward expression of appropriate interpersonal and inter-group relationships, known in Polynesian societies as vaa/wah. In Pacific Island societies, vaa or its equivalent, is often seen as a pre-condition to peaceful co-existence and sustainable development (Thaman, 2002).

In Pacific Island Nations, it is important for educators to understand the way peace and Pacific peoples conceptualize sustainable development because the values that underpin many global education initiatives have largely been derived from Western cultures and not from the cultures of Pacific peoples. In my view, understanding the similarities as well as the differences is vital for successful teaching and learning. This is particularly significant given that conceptual analyses of Pacific indigenous educational ideas reveal values and systems of learning and teaching that are different from that which underpin schooling and which many Pacific island students find irrelevant and meaningless.

In my culture, for example, the main purpose of learning is to gain knowledge and understanding, considered important for cultural survival and continuity – the Tongan equivalent of sustainable living. The educated person is one who is poto – who knows what to do and does it well. Poto is achieved through the appropriate and beneficial use of ‘ilo, the appropriate combination of knowledge, understanding and values, acquired through ako or learning. Poto may be translated as wisdom and experience,
and has intellectual, emotional and spiritual connotations (Thaman, 1988). Similar notions exist in other Pacific cultures. In Fijian, the closest equivalent of poto is yalomatua or yalovuku, which refers to the culmination of learning or vuli, aimed at the acquisition of useful knowledge skills and values kila ka (Nabobo, 2003). In Kiribati, it is wanawana, a term that has a strong element of responsibility (Teaero, 2003). Among the Lengo people of Solomon Islands, a person of wisdom is manatha; s/he is a person who, through nanau (learning) obtains ligana (wisdom), considered a necessary condition for surviving and sustainability in Lengo society (Vatamana, 1997).

**Relationships: a core Pacific value**

A core value of indigenous education is relationship: among people and between people and nature. An important outcome of indigenous education is therefore knowledge and understanding of how people are related to one another. Relationships define persons as well as groups and their acknowledgement and nurturance ensure peace within and between groups. Relationships are important because they are central to personal as well as group identities and they provide the framework for appropriate behaviour. Wealth is often defined by one’s relationships with others, and a person is often regarded masiva or poor because s/he had strained relationships with others. (Taufe’ulungaki, 2004). Learning about one’s relationships and associated responsibilities and obligations formed a major part of the curriculum of indigenous education. This is important as it ensures that learning is relevant and meaning for learners and education (worthwhile learning) is aimed at cultural survival and continuity the Pacific equivalent for peace and sustainability.

In many parts of the Pacific, relationships continue to be emphasized by people who value collective rather than individual behaviour. This is not to deny the importance of the individual; rather it is to emphasise the fact that relationships define persons as well as communities and in order for teachers to play a role in educating for peace and sustainable development, they will need to understand the importance of relationships...
in the teaching/learning process.

The work of the UNESCO Chair in teacher education and culture assumes the vital role that culture plays in the education of Pacific teachers and students. It acknowledges the fact that the expectations of schools often conflict with the expectations of the home cultures of the majority of students (and teachers), creating what Little refers to as the ‘cultural gap’. This means that in educating teachers for culturally diverse situations, we need to ensure that they understand where the learners are coming from and create culturally inclusive learning environments for students by better contextualising their work.

Our work to reorient teachers towards their own cultures and their contribution to teaching and learning has not been easy. Many Pacific schools unfortunately do not acknowledge the existence of indigenous education and some are often totally in opposition to it, despite the fact that students continue to be immersed in it, especially those who live in more traditional and rural communities where learning occurs under the guidance of elders and specialist teachers and where important knowledge, skills and values continue to be transmitted through a variety of means including myths, legends, dance, poetry, songs, proverbs and rituals. Through observation, listening, imitation, participation and some direct instruction, young people obtain the necessary knowledge, skills and values of their cultures, elders, other adults and sometimes their peers. Learning is practical and directly related to shared values and beliefs. In my own country, for example, important values include those of: ‘ofa (compassion), faka’apa’apa (respect), feveikotai’aki (reciprocity), tauhiva’a (nurturing inter-personal relations), and fakama’uma’u (restraint behaviour). The achievement of poto (wisdom) is measured against these values, through people’s performance and behaviour in different social contexts.

Relationships and the educated person
Poto persons in my culture know their relationships and social responsibilities. Failure to maintain such relationships and/or contribute to one’s group’s responsibilities to another group, is an indicator of failure to learn and therefore reflect negatively on those responsible for teaching, namely parents and other community elders. Knowing and maintaining good inter-personal relationships is the responsibility of everyone in society and a person’s wealth and standing in society are often measured in terms of how well s/he maintains positive relationships with others through meeting his/her social obligations, a process that is known in my culture as tauhi vaha’a (l. protecting interpersonal space or vaa mentioned earlier). Tauhi vahaa (nurturing relationships) is important for peaceful coexistence and minimising inter-personal and inter-group conflicts. A poor person or a poor community is one that is unable to maintain good relationships, the result of which is vaa kovi (bad relationships). Thus tauhi vahaa is a core value of traditional Tongan education and its emphasis is evident in people’s daily lives.

Tauhivaha’a (l. protecting relationships), like other indigenous values, unfortunately is not always emphasised in the classrooms, where learning is abstract and decontextualised and mostly unrelated to students’ realities. School learning continues to emphasise children’s intellectual development; where critical thinking is perceived as private, and independent of will, and mastery of the environment a desirable feature of mental functions (Serpell, 1993:77). This aspect of schooling contradicts the notion of nature as an integral part of indigenous cultures and people, where children are expected to respect and protect their relationships with nature and with one another. If school learning in the Pacific continues along its current path, peace and sustainable development will not be realized in our part of the world.

Changing the school culture is a mammoth task, but I believe that a start could be made by focusing on teachers and those who train them and emphasising the concept of via - nurturing positive relationships and social responsibility. Our work advocate that building
positive relationships needs to be a major goal of teacher education in the Pacific. We know that the way teachers perceive and carry out their work is directly related to their beliefs and values which influence their notions of what education is and their role in that process. We encourage teachers to stop and ask the question: "What are we doing and why?" Often their answers help provide a clearer picture of their role as teachers and whether they are moral agents or simply forced labourers in the education factories of their different countries. In our work we also encourage them to continuously reflect upon their work and to try and locate themselves in various contexts be these personal, communal, or professional.

Teachers’ moral and epistemological dilemmas
Irrespective of whatever contexts Pacific teachers find themselves in, they are bound to face moral as well as epistemological dilemmas. The reason for this is that, like the majority of their students, teachers often have to face the same conflicting emphases of the education that they are supposed to deliver in formal educational institutions, and the education, which they received as members of particular cultural groups. The cultural groups to which Pacific teachers belong and with which they continue to identify, are made up of people who share similar cultural histories, often sustained and maintained by their own epistemologies and way of seeing the world as well as their place in that world. Each cultural group has developed particular knowledge and value systems, which form the bases of the education of group members for the purpose of cultural continuity, maintenance, and sustainability.

However, colonialism and its modern manifestation, globalisation interacted and consequently transformed not only the structures of many Pacific cultures but also the way members of cultural groups see themselves and others. The degree with which this transforming process influences the way teachers think and see the world would depend on their ability to clarify for themselves the difference between their received wisdom (from their formal, mainly western education) and the wisdom of the cultures in which they were socialised and from which they continue to learn. For teacher educators, understanding such a difference is important because they are preparing people to be agents of this transformation, whether they are aware of it or not as formal education in the Pacific continues to be about change, and teachers in particular, are trained to change people: to add to their knowledge, to develop new skills and to inculcate new
attitudes and values.

Culture is therefore central to our work in teacher education. Culture defines particular ways of being and behaving as well as ways of knowing, knowledge and wisdom and how these are passed on and/or communicated to others. We have been inspired by the work of Dennis Lawton (1974) who once defined curriculum as “a selection of the best of a culture the transmission of which is so important that it is not left to chance but to specially prepared people – teachers”. A question I often ask my students (most of whom are experienced teachers): As a teacher (or teacher educator) in your country today, what selection of whose culture are you responsible for transmitting to your students?” I believe that un-peaceful contexts and situations which characterise our world in general and some parts of our region in particular, largely reflects the failure of many of our education systems to consider the school as a site for the transmission of people’s cultures, and the mistaken belief that the school curriculum as well as teachers and teaching are value-free and culture-neutral.

The teacher education curriculum
The concern that Pacific education systems have been more than indifferent to the best of Pacific cultures for far too long. Thomas & Postlethwaite (1984:25) had noticed the difference and said that ‘Both the methods and content of indigenous islanders’ education prior to the intrusions of Westerners in the 19th century were vastly different from those introduced with the formal school and since then the two modes of education have continued in parallel and often came into conflict. In 1997 the Pacific Association of Teacher Educators in collaboration with the UNESCO Chair, conducted a survey of the teacher education curriculum in nice teacher education programs to find out the extent to which Pacific values and knowledge systems were used to inform, and was incorporated into the curriculum of teacher education. The results of the survey were expected to be used to:

- Enhance the interest in Pacific cultures as an important pedagogical tool as well as an important field of educational study;
- Create awareness among teacher educators of the importance of education for cultural development
- Assist in the development of formal and non-formal educational materials that may empower teacher educators by enhancing their ability to better contextualise their
own teaching; and

• Serve as a catalyst for identifying local educators who might be interested in carrying out research and cultural analyses in their own communities, particularly in relation to gathering information about traditional knowledge knowledge systems as well as different learning and teaching styles.

Briefly the survey results did not tell us anything that we did not know. Less than 20% of the content of the teacher education curriculum was derived from Pacific cultures and knowledge systems. Only 10% of lecturers reported deriving their course content from Pacific cultures, and these were mainly vernacular language and culture courses. Three teacher education programs aimed at preparing secondary school teachers (USP, FCAE and Corpus Christie) reported deriving less than 22% of their course content from Pacific cultures. This was of particular concern in the students’ first year, when 30% of respondents reported deriving less than 20% of course content from Pacific cultures. The apparent failure to recognise and/or value Pacific knowledge and values tended to be more prevalent at our university and the Fiji College of Advanced Education where course content is largely influenced by staff’s own cultural and/or educational backgrounds and not those of the students’. Furthermore, there continues to be widespread belief among many college staff and academics that discipline-based knowledge and skills are culture-free and universal. The lack of Pacific content in the teacher education curriculum was not a surprise given the examination orientation of Pacific school curricula, particularly at high school levels. The initiative to survey the college curriculum came from college principals who recognised a need to better contextualise teaching and learning in schools so that more students could benefit from their education. It was also a major resolution of a UNESC sub-regional seminar held in Rarotonga in 1991.

Towards cultural democracy in teacher education

The need to provide teachers with knowledge skills and values that will assist them in the task of ensuring that more Pacific students achieve in schools cannot be overemphasised. In this regard it was important for teacher educators to be able to use content that was familiar to trainees as well as methods and techniques that were appropriate for and relevant to their learning contexts. This was regarded as important for improving the quality of teacher education in the region. In 1998 work towards the preparation of Teacher Education Modules aimed at assisting teacher educators in the
region better contextualise their work began. The first six of these Modules were published in 2000 and more are still to come. These modules are being used by both teacher trainees and teacher educators and a second reprint has already been done.

Soon after the launch of the Teacher Education Modules, a Pacific education symposium held in Fiji in 2001 heard that two important reasons for the failure of Pacific education systems to provide quality education to young people in our region were the absence of a vision about what education can do for the region’s people and the lack of ownership by Pacific peoples of their education systems due to the fact that Pacific curricula continued to reflect the values and ideals of colonising and now globalising cultures of Europe and America rather than Pacific cultures (Taufe’ulungaki, 2000). The school as well as the educational bureaucracy of which it is a part continued to rely on notions of universalism and objectivity and promotes individual merit and competitive attitudes whereas Pacific indigenous and vernacular education systems rely on specific contexts and subjectivity and value human relationships and collective effort (Thaman, 1988; 2003). Referring to the situation in Solomon Islands, a troubled nation at the time of the Symposium, Solomon Island academic and educator Sanga (2000) reported that the extent to which the school in his country represented the multiple cultures of the nation was minimal as the officially sanctioned values were those of a foreign school structure, curriculum and teaching profession. At best, schooling in many parts of Oceania offer a few fortunate people (such as myself) access to the modern, monetised sector; at worst it is a recipe for cultural conflicts and disasters, the destruction of many children’s self confidence and morale, as well as the marginalisation of local and indigenous knowledge systems of the very people and communities that send children to school. More Pacific Island educators had come to the realisation that it was time to look to Pacific cultures for solutions to Pacific teaching and learning problems.

Pacific cultures therefore have to be the context in which conversations about the role of the teacher in educating for peace and sustainable development in the Pacific need to be situated and understood. It is a context in which teachers as well as learners continuously face the conflicting demands and emphases between their formal education and those of their home cultures; between the individualist values of schools and the marketplace and the socially oriented cultural values of various Pacific communities (Little, 1995:778). This often results in misunderstandings that will lead to un-peaceful and conflict-ridden
relationships, and sometimes, physical violence.

Today, the situation is worsening as the global market ideology pervades people’s lives as well as their work and is changing even its most ardent opposers. Education is now a commodity to be sold rather than something that is provided by governments for the common good. In our part of the world, some nations (such as New Zealand and Australia) do not hide the fact that they need to be more proactive in marketing their educational services to others, making issues of globalised curricula, cross cultural transfer, and appropriate learning strategies more critical than ever. At an Asia Pacific UNESCO/GATS seminar held in Seoul in April 2005, questions were asked about what and/or whose knowledge was being taught in schools and universities in the Asia Pacific region as governments enthusiastically embrace market driven economies and educational development. There is also evidence, including various UN Human Development index reports, globalisation and modernisation have actually accentuated structural violence against the poor majorities in our region, creating structural injustices that undermine people’s opportunities to meet basic needs including the education of their children (Toh Swee-Hin, 2001).

Within a globalising context teachers will continue the difficult task of mediating the interface between different cultural and knowledge systems, meanings and values that exist in the educational institutions in which they work, and at the same time they are expected to embrace the PEACE model which emphasises participatory, equitable, appropriate (in values and technology), critically empowering and ecologically sustainable strategies as well as understand the differences and similarities among the many cultural perspectives that exist within their communities. Teachers are also expected to find ways of integrating the different cultures that have contributed to their own personal development and philosophies.

Neglect of teachers
As teacher educators addressing some of these needs and challenges has not been easy. This is partly due to the fact that the global picture in relation to teachers and their education has been less than clear. During the curriculum reform years of the 1970s and 1980s, Pacific teachers were perceived as a hindrance to rather than a help in implementing reforms when government believed that new curricula needed to be
“teacher proof” so that students could learn in spite of their teachers. More than three
decades and many failed curriculum development projects later, most Pacific
governments as well as foreign aid organizations and their technical experts are now
saying that teachers and their education are vital for the success of curriculum and other
educational reforms.

There is a history to the general neglect of teachers in the Pacific region. Despite many
countries’ endorsement of the 1966 Geneva Recommendation on the Status of Teachers,
many educational reform movements in developing nations, including in the Pacific,
continued to ignore teachers, reinforcing the belief that educational systems could be
changed without having to deal with teachers. The 1995 World Bank Education Sector
Review of Six Key Options for reforming education systems, for example, did not even
mention teachers, their selection or training. Neglecting teachers had largely resulted in
their relegation to an inferior role, both in relation to their working conditions and from the)viewpoint of teaching itself, forcing many potential teachers to opt for other careers.

However, there have been some positive signs. For example a report on teacher training
for the promotion of peace, human rights and international understanding had been
produced as part of the 44th session of the International Conference on Education (ICE)
held in Geneva in 1994. Two years later the Joint ILO/UNESCO Committee of Experts on
the Recommendation Concerning the Status of Teachers (CEART) passed a
recommendation declaring, "that teachers deserve ongoing attention as their status and
conditions of work continue to deteriorate worldwide". And in 1996 the Delores Report,
Education for the Twenty First Century: Learning the Treasure Within devotes a whole
chapter to teachers. Entitled Teachers: in search of new perspectives, the authors warn
that countries who wish to improve the quality of education must first improve the
recruitment, training, social status and working conditions of their teachers.

It is this recognition of the vital role of teachers in facilitating educational reforms in
general and educating for peace and sustainable development in particular that underpins
the work that we do at the University of the South Pacific (USP). Focusing on teacher
education from early childhood to tertiary, our University is assisting its twelve member
countries to meet their human resource needs within the context of their own cultures.
Teacher education is high on their priority lists as they work towards meeting international
educational obligations such as those relating to Education for All (EFA), Millenium Development Goals (MDGs), the UN Decade for Literacy (UNDL) and the UN Decade of Education for Sustainable Development (DESD). The emphasis on teachers and their education is also reflected in the work that is associated with the UNESCO Chair, since its establishment eight years ago.

Teachers and teacher educators have been our main target groups. Through teacher education we hope to prepare teachers who can create culturally inclusive learning environments and better contextualise their teaching in order to achieve improved learning outcomes. Culturally inclusive curriculum and research are also part of our advocacy and a regional workshop of culturally inclusive curriculum recently saw curriculum planners from around the Pacific, including Maori and Australian aboriginal educators, come together to evaluate the extent to which the school curriculum in their respective nations reflect the values and knowledge systems of Pacific cultures rather than colonial and/or metropolitan cultures. A major part of this workshop focused on researching and incorporating elements of Pacific cultures and knowledge systems in the curriculum of teacher education curriculum in the hope that future generations of Pacific peoples would know and appreciate their heritages as well as those of others, thereby contributing to intercultural understanding, tolerance and peace.

**Focus of UNESCO Chair activities**
Some of the major foci of the work of the UNESCO Chair include:

- **CULTURALLY INCLUSIVE CURRICULUM DEVELOPMENT.** Activities include advocacy, research, teaching, research and publications; workshops, conference addresses/papers; undergraduate and postgraduate teaching; development of distance and flexible course materials;

- **CULTURALLY INCLUSIVE TEACHER EDUCATION.** Activities include undergraduate and postgraduate teaching and research; materials development through publications, e.g. Teacher education modules, targeting staff of regional teachers’ colleges (edited by Benson and Thaman, 2000 – six Modules so far); Documenting Pacific indigenous educational ideas (e.g. resource book on
educational ideas from Oceania (Thaman, K. ed., 2003); Advocacy, e.g. publications, conference addresses, & papers.

- CURRICULUM DEVELOPMENT FOR (MULTI)CULTURAL LITERACY. Teaching, research, advocacy through public addresses, networking with regional curriculum development units re. frameworks for cultural and language studies, e.g. Tongan Studies, 1986).

- RE-THINKING PACIFIC EDUCATION INITIATIVE FOR PACIFIC BY PACIFIC (RPEIPP); The UNESCO Chair is one of the founding members of this initiative, and chairs the Advisory Board of RPEIPP and the Board of Trustees of the Pacific Education Research Foundation (PERF). Funded by NZAID, RPEIPP has held a number of activities since its first Rethinking Pacific Education Symposium in 2001. A number of publications have also resulted from various national and regional conferences and symposia, the most recent being a regional workshop on Culturally Inclusive Curriculum, held in Fiji from April 3-7, 2006. RPEIPP sponsors activities in the area of Action Research, Values Research, Leadership and Indigenous Knowledge, Educational Aid and Indigenous Education.

- NETWORKING WITH REGIONAL AND NATIONAL GROUPS who are working in the area of peace and sustainable development, through collaboration and exchange of information and experiences.

These and other activities emphasise values that are sourced from Pacific cultures themselves. They are contextual and rooted in human inter-personal relationships, and the nurturance of such relationships through emphasizing respect, compassion, tolerance, and restrained behaviour (Thaman, 1988; 2001). We also encourage the use
of indigenous and traditional communication techniques, such as ‘talanoa’ which emphasise dialogue and consensus as well as the use of participatory and creative strategies. Finally, we encourage critical analyses and self-assessment and welcome constructive criticism. Through improved understanding of their own as well as others’ cultures, we hope to enhance teachers and students’ commitment not only to peace and inter-cultural understanding but also to sustainable living.

Challenges to our work include lack of resources, both human and financial; lack of overt institutional support; and indifference of some colleagues who see cultural literacy and inter-cultural education as wishy-washy and a possible drain on resources which they need for their own research and activities. For me personally, working in the area of culture and education, although frustrating at times, has been fulfilling. I had realised quite early in my career, that in a culturally diverse region such as ours, there was a need to move towards cultural and cognitive democracy in our work in curriculum development and teacher education. In order to do this we needed not only to include Pacific content and pedagogies in school and university curricula but also to help develop Pacific philosophies of teaching and research that are sourced from the cultures of our students and the communities that send them to university.

I end this paper with a brief summary of my own personal philosophy of teaching and research, symbolised in the Tongan metaphor of kakala, and underpins the work of the UNESCO Chair. Developed in the early 1990s it is used by Pacific researchers and scholars in Tonga as well as in New Zealand. The development of personal philosophies of teaching is a major goal of both my undergraduate and postgraduate teaching, where students are expected to look towards their own cultural source for inspiration. The assumption being that if teachers have strong cultural identities, has compassion for their students, and value human relationships, they will be more likely to work towards improved contextualisation of new concepts and competencies which they are expected to teach.
Sourced from my own (Tongan) culture, **kakala** refers to fragrant flowers woven together to make a garland, and has many equivalent concepts in Oceania such as **lei** (Hawaii); **hei** (Cook Islands) or **salusalu** (Fiji). There exist, in Tonga and elsewhere, etiquette and mythology associated with **kakala** making. **Kakala** embodies physical, social and spiritual elements and reflects the integrated nature of indigenous epistemologies and knowledge systems.

There are three major processes associated with **Kakala**: **toli**, **tui** and **luva**. **Toli** is the collection and selection of flowers and other plant material that are required for making a **kakala**; this would depend not only on the occasion but also on the person(s) for whom a **kakala** is being made. It will also depend on the availability of the materials themselves. **Tui** is the making or weaving of a **kakala**. The time taken to do this would also depend on the complexity and intricacies of the flowers and the type of **kakala** being made. In Tonga, flowers are ranked according to their cultural importance with the **heilala** having pride of place because of the mythology associated with it. **Luva** is the final process and is about giving the **kakala** away to someone else as a sign of peace, love and respect. **Kakala** provides me with a philosophy as well as a methodology of teaching and research that is rooted in my culture but has equivalents in others. **Kakala** requires me to utilise knowledge from global as well as Pacific (indigenous) cultures in order to weave something that is meaningful and culturally appropriate for my students. This is important because, teaching in my view, is essentially autobiographic: as teachers, we give of ourselves when we share our knowledge, skills and values with our students. If this is motivated by compassion, a commitment to peaceful and harmonious relationships, and respect for one another’s cultures, then sharing will lead to wisdom and sustainable relationships.

Teacher education for peace and sustainable development is essentially about developing people who can make a difference in the school. As Adam Curle suggests, in order to be able to teach about peace, one needs to be at peace with oneself. The message is clear: teachers need to model what they are teaching. This is exactly what the Pacific conception of the teacher is: a role model from whom students can learn about how to behave in appropriate ways. In this regard, I end with a poem, inspired by the educational ideas of Adam Curle, the Foundation Professor of Peace Studies at the
University of Bradford, a peace-maker and a mentor. A sharing identity as opposed to a belonging identity is a precondition for teaching about peace. And if we were to add sustainable development to this, it becomes clear that the teacher will need to model a life of sustainable living and not merely teach about it. In the Pacific region, a sharing identity requires the nurturing of positive relationships the results of which is an orientation towards peace and sustainable living. In my view, a sharing identity is a pre-condition to educating for peace and sustainable development in Oceania. This is the orientation that we need to inculcate among teachers of the future.

today we come together
to read and sing of peace
lay aside our differences
rise and greet the breeze

there’s no need to explain
define or defend our theme
question our ancestors
about their silent dreams
no need to blame the rain or pain
for crying on the phone
no need to ask how far the tide
will come to meet our bones

when all is said and done
you’ll have to give up soon
the things that make you what you are
the things you think you own
a spouse a house
a child a friend
the land your customs
even the pain
for when you're left with nothing
and only wings to lift you up
you'll see how fast your soul is trembling
freedom's trapped in a cup
seize it now and hold it tight
have no fear you're there
let me whisper no I'll shout
peace is in the air

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