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# Tautua Faatamalii

(Servant hood with Absolute Integrity)

Engaging with Samoan Young People

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# Faatuulima

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Ae oute lei utufia le vai taloa ma le vai moea na moomoo ia Tagaloalefolasa, ae muamua ona ou taia le tafaitoa ma ou faapai faalaa tu manu aua le paia ma le mamalu faatafafa o Samoa. Ou te mua'i faatulou atu i le paia o Aiga Ositaulaga, le paia lava lea i le afaigaluega a le Atua ma tina o matagaluega taitasi i so o se fatafaitaulaga, o lo o talaia le Alofa mutimutivale e le faatuaioa o le talalelei a le Atua ia Samoa ma le lalolagi atoa.

Olia utu pupu foi fuluula o Samoa e faamaloulou iai fetu o le lanea aua aiga o Tupu ma aiga o Papa. Ou te faapa'i malu atu foi i le mamalu o Faleupolu o tofiga, o Ponaoo ma Tulatoa o le atunuu ma le au Faeloaloa o Samoa, o outou o le tofa fafau ma le utaga e liulivai maea aua lava upu fai o le atunuu.

Tulou lava le usoga ia oe Tumua ma Pule. O le paia lava lea i Aiga ma a latou Tama, o Tama foi ma a latou Aiga; Ituau ma Alataua, Aiga i le Tai ma le Vaa o Fonoti, tulou lava. E le afaina foi le tapuai mai o Afioga i Faasuaga o le Falegafulu, aua lava Fofu na Aitulagi, Sua ma le Vaifanua, Ituau ma Alataua, Saole ma le Launiusaelua, ma upu i Afioga i Maopu.

Ou te faatulou atu i le paia ia te oe le Motu Sa, i le Afioga i le Laau na amo e tasi a Samoa, tainane Faatui ma Tootoo o le Faleula, ma upu ia te oe le Manuatele. O se faagaetiaga maualuga, ae o se tulaga faaeteete foi ia te au le avanoa maoae ua maua, e tusi ai sou manatu faatauvaai i lenei pepa.

E muamua la ona ou faatulou i Maota ma Malae o Tupua Tausi, Tumua ma Pule, Aiga i le Tai male Too o le Fua aua aiga ma latou Tama, Ua paia la le aso aua ua lupepe le taumanu ula ua lalaga foi le tofa ua tiua mulimatagi ina ua taafanua le igafo nai le tuagalua. Ua sua foi le tofa-mamao ma le utaloto ua opea le lau ula ina ua talapaausi le mafua nai ulutoa, ua matu le tiasa ua mapue foi le galu fuliafa ona ua taufai sunui ao o le lagi, ua paia ai lena tala na atoa ua paia foi talaluma nei ina ua nofoia pou o lauga ua paia foi talatua ua sasao ai aumaga o tofiga. Ae tapuai maia Samoa sei taumafai so taua ai aua Samoa mo taeao ae maise lava le vasega o le autalavou po o le malosi o le nuu.

In Tagaloa's anxiousness requisitions perusing to partake in his ava ceremony, once must lineage, I wish to acknowledge first and foremost that I, but just a cup bearer with less significance from the four corners of my Samoanness. Secondly with respect I acknowledge all God's Pastors and their wives for they represent the love of Christ to the four corners of the Globe.

Thirdly I acknowledge all hieratical and distinct High Chief. That even the stars will bow down to greet the aluminum of their presence. An acknowledgement of all the bearers of wisdom, knowledge and direction must be mentioned. As they contribute to our Samoan holistic wellbeing, which equate to peace, harmony, and self-determinism for our Samoan legacies.

Lastly an acknowledgement of Tumua (Upolu) ma Pule (Savaii) ; district, Aiga ma latou Tama district, Itua district, Alataua district, Aiga i le Tai district, Vaa o Fonoti district, Fofu ma Aitulagi district, Sua ma le Vaifanua district, Saole district, Launiusaelua district, Tootoo o le Faleula district, and Manuatele district.

As a taulealea it is of great honour and privilege but also vigilant to serve you through this fragrance. As it allows the intertwining wisdom and knowledge of our historians to shape and fashion our present, for tomorrow is a mystery, therefore, now is our gift.

To the honorary and distinct members of the fale, you're ava is about to be served. The four corners is obstinate with Alii sili on both sides, the Tulafale at the obverse, the Aumaga are in the rear, while the Taupou dances in her fashionable traditional waves. The aroma is in the Fale, the desire is about quince, as the wave is about to brake;

'O lau ava, O lau ipu lea' Samoa, your prayers and approval will contribute to the implementation of this journey. Forgive me a mere Taulealea from Faleasiu and Apia if my paopao (waka) is off direction.

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E momoli atu foi le faamalo i le tapuaiga o le Aiga o lou tama Apulu i Taupulega Faamaile Apulu i Faleasiu, malo, malo, faamalo atu lava. Aua e faigata le paia o Aiga Taulagi, Aiga Satuala faapea foi le Aiga o Mavaega. Tulona le Tamaleaitu ma le Maugafa, le mamalu i le Faletolu ma Fuaifale.

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my grandma and ensure that I complete all my studies. Thirdly I pay tribute to my immediate Aiga (family) my parents; Apulu Melvin Snr from Faleasiu Samoa, Hinemoa Flora Mualia Apulu Snr from Apia Samoa and my siblings; Flora, Geovanni and Georavi Apulu. Without them my pursuit in education and life would be meaningless, it has always been told to me by my parents that “we have invested our time in raising you, so now you must invest your future in taking care of us” a process of reciprocity must take place. Finally a special thanks to all my extended family, friends, colleagues, and all the boys who have always supported me right from the beginning of this journey.

## Glossary of Samoan terms

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Aganuu	custom, conduct according to the customs of one's own country
Aiga	family
Alofa	love
Atua,	Gods, god
Aumaga	the group of young male in a village
Ava	kava juice
Ekalesia,	Church congregation
Fa'amatai	the Samoan chiefly system
FaaSamoa	the Samoan way
Faasinomaga	identity
Faatamaalii	absolute integrity
Feau's	tasks or duties of an individual
Ili	a fan made out of flax
Ipu Ti	cup of tea
Itumalo	government
Matai	family chief
Nuu,	village
Pasifika	people from Melanesia, Micronesia and Polynesia
Tafa tolu o le alofa	the three pillars of love
Tamaitai	the group of young female in a village
Taulealea	a young Samoan male
Tautua	to serve, as a Taulealea does his matai.

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# Chapter One: Introducing the Study

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## 1.0 Introduction

*“Taupulega o oe o le tama o le fuafuataga, la e manatua le Atua ma lona finagalo” (Apulu, 2000),  
(Taupulega lest you forget who you are and the will of God)*

The core sense of Tautua Faatamalii (Apulu, 2000., Mulitalo, 1998., Le Tagaloa., 1996) is to serve my Aiga with absolute integrity. This means to serve; le Atua, le Aiga, le Ekalesia, le Nu'u, ma le Itumalo with Alofa. Tautua Faatamalii in the following manner and attributes; Tautua upu (serving with integrity of your word), Tautua toto (serving with integrity until death), Tautua matavela (serving with integrity of hospitality), Tautua le pao (Serving with integrity is a privilege). A personal interpretation and reflection of Tautua Faatamalii has been collected from historical stories and lived experiences.

The cornerstone of this study is to explore the notion of a Samoan youth practitioner engaging with Samoan young people. Passion has evolved from a desire to learn how the FaaSamoa concept of wellbeing (Mulitalo, 1998) contribute to the positive outcomes of the Samoan young people. In addition, working within a youth development industry for many years it is still slow in recognising the importance of ethnic specific models of practice when engaging with, and writing up of policies that affect Samoan people.

An Aiga is always involved within the Samoan community. They are enthusiastic, passionate, and loving towards the people they serve. Relationship building is a core aspect of the Samoan culture. Helping and caring for people is naturally intertwined within the aspects of the FaaSamoa culture. “Apulu Taupulega Faamaile Apulu Malo le pule Faatamalii. Malie Toa, Malo le Tau, Faafetai ona sa ou malu i fale, o lea ua ou malu ai i fafo la Sua le Tuli aua le Alii o Aiga”. To hold for the eldest or first born means you carry with you your family always. Throughout the generations of Samoa many well known sayings have been preserved in the ceremonial language of

Samoa. The parting words of Nafanua and her father Saveasiolea “A paia le pa o foaluga, Sua le tuli aua le Alii o Aiga” when interpreted says “when you reach the banks of fualuga, hold fast for the head of the family”.

The thesis embarks on sharing a personal journey of researching and understanding being a Samoan person. It presents a study in a way that is enjoyable and comprehensive for not only the participants involved, but the young people I engage with, especially my Aiga. It discusses an ethnographic methodology (Ellis and Bochner, 2000) and applies a participant interview process. The sharing of personal stories me to write from four various positions. These are: a Samoan son; Samoan researcher; Samoan academic; and a Samoan youth worker. These four positions are woven together throughout this research to highlight the notion of Tautua Faatamalii.

It is acknowledged that young people live within their own territories. They have various rules and community affiliations in South Auckland. Furthermore, one cannot represent all young peoples’ interests and priorities and are limited to speaking of their own kinship, culture and identities in Aotearoa New Zealand.

## **1.1 Research Journey**

The research journey has been challenging. There are many complexities and dynamics when engaging with Samoan young people and their Aiga. The reason can be due to time constraints and space given to this research from the universities, government, and organisations that serach for information on this topic.

The research questions formed the basis upon which the research was conducted. The questions search for an explantion and understanding of how Samoan young people in Aotearoa New Zealand are able to maintain and sustain themselves not only as a Samoan culture but as a community:

1. How do Samoan young people resident in South Auckland understand youth work provided by their Churches and Communities?
2. How is Samoan youth culture translated and understood in South Auckland amongst the youth?
3. What can be developed as a Samoan Framework for youth workers to implement when engaging with Samoan young people?

These are the questions that have been the centre point of this research and have driven this research from the beginning.

## **1.2 Overview of Chapters**

The first chapter introduces the study. The second chapter 'retells my personal journey of a Samoan Son. It explains the voyage of becoming a youth worker, it positions itself within the words of my great grandpa Apulu "Tautua ma le Alofa, ma faamuamua ia te oe le Atua, Tama ma latou Aiga, Aiga ma latou tama". (Serve others with love, and put God first, Youth and Aiga are one). This proverb guides the reserach journey as a signpost to being one with Aiga.

The third chapter 'Tautua Faatamalii' is also written from the position of a Samoan son. It describes a way to engage with Samoan young people using the concept "Tautua Faatamalii" (Servanthood with absolute integrity). It Introduces what my great grandpa Apulu and my Aiga suggest should be developed as a Samoan Framework for youth workers to implement when engaging with Samoan young people. Definitions of the principles are explained that make up Tautua Faatamalii framework. The methodology of the framework, the roles and responsibilities of a heir/Suli. Lastly it shares a Talatuu (narrative) of the origins of the Ava ceremony and how the position of a Samoan Taulealea came about.

The fourth chapter reviews the literature and is written from the position of a Samoan academic. It shares a journey in finding a position within the industry

of youth work by conducting a literature review. Throughout the chapter it describes Western, Māori and Samoan philosophies. Secondly, explores the epistemology, logic, metaphysics, aesthetics and ethics of Tautua Faatamalii. Lastly, discuss the need for youth practitioners to implement (Tautua Faatamalii) in the contexts of family, community and government.

The fifth chapter is on the methods and from the position of a Samoan Youth worker. South Auckland is nationally recognised as New Zealand's largest settlement of Pacific Peoples (Statistics New Zealand, 2006). It does not reveal a homogeneous geographic territory (Brown Pulu, 2007). Distinct suburbs, streets, and neighbourhoods are shaped by various church communities, ethnicities, and young people with social affiliations to schools and local gangs. This constitutes the generic reference of South Auckland that comprises Manukau City, Otahuhu, Glen Innes, Panmure, and Mount Wellington) with high populations of Pacific peoples (Borell, 2005).

Chapter six concentrates discussions on young people that affiliate to their "Paia, Tapu ma le Mamalu" (Honorific, Boundaries and Salutations of their Aiga, Ekalesia and Nu'u i Samoa). This process is crucial to engaging with Samoan young people and their Aiga and Ekalesia. It enables exploration of their faasinomaga (identity) unlike a non-Samoan researcher.

The seventh chapter discusses the findings written from the position of a Samoan researcher. It presents the comments from the participants who were interviewed. It provides answers to the main questions in the research. The discussions and analysis of the data show the Samoan youth culture as it is translated and understood in South Auckland.

### **1.3 Conclusion**

This chapter provides the outline of the thesis. It advocates a Tautua Faatamalii (Absolute Integrity and Servant hood) framework for engaging with Samoan young people is a struggle in western structures that are oppressive. Furthermore, this research will support the notion that governments have directed the development of Samoan people under various political, social, and economic areas. It suggests conceptions of Aiga and Tautua Faatamalii (Absolute Integrity and Servant hood) as a foundation in the restoration of holistic wellbeing for Samoan people living in Aotearoa New Zealand.

## Chapter Two - My Personal Journey

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*“Taupulega Tautua ma le Alofa, ma faamuamua ia te oe le Atua”  
(Taupulega serve with love, and put God first)  
“Tama ma latou Aiga, Aiga ma latou Tama”(Youth and Aiga are one)*

### 2.0 Introduction

My Aiga, are my heritage, legacy, culture, and importantly the basis of my life. “Tautua Faatamalii i le Alofa (Love is the key to Serving with Absolute integrity). Ia e iloa Alofa i le Atua(Love the Lord). Ia e iloa Alofa i le Aiga (Love your family). Ia e iloa Alofa i le Nuu (Love your village). Ma ia e iloa Alofa i le Atunuu”(Love your country). (Apulu, 2000). Aiga are my family. In this journey of becoming a youth worker I position myself as a Samoan son with the above Samoan proverb. Aiga have guided me through this journey and always travel with me. In order to truly call myself a Samoan I must ‘Tautua Faatamalii’. I must serve with absolute integrity and Alofa (Apulu, 2000). My father said to me;

In order to take a higher position within the realm of the Samoan society and be blessed with receiving an honorary matai title, you must first learn to be a servant to others. To serve with no questions and to be happy at all times when serving others. Therefore you must maintain enthusiasm whether or not you have had only a few hours’ sleep for three days in a row during a family gathering such as a funeral or wedding and other Aiga meetings. You must always remember your position and ensure that you accept it in order to receive many great blessings from the Aiga (family) you must learn to see service as a blessing, not a burden (Apulu, T, 2000).

I was able to practice youth work and understand the notion of youth development within my Aiga. Tautua (Servanthood) is my distinct role and responsibility within my Aiga. Tautua consisted of waking up every day at 6 am with great grandpa Apulu to begin the day with a lotu, (prayer) which I

remember sometimes being half asleep and still trying to mumble the words of the Lord's prayer then getting quickly reminded by great grandpa with a ili (traditional fan) being hit across my forehead to wake up. I was born into a family of social workers and community development people.

Growing up meant visiting numerous different Samoan Aiga. Visiting numerous Samoan Aiga is a cultural commitment and responsibility Samoan people implement in a daily life. Listening to my parents speak and counsel these families in need. Many Aiga had social problems like overstaying in New Zealand, issues with authorities, overcrowding in homes where for example 15 family members lived in a 3 bedroom house, insufficient housing and using garages as an extra bedroom. My Aiga would visit a family that would be completely happy in one instance then downright screaming, shouting at each other showcasing various levels of frustration. This was quite a scene for a young Samoan boy to observe growing up. Not all the visits I went to with my parents displayed such behaviour. I will never forget the look of appreciation from Samoan Aiga (families) when they would receive financial assistance, food parcels, clothing, and even new housing accommodation through the help of my parents. To be a part of this very special and challenging field of social and community development was gratifying.

At thirteen years old, I can clearly remember Tautua Faatamalii in development. The duty for Aiga consisted of attending community events, local and central government meetings in consultations alongside my mother. She was definitely there to have her voice heard as a representative of her Aiga, and her entire Samoan community, truly a voice of her community. She was a pedal stool I was able to learn from and form a foundation upon.

The church was also another place in which I was able to encounter and experience youth development and youth work. As a teenager the notion of youth development and youth work were not visible to me. In terms of the methodology, protocols, and practices however, it was integrated within my daily community and Aiga activities. In my later years and through higher



education I am able to unpack this epistemology into significant life events and learning experiences.

Reasons I got involved within the industry of youth work and youth advocacy can be found in serving my Aiga. I became heavily involved with this work because of my Great Grandpa Apulu who at 103 years old passed away. The late Great grandpa Apulu Taupulega Faamaile Apulu on the 22<sup>nd</sup> May 2010.

## **2.1 Aiga Chief**

My great grandpa Apulu was a great Chief. He was the oldest living Matai in all of Samoa and respected in his district Aana a village of Faleasiu in Samoa. Grandpa was a man that was truly one with the land, ocean, and sky. I would lie on my mattress on the floor beside his bed during his evening stories he would share with me stories of a Samoan warrior when he was young. In his youth he would recount memoirs of bravery, camaraderie, hardship, endurance, servant hood, integrity, popularity, charm and love. One story in particular of the time that he fell in love with a young beautiful Samoan woman and until now grandpa Apulu had not returned to her; however he always remembers her as the woman that took his heart. There grandpa was attempted to take her for his own, aware though that she was already chosen to be married to another man, he then made a plan of escape with her to run away into the tropical jungles of Samoa. He explains the story like this:

I was running away and being chased by all my lover's eight brothers, I then saw a wild horse in the distance I then jumped onto it and there I was riding away, with my lover as she was holding onto me I felt like the bravest man in the whole Island. I was happy because I knew I could get further away from her brothers chasing me, but then my lover turned to me and said "I think you should leave me here and flee by yourself as if we both go ahead with our plan, my brothers will not rest until they find you and kill you. So after I rationalised what I should do whether or not to stay behind and try to fight, negotiate some

agreement with her brothers or flee, so I decided it would be best for me to leave her and continue to run away. So I said my goodbye to my lover and for the last time I reminded her that one day I shall return, I then found the closest canoe on the coastline and off I went in fear of getting caught by her brothers, I paddled this little canoe only built for coast line fishing to travel from the Island of Upolu to Savaii. Which I'm estimating took me more than 6-7 hours (Apulu, 2000).

When I visited Samoa it was a 1 ½ hour ride on the ferry from Upolu to Savaii. I realised my grandpa was very brave to travel in a little canoe and he would say; when you are on a journey no matter the distance if you are determined to get there, do whatever it takes to reach your destination, even if it means risking your own life (Apulu, 2000) I have learnt from his stories values like to be assured that no matter the hurdles or challenges do whatever it takes to achieve my aspirations in life.

Great grandpa Apulu continuously reminded me to serve the Aiga. Having a grandpa to look up to and respect is a major part of becoming a healthy and positive young person. The Aiga is a basis for the development of a Samoan Youth Worker I am today. Great grandpa illustration as a person with humility and service earns the respect of the Aiga. Therefore as a young person, and developing youth worker I must hold fast to these cultural traditions of my Samoan ancestors, protocols, values, beliefs, roles, responsibilities, and practices to be effective in the communities. Cultural identity is an important basis upon which social workers can learn about Samoan people.

## **2.2 Conclusion**

Experiences of being a young Samoan male growing up in Aotearoa New Zealand in the streets of South Auckland, in the suburbs of Manurewa, and Clendon, has been an amazing journey. A difficult passion to live by is that of an unselfish nature, to place in high regards the needs of Aiga, extended Aiga, and nuu my community before my own needs. It is about Alofa and care for

myself and towards my Aiga and Nuu. I have tried my best to be a Samoan young person that serves all those who require assistance in any capacity. I also try to retain a collective mind set within my Aiga. Being a Samoan young person, my actions are determined by my Aiga, not myself. Obligation to the Aiga and Nuu through Faaaloalo (Respect) and Alofa (Love), are the main principles which create Tautua Faatamalii when engaging with Samoan young people.

Daily I enable myself to speak in the Gagana of my ancestors before me. To hold strongly on the faith, customs, protocols and beliefs of my great grandpa Apulu, who still lives in me, wishing of his ability to be integrated with the land, sky, and sea. Over the years of engaging with Samoan young people in the many programs and events, a question of why there is not a youth development or youth work model that is able to cater specifically to Samoan young people. I always had difficulty with implementing western or mainstream models when engaging with Samoan young people. The next chapter attempts to bring my personal stories in a Samoan framework in a quest to find a position within the industry of youth work.

## Chapter Three: Tautua Faatamalii Framework

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*“Tautua Faatamalii i le Alofa  
Ia e iloa Alofa i le Atua  
Ia e iloa Alofa i le Aiga  
Ia e iloa Alofa i le Nuu  
Ma ia e iloa Alofa i le Atunuu.”*

English translation

*Love is the key to Serving with Absolute Integrity*

*Love the Lord*

*Love your Family*

*Love your Village*

*Love your Country*

### 3.0 Introduction

This chapter discusses the definitions of the principles of Tautua Faatamalii. It explores the various meanings of the different words that make up the words ‘Tautua Faatamalii’ and covers a range of different roles and responsibilities of a Samoan young person or Taulealea. Lastly it shares a story of the origins of the word Taulealea.

Tautua Faatamalii is an innovative cultural theory and practice framework model which encompasses two main concepts. The first concept is the theory of Tautua Faatamalii (Servanthood with Absolute Integrity) which is the overview of the whole model, and the second concept which is the framework and stages of development of the implementation of the model. The ultimate goal of Tautua Faatamalii is to guide youth practitioners’ in engaging with Samoan young people to restore and bring about wellbeing for the Samoan young person and his or her Aiga. In return Tautua Faatamalii brings holistic wellbeing to the youth practitioner.

The Samoan words that form the notion of Tautua Faatamalii are definitions. The definitions have been contextualised and positioned in order to portray the overall role of a Taulealea (Samoan young male, not yet a matai) within his Aiga and nuu, in portraying this role through the position of a Taulealea. My practice as a youth worker draws from this position, as a result I apply this position when engaging with Samoan young people in the context of Aotearoa New Zealand.

A Samoan Taulealea may suffer in fulfilling his roles and responsibilities. It is important to know that a Taulealea understands his roles and responsibilities and what he has to fulfil and does not see them as abuse. Rather a natural way of life; in which he endures and serves his Aiga and nuu. This is the true meaning of Tautua Faatamalii (Apulu, 2007). The need for youth workers when engaging with Samoan young people to implement the Samoan youth culturally appropriate model and framework 'Tautua Faatamalii' (Servanthood with Absolute Integrity) to re-engage, restore, and bring about wellbeing in all sectors and contexts of Samoan young people, such as Aiga, church, and community.

### **3.1 Principles and Definitions**

*"O Samoa o le atunuu tofi e le o se atunuu e taliola" o lona uiga o Samoa ua iai ona faavae ma ona tofiga e pei o le faamatai, aumaga ma tamaitai (Samoan proverb).*

Samoa since civilization is sustainable. A people not of hunters, before missionaries arrived in Samoa, systems and protocol already existed such as the settings of faamatai, settings of the aumaga and the settings of tamaitai. They occupied same place and it became their village then it became a district. 'Samoans were not always hunters therefore they did not travel from one place to another, they settle in one place in which became their home before they became great hunters. The Samoan proverb outlines the core and creation of this framework known as Tautua Faatamalii (Servant Hood with Absolute Integrity), as said by my great grandpa Apulu "Systems and

protocols of the FaaSamoa have existed for centuries and will remain strong” (Apulu, 2007).

Tautua Faatamalii framework is a FaaSamoa cultural conceptual theory and practice model that has been developed to assist and guide all youth work workers in all sectors and contexts such as family, church, community and nation. Tautua Faatamalii involves five main important and paramount Faasamoa Mataua (principles):

1. **Mataua e taua o le Gagana;** (*Principle of Samoan Language*)
2. **Mataua e taua o le Tautua** (*Principle of Service*)
3. **Mataua e taua o le Faatamalii** (*Principle of Absolute Integrity*)
4. **Mataua e taua o le Faamaoni** (*Principle of Honesty*)
5. **Mataua e taua o le Va Fealoaloai** (*Principle of sacred safe respectful space*)

Mataua e taua o le Gagana; (Principle of Samoan Language). “A leai se gagana, ua leai se aganuu ma ua po ai foi le nuu.” (Samoan proverb). "In the absence of the Samoan language, the Samoan culture does not exist. Therefore what exists is darkness amongst the people.

O le gagana, e faasinoesea ai tagata mai isi tagata. O le gagana e faavae ai nuu ma malo. e faaupu ai le mafatia, le Alofa, le salamo, atoa ai ma lenei, e faamatala ai tu ma agaifanua. A leai se gagana e le toe mafai ona faia aga faapitoa a le nuu, tiute a taulelea ma matai faapea tamaitai. A mou le gagana ua soloia foi le faavae e tu ai se nuu, Aiga, ekalesia po o so o se tagatanuu (Apulu, 2007 & Tagaloa, 1997).

Language can differentiate people from other people, Language is a foundational identity for any country and any civilization. Language identifies love, humilities, suppressions and action requires, it also explains traditional way and values. If there is no language traditional ways and values of any country will be lost, duties roles and responsibilities of a Taulealea, matai and

the women's of any Aiga will be lost. If language is to disappear so as foundational status of any country, village, church, Aiga and people will also.

Mataua e taua o le Tautua (Principle of Service). "Tautua e le o se pologa, e le oni tagata faigaluega totogi, e le oni pagota, e le oni tagata ese ae o suli moni o suafa matai, ma o matai ia o lo o seia i fono a matai ma faatino pulega a matai, nuu ma afioaga. I le Taulealea po o le suli, o ia na te faatinoina le finagalo o le matai ma le Aiga" (Apulu, 2000. Apulu, M., 2002., Aiono Fanaafi, 1996., Le Tagaloa 1996). (To serve your Matai you as a Taulealea is to not see yourself as a slave, or someone that will receive income, or someone that is a prisoner, or foreigner, but you are to see yourself as the rightful heir to the title).

'O le tautua e faia e le tagata e tamalii, ma loto mauualalo, e fai ona o le Alofa ma le manao e faeaina le matai ma le Aiga ae le ose tau, o ona uiga faaalua ma galuega e faatino ai le tautua e atagia mai ai tulaga faatamalii. O le ala lea sa faamuamua ai filifiliga iai latou na tautua aua e matagofie ma manaomia. A tulai mai foi i le suafa e malamalama aua sa tautua na te iloa le tiga ma le mamafa, e fua foi la iai ana taupulega ma fuafuaga (Apulu, 2007 & Tagaloa, 1997)

Serving is only done by a Taulealea that is faatamalii (Integrity) and humility. He does it because of Alofa (Love) and to bring honor to his matai (family chief) and Aiga (family) but not to receive a reward. His attitude and actions shows his way of faatamali (integrity). For that reason they were first chosen to be leaders because of their outstanding service to the Aiga, Lotu, Nu, Itumalo and Atunuu. When he becomes a leader, He understands the decisions that he has to make and is well aware of how to organise his Aiga (family) affairs because of the pain and difficulties he went through as a Taulealea (Apulu, 2007 & Tagaloa, 1997).

Mataua e taua o le Faatamalii (Principle of Absolute Integrity). "O le fesili ua tulai mai, o le a le faatamalii? ae maise i le itu o taulealea po o aumaga. E moni o le faia lea o tiute e pei o amioga a Tamalii po o Alii sili o se nuu ua fai ma faataitAiga. Fai mai lou great grandpa o le faatamalii e; o ia o se suli o le suafa matai, o suli oi latou

ia e faatupu le filemu, fiafia, lagimalie, faamuamua, aemaise ai le Alofa i le le faafiti lea ise tiute e feagai ai ma ia le Taulealea” (Apulu, 2007 & Tagaloa, 1997). (What is faatamalii to the taulelea, even though they do and act their role liken to the chiefs or high chiefs of any Aiga or village. My great grandpa Apulu said faatamalii should be a suli and is the one to set and lead for great examples, harmony, peace, and Alofa without resistances to any given task amongst as a taulelea in his Aiga or village.)  
Mataua e taua o le Faamaoni (Principle of Honesty)

Faamaoni i mea itiiti e pulea Oe mea e tele. Be honest with little then you will be in charge of many tasks. E tusa lava pe tuai ona maua le tau ae ia faamaoni lava, o le a le fano maua. (To do required tasks faithfully, doing duties to the best of your abilities even though the matai may not be there to see what the Taulealea is doing (Apulu, 2000; Mulitalo, 1998).

Mataua e taua o le Va Fealoaloai (Principle of sacred safe respectful space)  
la e faia se mea lelei mo leisi tagata e te manao ina ia faia mai mo oe, avatu iai le faaloalo ina ia aumai le faaloalo avatu iai le alofa ina ia aumai le alofa (treat others with respect as you would want to be respected, show love to others as you would want them to show to you) (Apulu, 2000; Anae, 1998).

### 3.2 Tautua

**Ta:** “O se faataitAiga lea o le tata ina o le tatau” (to strike refereeing in this case to the rapid tapping action when tattooing, to cut a tree or cut something). This refers to the Taulealea being hit upon in the context of a fight protecting his Aiga or nuu or itumalo, or getting injured in fulfilling his daily duties. This word also means ‘Tapping’ when a Taulealea is receiving a honorary tattoo ceremony and withstanding the pain.

**Tau:** The word ‘tau’ has various meanings according to Apulu (2002) firstly it means; “Ua taunuu le faamoemoe” (to accomplish a challenge). Secondly “la taula le paopao poo le vaa” (to anchor or Moor a boat or canoe). Thirdly it means ‘pluck’ (season to pick the fruit from) this refers to the season of a



young Taulealea stage in life, which he will now be ready to serve in his Aiga, Lotu, Nuu, Itumalo and atunuu. And lastly 'weather' this refers to the Taulealea abstaining his service through all types of weather in the sense of Aiga, Lotu, Nuu, Itumalo and Atunuu as there are many ups and downs experienced through the life of a Taulealea (Apulu, 2002).

**Tatau:** The word tatau also has various meanings according to Apulu (2009) 'Ta' 'Tau' could also mean lets fight or lets go to war or striking until we reach a conclusion (sau Ta Tau/Sau 'Ta' te 'Tau'/Tau sei oo lava i le faaiuga) this refers to a Taulealea that will go the extra mile in protection for injustice done to his Aiga or nuu in order to settle the disputes. "O lesi uiga o le tatau o le 'Talafeagai' e sao, paleni, ma faamaoni" (also means appropriate, right and proper, balanced and fitting (Apulu, M. 2009). O lesi uiga o le tatau, ia tatau lavalava ia matu po ole tatau o sua o fualaau aina" To wring the wetness, moisture, or juice out of something) for example this is what happens when you're being tattooed the blood and the pain are being wrung out of you. (Wendt, 1999).

**Au:** This word refers to the Taulealea being a member of a team known as the aumaga "fua o le au e pipii ai le fua i le laau. It also means 'shoot of a branch' this refers to the Taulealea being a fruit that grows out of the laau (tree) which refers to a matai or matais of the Aiga and nuu.

**Utu:** The word 'utu' means to 'fill' (this refers to the Taulealea that fulfils his duties in serving his Aiga, Lotu, Nuu, Itumalo and Atunuu). The Taulealea has duties. The word 'utu' also means 'Creek', "A pei se vaitafe, e le tafe tele ai tafe le mu" (liken to a waterfall in which its waters not rough but calm). In the context of a Taulealea his duty must not be rushed, however he must be accurate in his tasks. The Taulealea is aware of this as his duties if not fulfilled has a dramatic consequence which could turn into disgrace/or banishment from his Aiga or nuu if his duties was not carried out properly.

**Autu:** The word 'Autu' means 'theme', "o galuega e faatinoina e iai lona autu poo le uiga ia maea" (this refers to the Taulealea been given a task by his

Aiga, matai, or nuu to do in which he must complete it without question. O le Taulealea foi lea e faalagotago i ai mea uma ose Aiga po ose nuu (Apulu, 2002).

**Tautu:** The word 'Tautu' means 'fight without giving up', this refers to the Taulealea serving, "o le uiga o le upu lea e le tautua tau vae pe tautua pao, ae tautua mata vela, ma tautua toto" this refers to a Taulealea serving ungratefully, He proclaims what he accomplishes however he should serve with integrity, and give his all to his family including self sacrifice.

The word 'Tautu' also means 'cup bearer' "o le upu e ave i le Taulealea na te tautuina le ava poo le alofi o alii poo matai o le nuu." This refers to the Taulealea being the cup bearer in the ava ceremony of the matais (Apulu, 2002).

**Tu:** The word 'Tu' means 'standing' "o le Taulealea e tu mai ile taeao sei o mai lava le po e leai se taimi e nofo ai pe taoto ai foi." This refers to the Taulealea that serves from morning till night without sitting or resting. The word 'Tu' also means 'big rock' "o leisi uiga o le Tu e ave lea i maa tetele o loo i le sami." This refers to the Taulealea being a symbol liken to a big rock in the ocean in which the Taulealea is to stand strong for his Aiga or nuu in the realm of society.

**Tua:** The word 'Tua' means 'at the back' "e tu mai i tua e le sau i luma, e galue ma i tua." This refers to the Taulealea serving from the position of being behind the matais of the Aiga and nuu, this stems from the Aiga setting within a village where the matais fale is in the front and the Taulealea house is in the rear. In which the Taulealea performs his daily duties from this position in order to serve the matai in the front house. The word 'Tua' also means 'depend upon' "lona uiga o le upu e Tua i ai, e pei ole matai e tua i le Taulealea o le Aiga i le fAiga o feau ma galuega faatino." This refers to the Taulealea being a person that the matai is relying or depending upon to fulfill tasks and duties assigned to him (Apulu, 2002).

**Tautua:** The word 'Tautua' means 'servant-hood' "o le Taulealea o loo tau mai i tua poo o loo faia ana galuega ma i tua, e iai lona taimi po o le taimi i lona olaga ua sauni ai e tulai."o leisi uiga o le taulealea o loo tau mai tua, o lona uiga e tau lenei taulealea mai tua i le tautuaina o lona matai, o lona Aiga o lona Nu'u ma lona Atunuu. This refers to a stage of life that a Samoan young male is at in which it is his duty to serve his matai, Aiga, Lotu, Nu'u, Itumalo and Atunuu as he will become one with his matai (Apulu, 2002).

### 3.3 Faatamalii

**Faa:** The word 'Faa' means 'liken to' "o le uiga o le upu lea o le 'faa' ua pei na ose faatusa." This refers to the Taulealea imitating or following the example of someone else being that normally of a matai (Apulu, M, Snr 2009).

**Aa:** The word 'Aa' means 'roots' "o le uiga o le Aa fai mai le upu a Samoa e tele Aa o le tagata nai loo Aa o le laau." Liken to the Samoan proverb "there are more roots within the human family than the roots of any tree. The word 'Aa' also means 'refused' "e musua pe e le mano iai." This refers to the Taulealea knowing his position within his Aiga and nuu and thus refuses to associate with unacceptable behaviour. Lastly the word 'Aa' means 'Scream'

O le Aa poo le Ee e fuafua lea e le Taulealea le itu Aiga le o na te faaaogaina e ese le leo o le folafola ava ma le leo o le folafolaina o sua." This refers to the Taulealea performing his duty in a rightful manner when positioning his voice, when he speaks he watches his tone (Apulu, 2002).

**Ata:** The word 'Ata' means 'picture', 'smile', and 'example' "o le Taulealea ia ai le maataata ma le tusaafia ia lau fofoga fiafia i taimi uma o ana tiute ma galuega tauave." This refers to the Taulealea being an example to younger Taulealea and his need to smile and enjoy at all times his various roles and responsibilities no matter the difficulty (Apulu, 2002).

**Tama:** The word 'Tama' means 'male', 'boy' or 'son'. This refers to the stage of life that a Samoan young male is at if he is not married, has kids, or a matai.

**Alii:** The word 'Alii' means 'Lord' and 'high matai'.

### 3.4 Taulealea

O nafa ia o le Taulealea o le suli aua lona faasinomaga (Apulu, 2007 & Tagalooa, 1997)

1. le tausiana lea o matua matutua po o matua tausi po o matua foi. Taking-care of the elderly and parents.
2. le puipuiga lea o tuafafine aua o latou tuafafine o le utupoto lea i o latou mata ona o le feagAiga. Taking-care of their siblings as this is a covenant that every Samoan male should honour. He shall protect his siblings as if they were like the black pupils in his eyes.
3. le faia lea o le maumaga- e ta le vao, lalafo, palu le palapala ma toto tiapula o le maumaga. Taking-care of the plantation and tilt the land for food and crops.
4. E fai suavai ma fue le sua a le matai, matua tausi ma feagAiga i aso taitasi. Taking-care of the food, hospitality and nourishments for his matai elderly and covenant.
5. E tataua ona ta pe fausia sona paopao e fagota ai aua se ia e tali ai le sua a le matai matua tausi faapea foi feagAiga. Taking-care of the fishing equipment, canoe, lines, nets and other fishing tools in order to serve his matai elderly and covenant.
6. E fau ona fale, faleoo, fale faiviivi, tunoa, ma faiuma mea e manaomia mo ia galuega. Taking-care of the building of fale, kitchen, and any form of shelters for his matai and Aiga.
7. la iloa lalaga pola-vai, pola, laupola, faatafiti, taualuga, po o ituAiga atolalaga mai launiu. Taking-care of the art of weaving window shades, sitting mats, bags all from coconut leaves.
8. Gaosi mea faigaluega, o toi,umete, sapelu, toipua, iofi, sasae. Taking care of all tools that require for the implementations of his duties and

roles such as axe, knife, tong for the umu, a divider for breadfruits, a stir for the hot umu rocks and many more).

9. Ia iloa gasese ituAiga meaaie eseese ae maise faavai ina o puaa, moa, malie faapea ma ia. Taking-care of different varieties of dishes and especially traditional way of preparing a cooked pig, fish, chicken, shark and many more.
10. E tutuli e tauvao ma taula. Taking-care of hunting, fishing and catching pigeons)
11. E tau fafo i malaga ma faatinoga o fAigaai ma sauniga tetele. Taking-care of visitors, and major festivity.
12. E fai po ula pe a talimalo Aiga ma nuu. Taking-care of his village people when other outsiders visits.
13. E fai soo se feau po o se nafa e tuu iai e le saofAiga a Matai. Taking-care of the circle of matai in any duties requires.

“A mafaufau totoa i nafa ma le tautua e fai e le Taulealea po o le aumaga e ese le mamafaa ma le tigaina. E letioa lo latou faalupega “ o le malosi o le nuu”. E malosi upu ma mea e fai a le nuu po o SaofAiga a Matai, pe a malosi ma tautua lelei le aumaga. E maupopo foi mea e fai e o latou Aiga” (Apulu, 2007 & Tagaloa, 1997).

When we think of their duties their roles and their responsibilities it is very hard and difficult. Their salutation says ‘o le malosi o le nuu’ the strength of the village’. That is why the village and the matai are very staunch. “O le upu e faaoga soo e faamatala ai le mau po o le tamaoAiga o se Aiga o le upu ‘o le Aiga e tu ai le tuaniu tu’ o lona uiga o le Aiga e lapopoa talo o latou maumaga. O le ata faalemafaufau e tulai pea a tautala i nafa ma le tautua a le aumaga, o le ata ose e matua pologa lava ma tigaina, e mu mata mai le taeao se ia oo i le po e afu ma susu i le po ma le ao. In the olden days if to find a well-off Aiga is call ‘e tu ai le tuaniu tu” (Apulu, 2007 & Tagaloa, 1997). Which means a Aiga that have the most and biggest crops. Great grandpa Apulu says a Taulealea suffers a great deal, he faces challenges from morning till evening, sweat and wet throughout the day and he is last to sleep and first to awake (Apulu, 2007 & Tagaloa, 1997).

O le Tautua o le nafa faatamalii means Service must be done with Integrity. "O le saofAiga a aumaga poo taulelea, o fanau tama poo atalii ia a matai, o sulii uma foi ia o igoamatai. O le uiga o le upu "au-ma-ga" o le au po o le vaega e maina le le'a po o le ava. O le amataga lea o le upu "auma" o le veape poo le upu faagaoioi. A faaupopo loa iai ma le "ga" o le fasi upu e faanauna ai le veape, ona atoa lea o le igoa o le saofAiga lona lua lenei o le "aumaga" Faimai upu a Samoa o le saofAiga lenei 'o le malosi o le nuu' e le ose tau faasese pe pepelo e moni ae maise aso anamua" (Apulu, 2007 & Tagaloa, 1997).

The circle of 'aumaga' po o 'taulelea' are the sons of chief, they are also heirs of title-holders. The meaning of the word 'au-ma-ga' is a team of young men that chew the ava, is the beginning of the word 'auma', is a verb when you add 'ga' it becomes a noun 'aumaga'. Samoans believe that this circle is also called 'malosi o le nuu' means 'the strength of the village' (Apulu, 2007 & Tagaloa, 1997).

O le Aumaga, faatua ofi iai le Taulealea ina ua uma ona ta lana tatau (pea) ma o le ta o le tatau o le ulufalega lenei mai i le tamaititi ia avea ma se tasi o le aumaga. The only time a Taulealea fits in this circle of 'aumaga' is when a Taulealea get his pea (traditional body tattoo) done. Getting his 'pea' done is the entrance gate to becoming a member of the village 'aumaga' (Apulu, 2007 & Tagaloa, 1997).

Afai e leai se tatau ase tama ona taua lea o le pilau ma e le talia e na te soli maota ma laoa o matai, e na te le solia foi le alofi. I aso anamua i le saofAiga faamatai o le luma le leai o se tatau a se tama, aua o le isi uiga o le tatau o le suega e tofoai pe lava tali tiga pe lava amo le fAigata o galuega fai po o nafa a le Taulealea o le aumaga (Apulu, 2007 & Tagaloa, 1997).

If a Taulealea does not have a tattoo he is called a pilau, and he is forbidden to enter or even to participate in the matai's fale during the ava ceremony. In the olden days through the circles of matai it was humiliation for any that have

no tattoo. Tattoo was a sign whether you can endure the pain and the suffering duties and responsibilities of a Taulealea (Apulu, 2007 & Tagaloa, 1997).

“E pei uma lava o mea o le olaga, e iai lava uiga faapitoa o mea uma. E pei la o le upu Taulealea. E lua tikeri o uiga o le upu Taulealea, o le na te tatau i le lea po o le ava po o le e onomea ona lotea le lea” (Apulu, 2007 & Tagaloa, 1997). There are reasons and meaning of special things or event, liken the word ‘Taulealea’ has two meanings, one is to wring the ale of the ava or lea, secondly a special young male is chosen to be instructed on how to act and function when he is performing the ava ceremony (Apulu, 2007 & Tagaloa, 1997).

### **3.5 Talatuu**

Talatuu is a narrative of the origins of the ava ceremony. The description begins in Samoan then is followed by English. This way one can appreciate the cultural differences.

E iai le talatuu e faamatala lelei ai ia le taua atoa ma uiga tino i matagi o le nafa tumua a le aumaga, atoa ma le uiga o le upu Taulealea (Tagaloa, 1997). O le tala i le alofisa o le Tagaloa, na agaia e Pava. E faapea na fia tausami Le Tagaloa i ni manini, ona susu ifo loa lea ua tali lona sua ma ua laulelei, peitai ua fia taumafa i le sualea, ona aami lea i lagi e aumai le lea lagi aumai le laulau po o le tanoa ma le ipu.

O ia ona po, e na o le Tagaloa (ole Atua) na iai le tanoa po o le laulau, e nao Tagaloa foi le Atua e alofisa ma e sataputapu ona soli lea alofi. Peitai na soli e le atalii o Pava le alofisa. Na vave ona maua lona tauai aua na taia e le Atua ona vaelua lea o le tama. Na tagi atu loa Pava i le Atua ina ia ola le tama Na faatonu lea o Pava e ave atu le tama, tuu faatasi itu tino na vaeluaina ma tuu i luma o le laulau po o le tanoa. Na tapati lea o le Atua, saasaa le sualea i luga o le tino o le atalii o Pava, i le mea tonu na vaelua ai , ona alaga lea o le Atua “ola, soifua” ona nofo lea i luga o le atalii o Pava ua toe ola.

Ua tatau le sualea o le isi galuega lena a le aumaga e pei ona mau mai i le isi o tatou tau, “o le Taulealea” O Taulealea po o i latou e tataua le le’a i le tauagafau ae le ose tauagapulu. E maua ai foi ma lena tau manaia o le Taulealea o le e tauagafau. O le ituAiga amio, foliga, tautala moomia lena e le SaofAiga Faamatai, ia maua e taulelea, o aga ma amio tauagafau.

O nafa a le aumaga aua o lea ua iai se faamatalaga o lona tulaga i le saofAiga. E pei o lo latou tau aofai, aumaga, o lena ua iai i le upu le nafa muamua ma le taua i le TapuAiga o latou e maina le le’a po ole ava. O gaioioiga uma o le fAiga o le sualea, ma tatau, alaga, folafola, faasoa, tautu, fono, tui o le ava. O nafa ia ma galuega fai a Taulealea po o le aumaga. O lona lua o nafa a le aumaga o le TAUTUA. O le tautua o le mea lea a le suli, pe afai e moni le upu tuu “E ala i le pule le Tautua” e le fetui le upu pe afai e tau le nofo tauvae po o le galue foi o se isi e le suli ise Aiga, ae faaoga le upu tautua e tau ai ana galuega fai aua e le ala i le pule ma e le tatau ona ala i le pule ia se e le suli.

Tagaloa, Aiono Fanaafi (1997) shares a story of the origins of the Samoan ava ceremony. Legion of the alofisa of the Le Tagaloa that was disturbed by Pava’s son, says that Le Tagaloa (god) wanted to have some fish called manini, so he had his fill but he was also wanted to have a suelea (ava juice) he called heaven to bring the lea (ava) and the tanoa (ava bowl) and the ipu (cup).

In those days only Le Tagaloa has an ava bowl and only him will have a ava ceremony, it was forbidden for anyone to disturb his ava ceremony. But Pava’s son walked through Le Tagaloa’s ava ceremony, soon Pava’s son’s life came to an end as he was struck in half. Pava cried and cried to Le Tagaloa and pleaded for the life of his only son. Le Tagaloa heard this he then instructed Pava to bring the boy in front of the tanoa, Le Tagaloa notions his clap to a certain beat and pour bit by bit of the sua lea (ava) to the boy’s body where he was struck in half, with his loud voice he called “ola” (live) “soifua” arise the young boy sat up and was re united with his father.



They wring the sualea (ava juice) is one of the aumaga's roles and responsibilities for that reason the word 'tau' added with the word 'lea' then creates 'Taulealea' so the main role for a 'Taulealea' is to wring the ava for ceremony with a fau strainer is called tauagafau with is a prestige status given for a young Taulealea that does things with integrity is called 'tauagafau' First role and responsibilities of the aumaga is the ava ceremony because its stem out of its title 'tau-le-lea', and the preparation that goes with it such as wring, called-out, recite, distribute, cup barer, attend meeting, preparation of the ava itself.

The second role and responsibilities of the Taulealea is to serve. Serve is the ultimate role the name barer or the heir of the title matai name of the Aiga. This stems out because of the foundational proverb that states 'e ala i le pule le tautua' (to have the authority, first is to serve) but others they can serve but is up to the title bearer to bless them or not.

### **3.6 Conclusion**

The fundamental purpose of Tautua Faatamalii framework is the obligation to Aiga. It is the continuation of the collective 'Tofamamao' (Vision) of my 'Tuua Matutua' (Ancestors) which Samoan's are responsible to transmit and contribute to the restoration and re-engagement of future generations of Samoan young people residing in Aotearoa New Zealand back to their true faasinomaga (identity).

Tautua Faatamalii becomes in the right position when following this cultural process. It enables the youth workers the right of passage to implement within family, community, and government of Aotearoa New Zealand as this is now a way forward embarking on a journey to restoration and wellbeing for Samoan young people in Aotearoa New Zealand in order to transform their current situation being highly over represented in statistics that reflect more on their negative contribution into the Aotearoa New Zealand society.

## Chapter Four: Literature Review

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“O le tele o sulu, e maua ai figota”

(Great outcomes stem from many contributions)

### 4.0 Introduction

Philosophy is a challenge to understand. If knowledge about the basic character and meaning of life is not intently progressive, as science is, (Hirsch, Jr Kett, and Trefil, 2002). Philosophy is “a study that attempts to discover the fundamental principles of the sciences, the arts and the world that the sciences and arts deal with; the word philosophy is from the Greek for “love of Wisdom” philosophy has many branches that explore principles of specific areas, such as knowledge (epistemology), reasoning (Logic), being in general (metaphysics), beauty (Aesthetics), and human conduct (Ethics) (Hirsch et al., 2002, p. 104).

The dominant ethnocentric point of view held by mainstream society in New Zealand where the belief that the mainstream culture is superior to all others and is the standard by which all other cultures should be measured. Early social scientists’ in the nineteenth century functioned from an ethnocentric point of view. In which primitive tribes, were studied by anthropologists to demonstrate how human civilisation had developed from “savage” customs towards Western industrial achievements (Hirsch et al., 2002). This is called the ‘ethnocentric consciousness’ similar to the assimilation views which still exist in today’s society. To illustrate this Bromell (2008) states that in New Zealand, Winston Peters’ (New Zealand First, 2005) stated “While we are many peoples’ with different customs, languages, religions, and cultures we are one country, we are all New Zealanders first”, and that “Clear obligation and responsibilities must be placed upon new migrants before they are able to gain New Zealand citizenship including proficiency in English and a clear understanding of our culture” (Bromell, 2008, p. 8).

This chapter is written from the position of a Samoan academic. It briefly describes Western, Māori and Samoan philosophies. It explores the

epistemology, logic, metaphysics, aesthetics and ethics of Tautua Faatamalii. Lastly it discusses the need for youth practitioners to implement Tautua Faatamalii in social work with families in communities.

#### **4.1 Western Philosophy**

The notion of philosophy and its role is to shape cultural epistemology, which focuses its concerns with the nature and origin of knowledge. Tautua Faatamalii theory and restoration framework asks the underlying question of epistemology 'How did Tautua Faatamalii come about, and how do we know what we know about Tautua Faatamalii? These are the questions that continue to stimulate and shape Tautua Faatamalii in its theory and framework development. Tautua Faatamalii also is indoctrinated by the theory of Natural law. Human affairs as Samoan people' are governed by ethical principles that are part of the very nature of things in which are understood by logic (Hirsch et al., 2002) such as the 5 key ethical principles that make up the framework of Tautua Faatamalii described in the last chapter.

Throughout the history of New Zealand is that of when Māori children were regularly and systematically encouraged to stop inhabiting the world of their parents. This included their own language and beliefs, but to assimilate into the Pākehā world as a second-class citizen (Walker, 1991, Ministerial Advisory Committee, 1988). This also created a problem for Pacific people and Samoan young people. Macpherson and Pitt (1974) describe this problem and its consequences by writing, Pasifika were encouraged also to assimilate into Pakeha culture as promptly as possible, therefore many children were being told to speak only English. A similar example of this is written in an article by Kerre Woodham (2008) it stated we "New Zealand Government actively encouraged Pacific Islanders to come here during the 60s to do the crap jobs Kiwis didn't want to do. Who do you think is picking the fruit that's in arty ceramic bowls on our faux colonial tables, as New Zealanders don't want low wages and the laborious work, but the PI'S are

happy to do it, so we pay them the barest minimum, sneer at their attempts to assimilate into society and condemn them for the crimes of poverty” (Kerre Woodham, 2008, p. 3).

This ‘ethnocentrism consciousness’ and assimilation view also exists within schools. It impacts on Māori and Pacific Island children. When they are placed in a school system based on European dress, customs, values, beliefs, books, and language these young people face problems of alienation. Hence they leave school earlier than others and have lower academic qualifications when they leave school. Harker (1979) supports this argument as he explains that historically the school systems of Aotearoa New Zealand have done little to include Maori, and Pacific knowledge or ways of thinking into the curriculum or organization of the school.

Tautua Faatamalii should be implemented in communities by youth practitioners. When engaging with Samoan young people ethnicity is what Spoonley (1993) identifies as a difficulty for an outsider to understand. Ethnicity is important to members of a group. The experience of being culturally different or of struggling to deal with a history of discrimination provides these people with memories and feelings that are not easily shared. Hence my own reasoning in implementing Tautua Faatamalii when engaging with Samoan young people as ‘outsider’ models of engagement does not encompass a holistic approach not only needed but provided by Tautua Faatamalii when engaging with Samoan young people and their Aiga.

Tatua Faatamalii can deter assimilation. Losing culture will continue if the identity and wellbeing of a Samoan young person is lost. “Cultural assimilation requires that minority cultural groups give up that which they regard as crucial to their sense of identity and wellbeing” (Ten, 1993, p. 10). Therefore the key is not to have an ‘ethnocentric consciousness’ and assimilation view when engaging with Samoan young people but rather a consciousness of Cultural relativism. Although a ‘historical consciousness’ Herskovits (1911) emphasize that cultural relativism believes all cultures are equally good; that all cultures have their own values and ways of understanding the world. As a result each ethnic group needs to be understood in its own, cultural-specific terms. Now

the question is raised, how do we as youth practitioners enable ourselves to understand the Samoan culture, beliefs, values, and pedagogies. The answer is simple not only to have a consciousness of cultural relativism but that of self-determinism such as the Kaupapa Māori theory.

## **4.2 Kaupapa Māori Theory**

Tautua Faatamalii and Kaupapa Māori theory are about change and self-determinism. Kaupapa Maori theory is not a rejection of Pakeha knowledge or culture rather it advocates excellence within Maori culture as well as Pakeha culture (Smith, 1997). It is not an either/or choice “Kaupapa Maori is about legitimizing and validating being and acting Maori. In kaupapa Maori centres, Maori language, culture, knowledge, and values are accepted in their own right” (Smith, 1997, p. 388).

Kaupapa Māori theory has similar principles to Tautua Faatamalii. It allows youth practitioners to understand and accept the diversity of Samoan young people (Rata, O'Brien, Murray, Mara, Gray and Rawlinson, 2001) When simplified it is about youth practitioners maintaining an open mind and finding out more about Pacific pedagogies. It is about allowing Samoan young people to express who they are as individuals attached to their Aiga (family), Le Atua (God), Ekalesia (church), and Nuu (village/community). Therefore it is required of youth practitioners to understand the challenges Pacific peoples have faced since the 1970s in Aotearoa New Zealand. Which have been to retain their own identities, languages and cultural values in a foreign and mostly monolingual, monoculture country, however if the challenge is not met by youth practitioners when engaging with Samoan young people they may face the prospect of allowing the process of assimilation to continue. This will be a problem for Samoan young people, (Rata et al., 2002) state that;

They will be faced with the prospect of bitter struggle as they seek to internalise the values and adopt the way of life needed for success in a homogeneous society. They will try to alienate themselves from their previous culture around which so much of their former lives revolve. Friends and relatives, who are unable or unwilling to join the

bandwagon, will be renounced: their speech, their dress, their customs and beliefs, and sometimes even shared physical attributes, will be objects of shame and scorn (Rata et al., 2002, p. 10).

In order to implement Tautua Faatamalii when engaging with Samoan young people and their Aiga a youth practitioner must understand the Faasamoa and philosophy in which indoctrinates Samoan young people and their Aiga.

### **4.3 Samoan Faasamoa**

To define Samoan philosophy requires looking at what is Faasamoa. It comprises of; according to Mulitalo (1998), “is the total make up of the Samoan culture, which comprises visible and invisible characteristics and in turn forms the basis of principles, values, and beliefs that influence and control the behaviour and attitudes of Samoans. Faasamoa is the ‘umbilical cord’ that attaches Samoans to their culture” (Mulitalo, 1998, p. 15).

Samoa mo Samoa (Samoans for the Samoans) is a political slogan used by the Samoan people in the twentieth century to express their inner being, their consciousness. It expresses the Samoan attitude that has dominated Samoan thinking since the coming of Europeans. “Not only in political matters, but also in those of the church and commerce, the Samoans have resented Western dominance” (Davidson, 1967, p. X).

Samoan people are sensitive and are well aware of their faasinomaga (identity). Their culture shapes their lives, beliefs, and values. Foreign ways have never really impressed them simply because they were foreign. Of course they have accepted the teaching of the Christian religion, the political and administrative techniques of the modern world, the products of modern industry (Davidson, 1967). Therefore the key for youth practitioners when engaging with Samoan young people is to not only understand the Faasamoa but to implement Tautua Faatamalii in their practice.

Tautua Faatamalii provides for Samoan young people law and order and social integration within their daily lives at a community level. The Faasamoa has set protocols which are sophisticated its core structure is rigid but when in operation is flexible. For that reason a youth practitioner must combine the both to work effectively in engaging with Samoan young people and their Aiga (Davidson, 1967). It is through our Samoan language that we find meaning and a sense of faasinomaga, the logic that shapes our identity and in particular our cultural identity. Language is then essential for our social and our cultural existence (Havea, 2010).

#### **4.4 Policy Development**

In the application of Tautua Faatamalii in the context of community it is about enabling (youth practitioners) to build positive alliances with Samoan communities in which strengthen good outcomes for Samoan young people and Aiga (Pacific Responsiveness Plan, 2002). As Samoan young people and Children have a right to preserve their own identity, to enjoy their own culture, religion and language (MSD, 2002). In order for all (Samoan) young people and their families too be safe and have opportunity to flourish in their communities (Te Pounamu, 2001).

The Ministry of Social development report (2007) supports the notion of Tautua Faatamalii as it recognises that everybody should be allowed to pass their cultural traditions on to the future generations, that cultural identity is an important contributor to people's wellbeing. Identifying with a particular culture makes people feel they belong and gives them a sense of security which also provides access to social networks, which provide support and shared values and aspirations, because social networks can help to break down barriers and build a sense of trust between people – a phenomenon sometimes referred to as social capital. However, strong cultural identity expressed in the wrong way can contribute to barriers between groups.

Tautua Faatamalii at a government and policy level is supported by (CYPF Act, 1989) stating that “the welfare and interests of the Child/young person is paramount. Therefore Tautua Faatamalii represents the beginning of understanding the welfare and interests of a Samoan young person and Aiga. This Act invites the provision of cultural framework that participates in the capacity of restoring wellbeing amongst Samoan young people. As for Samoan young people and Aiga in this sense, cultural identity needs to be conceptualised not as something to be identified or “discovered”; instead, the family, social and political context that contributes to their identity needs careful consideration (Root 1992) because if ethnicity is to be preserved, then many aspects must be kept within the preserve of the group otherwise the participation of outsiders and their knowledge of what occurs may weaken the group’s strength (Spoonley, 1993).

New Zealanders have a sound base of material support including housing, health, education and worthwhile work. A good society is one which allows people to be heard, to have a say in their future, and choices in life. New Zealanders value the atmosphere of community responsibility and an environment of security. For them, social wellbeing includes that a sense of belonging that affirms their dignity and identity and allows them to function in their everyday roles (New Zealand Royal Commission on Social Policy, 1988). Tautua Faatamalii is also supported by Ministry of Youth Development (2004) stating that:

Social scientists and others working in social sectors have, over recent decades, developed a much better understanding of diversity. We no longer assume that policies or programmes can be designed as one-size fits- all, and we understand that personal, social and cultural realities are different. The initial response to this awareness was to look beyond the dominant group – be it Pakeha, male, the financially secure, or the traditional two-parent family – for others whose reality had been denied while it was assumed their aspirations and needs matched those of the dominant group. (p. 16).



For this reason Aotearoa New Zealand has seen a burgeoning of policies and programmes designed to meet the needs of Māori of women, of those living in poverty, of single-parent families and others; and there is still some way to go before all groups benefit equally from what New Zealand has to offer. That co-ordinated systemic responses are needed to address multiple need (Walton, 2001) and co-ordinated service responses provide more effective interventions 'Tautua Faatamalii' (Bell, 1999 & McIntosh, 2000).

Practice works in the context of role clarity, the reinforcement of pro-social values, collaborative problem solving, and good relationship work and the helping alliance (Trotter, 1999; 2002; Mckeown, 2002) therefore so should the role of social policy and youth worker be to recognise the need to support children with indigenous or minority ancestry against the wave of Pakeha cultural influence, even if their lived cultural experience has been pakeha? This would recognise the imposition of Pakeha culture on everyone as a result of our history of colonisation and dispossession.

In relation to children and young Pacific people the intended outcome of developing policy, children and young people are respected and valued and have a say in the decisions that affect them. They are protected from the negative effects of poverty, violence, abuse or neglect, and they are able to reach their full potential. This is also supported by the New Zealand Ministry of Social Development (2000, - 2009).

MSD (2002) has identified that they will achieve this outcome by working to improve the focus of government policy and services for children by taking a whole child approach and youth development approach, and by working to promote the participation of children and young people in decisions that affect them. Thus an understanding and realisation in that, an important source of evidence for policy work and programme development is from children themselves. The challenge then to policy makers and workers when engaging with Samoan young people and Aiga is to understand the continuous struggle for survival as a collective group in a individualized society.

## **4.5 Conclusion**

This chapter described the philosophy in the contexts of Western, Māori and Samoan philosophies. I explored the epistemology, logic, metaphysics, aesthetics and ethics of Tautua Faatamalii and discussed the need for youth practitioners to implement (Tautua Faatamalii) in the contexts of family, community and government. Restoration and engagement is the way forward for Samoan young people and Aiga is to restore and engage them by contesting the philosophies, assumptions and stereotypes, of the dominant society and the imposition of western values. To assert a unique and Samoan-specific identity policy makers and youth workers can assist by being responsive to a Samoan-specific practice framework and model and share the tensions that they live through by understanding the complexities faced by Samoan young people and Aiga living in a western-dominated society. Indeed it is no exaggeration to suggest that the survival of Samoan young people and the Faasamoa way of life when it comes to well-being depends upon a dramatic change in government policies and practices. As the future wellbeing of Samoan young people is threatened by unbridled industrial and commercial development, allowed and promoted by governments in their areas.

## Chapter Five: Method of Research

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*“O Samoa o le Atunuu tofi, e le o se atanuu tali ola” (Samoan proverb)*

*(Samoa has been selected by choice not by chance)*

### 5.0 Introduction

The Samoan proverb unites me together with the Samoan young people and Aiga involved within this research. I acknowledge the participants, who they are with the “Paia, Tapu ma le Mamalu” (Honorific, Boundaries and Salutations of their Aiga, Ekalesia and Nuu i Samoa). For a Samoan researcher it is crucial to engaging with Samoan young people, Aiga and Ekalesia and vital to engaging with their faasinomaga (Samoan identity). Unlike a non-Samoan researcher these rituals are unneeded.

Paulo Freire (1985) would say that, because of privilege, dominant culture members actually resist change toward equity. Therefore, it is highly appropriate that look at various approaches to examine the data when collated. A method I explored was an auto-ethnographic narrative approach in analysing and identifying the themes. Tierney states “auto-ethnography confronts dominant forms of representation and power in an attempt to reclaim, through self-reflective response, representational spaces that have marginalised those of us at the borders” (1998, p. 66) Auto ethnography is a genre of writing and research that connects the personal to the cultural, placing the self within a social context (Reed-Danahay, 1997). The use of auto-ethnography as a research and analysis method in this research was to identify firstly how Samoan young people resident in South Auckland understand youth work provided by their Churches and Communities. And how do they translate and understand youth work provided within their Churches and Communities. From this information a Samoan Framework for youth workers to implement when engaging with Samoan young people could be developed.

The origins of this idea emerged in 2008. Then I conducted a study on three Saturdays in May-June 2008 from 10 am – 4 pm. I coordinated and delivered computer skills workshops for fifteen Samoan youth aged 16 – 19 years, 7 females and 8 males affiliated to Church youth groups in South Auckland. The workshops contributed information to an assignment for a fifteen point Semester One postgraduate paper in Communication Studies 2008, Interactive Media 149.120. That year I completed this paper during my Honours to which I majored in Youth Studies at AUT University.

The computer skill workshops required participants to use computer labs. It was conducted in the Social Science Building on Queen Street and in the Te Ara Poutama building on Wellesley Street. The Wharekai or kitchen facility of AUT University Marae, Te Wai O Horotiu, was used to prepare lunch and eat together. The Wharekai was also used to host invited guests attending one lunch who were two academic staff and one Samoan postgraduate student. The two objectives of the three Saturday workshops were straightforward. First, the workshops were designed to deliver basic computer skills in graphic and website design. Second, the workshops were held on a University campus to provide participants with a first-time introduction to a tertiary education environment. The outcomes of the workshops generated qualitative auto-ethnographic data in which the thesis will use to analyse ideas and practices of social exchange and cultural organisation in a context of doing Samoan youth work. The qualitative auto-ethnographic data is digitally recorded film of Samoan youth evaluating their participatory experiences in the three workshops and the usefulness of skills they learned in their everyday lives.

Taking this concept to this study I applied a similar approach. The research question 'how do Samoan young people translate and understand youth work provided within their churches and communities?' was addressed between November 2009 through to June 2010. It was based on a set of in depth interviews with 15 Samoan young males between the ages of 18 – 24 from three different wards of the Manukau region of South Auckland, these wards were Otara, Manurewa, and Mangere.

## 5.1 Research Ethics

Being Samoan meant following cultural ethics. I followed the ethics of Tautua Faatamalii which stem from five principles identified previously such as Tautua (Service), Faatamalii (Absolute Integrity), Va Fealoaloi (Respectful Relationships) Gagana (Samoan language), and Teu Le Va (safe Space). Macpherson and Macpherson (2000) relate the principle of Tautua to a Samoan social organisation being one that serves, tautua, the matai (title heads of one's family) and one's parents and grandparents.

Both Samoan proverbs and Christian scriptures are seen as supporting ethical conduct. For instance, one proverb states that 'service is the road to power' while Christian scriptures say 'honour your parents all the days of your life.' A member of an Aiga, then, is expected to place his or her resources which include poto (knowledge) and malosi (Strength) at the disposal of their family. In pre-contact Samoa and until the middle of this century, one served the matai and the Aiga by working on the family estate. Tautua still requires that one's resources are placed at the disposal of one's family but this now includes wage labour in the public and private sectors.

Respect for age is another key ethic when engaging with Samoan young people and their Aiga. As a (youth practitioner) who behaves with appropriate etiquette to elders is considered well brought up, if this is not done, the Samoan young person and Aiga may think of a youth practitioner to be "*le mafafau* incapable of mature thought" (Macpherson and Macpherson, 2000, p. 31). Reciprocal obligations are also central in Samoan social organisation in which their moral authority from both traditional Samoan cultural and Christian value systems. A (youth practitioner) must understand the importance of a gift or service from a Samoan young person and take on a responsibility to repay it at some time in the future (Macpherson and Macpherson, 2000, P. 31). Now I will discuss various, government Acts and

reports that confirm the need to implement and apply Tautua Faatamalii within community and government sectors.

Within the early stages of the development of this research project I put together an ethics application to the Massey university human ethics committee, to ensure the safety of the participants of my research project was made a paramount concern. Upon receiving ethics approval for this research project by the Massey University Ethics committee, I notified the participants and distributed the information sheets outlining the aims of the study and detailing what their participation would look like. I informed the participants that their information would be kept confidential and their identity would remain anonymous unless they wished to reveal it. However in presenting the findings of this research the participants' wished to be acknowledged and made mentioned within their personal auto-ethnographic stories.

When recruiting and selecting the research participants I consulted with the Samoan church ministers of Beacon Fellowship National Trust. They were very helpful and were able to provide participants to be involved within my research. In selecting questions for this research project my supervisor and I looked at what questions would be appropriate and would be able to contribute new knowledge for more effective practice for me as a youth worker. Knowledge that can be disseminated, and will make a difference, and knowledge that other youth workers may find useful. Another aspect of selecting a good range of questions for this research project was would these research questions potentially have an answer that is attainable, and would contribute to alleviate the problem and challenges faced by Samoan young people living in south Auckland. In selecting research questions for this research questions needed to measure the phenomenon of Samoan young people living in south Auckland.

There was a total of 15 different questions I asked participants. The first and second aspect and 10 questions looked at answering the first question of this research project which was how do Samoan young people resident in South Auckland understand youth work provided by their Churches and communities.

The second aspect looked at how is Samoan youth culture translated and understood in south Auckland amongst the youth. The last aspect and five questions looked at what can be developed as a Samoan Framework for youth workers to implement when engaging with Samoan young people. Below are the five questions that I asked the participants in order to gain their own understanding of the first and second question of this research project.

1. Do you know of any Samoan youth workers? *If not please explain why?*  
If yes who are they?
2. Does a concept of Samoan youth worker exist for you? *If not please explain why?* If so what does this concept of Samoan youth worker look like?
3. What has been your *experience* with youth workers?
4. How do you as a Samoan young person engage with youth workers?
5. How would you like youth workers to engage with you?

## **5.2 Process and Analysis**

The time length of an interview that was agreed and consented to was a minimum of an hour to a maximum of three hours. However the specific time was dependant on the availability of the participants. Interviews were in depth interviews, tape-recorded with the consent of the participants. It was difficult to schedule times for interviews with some participants' however I did not worry too much about the start time and concentrated on the interviews being good quality and the auto-ethnographic data collated was able to help with my research project. Another interesting fact about conducting interviews was the relaxing nature of the process throughout the interviews, such as that of the participant and the researcher enjoying their time, and feeling that they were in a safe environment to express their opinions on certain matters. I ensured the church administrators that research interviews conducted in there building would be comfortable for the research participants. Many advisors, such as Beacon fellowship national trust, Taaasinasina Incorporated, church ministers, church youth groups, university academics and lectures, and my Aiga also played a major role in supporting me through this research project.

While analysing the stories from research participants' interviews, I kept in mind one important point that Chang (2008) states "what makes auto-ethnography ethnographic is its intent of gaining a cultural understanding. Since self is considered a carrier of culture, intimately connected to others in society, the self's behaviours verbal and non-verbal – should be interpreted in their cultural context. Therefore auto ethnographic data analysis and interpretation involve shifting your attention back and forth between self and others, the personal and the social context." (p.125) This auto-ethnographic data analysis is exercised in chapter five.

For me, the methodological priority in conducting data analysis was being afforded knowledge and power to interpret field research as a Samoan youth worker. Therefore, I needed a method that would give the research a culturally meaningful account for the data to be read and understood by others. Data is there to support and illustrate my arguments, but not to stand alone to tell the story. As I am expected to categorize, rearrange, probe, select, deselect and sometimes simply gaze at collected data in order to comprehend how ideas, behaviours, material objects, and experiences form the data interrelate and explain what they really mean. (Chang, 2008, p. 127)

### **5.3 Conclusions**

The study used a qualitative design involving in depth individual interviews. as agreed and consented by the participants to gather auto-ethnographic data. Auto-ethnographic data collection instruments included the use of a semi-structured questionnaire, interactive prompts, tape recorder and note taking. The use of qualitative methods of auto-ethnographic data collection fitted the research as I have written alot about myself. I have resided in Clendon, Manurewa, Mangere, and Otara with access to young Samoan males within their Aiga, Churches and Communities. I relied upon my established networks and personal relationships to recruit participants. I was aware of the past and current social, political, and economic environment in which these young



Samoan males were located and felt that it would strengthn my research capabilities, background, and knowledge to complete this study. The auto-ethnographic data collated within this research has been analysed under the themes of; Samoan Youth, Samoan Youth workers, social policies, and Samoan frameworks of engagement. These themes provided a stepping stone in order to collate auto-ethnographic data from the in depth interviews and have produced auto-ethnographic findings.

## Chapter Six: Case Studied

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*“Ia e manatua le mea na e fanau ai, aua nei galo ia te oe” (Apulu, 2000)*

### 6.0 Introduction

The proverb above weaves me together as one with the Samoan young people and Aiga within the location of South Auckland. This is where the participants and I were born and raised and as a Samoan youth worker I acknowledge who they are within their own territories, rules, and community affiliations. Furthermore, I seek not to represent all young peoples' interests and priorities, but rather, speak of my own kinship, culture and identity ties to our shared place of belonging that we acknowledge as our 'home' in contemporary Aotearoa.

The details provide the composition of the participants. Their full names have not been recorded. This chapter provides a brief outline of the participants' names, ages, gender, ethnicity and current community they are residing in. Although they consented to all information about them being recorded in this thesis their individual photos and surnames have been removed to protect their anonymity and future work in Aotearoa New Zealand. They were recruited to be involved in this research because they are male, living in south Auckland, aged between 18 to 24 and also be of Samoan ethnicity. The following details indicate various auto-ethnographic data in relation to the 15 participants. Outlined are ages, gender, community participants reside in, and their ethnicity.

This chapter addresses the three main questions of this research project using the auto-ethnographic data collated throughout interviews. The questions are:

1. How do Samoan young people resident in South Auckland understand youth work provided by their Churches and communities?

2. How is Samoan youth culture translated and understood in south Auckland amongst the youth.
3. What can be developed as a Samoan Framework for youth workers to implement when engaging with Samoan young people?

Another reason for using the methodology of auto-ethnography in presenting the findings of this research project is it allows me as a Samoan researcher to be freed from the traditional conventions of writing (Gergen and Gergen 2002). I decided and seek permission from the participants to utilise this methodology for presenting the findings. Ellis and Bochner (2000) define auto ethnography as autobiographies that self-consciously explore the interplay of the introspective, personally engaged self with cultural descriptions mediated through language, and ethnographic explanation. To illustrate this example from now on research participants will be referred to as 'Boys' as this will be a term that creates a sense of comfort for me as a Samoan researcher. This term also creates a sense of closeness to the "Boys". As all the 'Boys' refer to me as one of the 'Boys' not a Samoan researcher. Samoan people do not see youth work as a separate area of development. According to (Apulu, M., 2007) Samoan people believe that youth work is seen as joint with all work within the Aiga, church and community and not to separate the three from each other. It is also essential that when engaging with Samoan young people and Aiga an ability to use the Samoan language would be very helpful in building trust.

## **6.1 The Boys**

I used the Samoan gagana (language) to talk with the Boys. Many Samoan Parents do not understand English so I attempted to gather the 'faasinomaga' (cultural identity). This process can assist Samoan parents to build trust with the researcher so I can work with the youth. Trust must be made to Samoan parents and communities as South Auckland Manukau City, 'Samoan gagana (language) is the second most spoken language after English (Manukau City Council LTCCP, 2002).

Boy Number 1: Mason is 20 years of age, he is a young Samoan male residing in the community of Mangere.

Boy Number 2: Mutsuo is 22 years of age, he is a young Samoan and Japanese male residing in the community of Mangere.

Boy Number 3: Maualalo is 18 years of age, he is a young Samoan male residing in the community of Manurewa.

Boy Number 4: Sefo is 19 years of age, he is a young Samoan male residing in the community of Mangere.

Boy Number 5: Luke is 20 years of age, he is a young Samoan male residing in the community of Manurewa.

Boy Number 6: Hale is 21 years of age, he is a young Samoan male residing in the community of Manukau.

Boy Number 7: Semu is 21 years of age, he is a young Samoan male residing in the community of Mangere.

Boy Number 8: Leon is 21 years of age and is a young Samoan male residing in the community of Mangere.

Boy Number 9: Paul is 22 years of age and is a young Samoan male residing in the community of Manukau.

Boy Number 10: Harmon is 18 years of age, and is a young Samoan male residing in the community of Manukau.

Boy Number 11: Vaeluaga is 22 years of age, and is a young Samoan male residing in the community of Manurewa.

Boy Number 12: Joseph is 24 years of age, and is a young Samoan male residing in the community of Mangere.

Boy Number 13: Murphy is 20 years of age, and is a young Samoan male residing in the community of Manurewa.

Boy Number 14: Raymond is 19 years of age, and is a young Samoan male residing in the community of Manurewa.

Boy Number 15: Anthony is 20 years of age, and is a young Samoan male residing in the community of Manurewa.

When sitting down with Raymond I asked him to share with me youth workers in which he knew. His answer was that his affiliation to youth workers were made through his Church, school, community based organisations, and Aiga. He then shares with me that he grew up with youth workers constantly surrounding him through his involvement within his church and felt he was able to seek guidance from them he goes onto saying:

“Um like growing up in the Samoan church like pretty much like you always had your youth workers there and like now that I’m older I’m a youth leader um yeah its pretty good well arh its good for me cos in church I always had those kinda like youth workers kinda like my whole life like I always had those people to look up to and talk to so yeah.”  
(Raymond, age 19)

When I spoke with Hale he refers to knowing youth workers through school and community youth based organisations:

“Arrrh yup I know quite a few um Samoan youth workers um one I know from my previous school de la selle college arh good youth worker there, both um new Zealand born Samoans that’s two from de la selle and I know um some from beacon fellowship national trust arrh

there's Melvin Apulu senior and junior arh great youth workers and well known within the youth and in south Auckland and yeah.” (Hale, age 21)

Raymond and Hale summarise a common theme presented in the data collated with all the boys in their answer to the first question. When I asked the boys if a concept of Samoan youth worker existed and what does that concept of a youth worker look like all 15 boys said a concept of youth worker does exist and the concept of a youth worker is based on five main attributes that they identified from the youth workers they knew: A youth worker is of Samoan ethnicity, has a strong value base, goes to church, has a strong family base and is accommodating to all as a Friend. This is illustrated below in Raymond, Hale and Anthony's auto-ethnographic narratives:

“Oh of course, um what does it look like Samoan youth work, worker, I guess it's like any other youth worker but with the culture factors and um a lot of um you know religion aspects put into it um example in arh beacon fellowship national trust they always refer back to arh you know bible or um how respect and honour use to be back in those days gota apply in back into today's society and the cultural aspects as well, respecting one another and your elders and yeah. They just accent on mainly those things. Your cultural, your family, where you come from and service to the community.” (Hale, age 21)

Raymond shared with me that the concept of a youth worker was of Samoan ethnicity:

“Um they are pretty good um they like understand like situations you know some stuff that like as a Samoan only another Samoan person would understand like especially like family especially family stuff like when you go to school and you try and tell your counsellor at school stuff sometimes they won't really understand fully like the situation cos there not Samoan and cos like most Samoans are like hard out founded on their culture that's like there base and they work of that so I guess like arh having like a Samoan youth worker in that way it works

like that cos they can understand your situation like everyone knows the FaaSamoa way likes there's that's certain way we do stuff I guess I guess that's what makes it work." (Raymond, age 19)

Anthony spoke about another common theme presented in the data collated about youth workers being strong in their church and a good friend:

"Arh oh first off they probably all go to church so there probably all into God into the, Bible um besides that arh they probably know how to work with other youth is, another main attribute arh like every other youth got to be in to sport and like youth kinda stuff and yeah friendly and caring that's pretty much it."(Anthony, age 20)

Raymond, Hale, and Anthony have a shared and common understanding of what this concept of a Samoan youth worker looks like. This was a common answer among all the Boys. I asked the Boys what their experience was like was with youth workers, 13 of the boys said it was a positive experience, 1 said it was negative, and 1 had no answer. The following narratives explain positive experiences:

"Oh Pretty good they um are pretty relaxed they make you feel relaxed ands its like your talking to your friend instead of like a boss or something so yeah, Like I said I talk to them like one of the boys I like I just talk to them like one of my friends good friends." (Paul, age 22)

"There easy to talk to, easy to approach arh arh you wouldn't even know they were youth workers you would think that they were family or friends to talk to same arh beacon national ah beacon fellowship you have um you can just approach them and talk with them about anything as if it was your brother and that's a good thing about arh the youth workers especially being Samoan as well to each other yeah that's about it." (Hale, age 21)

Semu and Raymond shared also their positive experiences that created awareness of their Samoan cultural identity:

“Arh my experience with these youth workers its enhanced me to not only think about my background but also care and think about their background and also where they come from because arh because Samoans you know when it comes to Samoans people are different you know they have their own way of thinking their own way of sharing their thoughts and um and putting it into action so it’s really um changed me and um other than that I can also help others with the same situation.” (Semu, age 20)

“Um they there there good like they like are usually easy to talk to cos Samoan are really loud and talk a lot so like it makes it pretty like you know you know the way it is and like and like they are just able like um cos like most Samoans are pretty funny so the kinda like they kinda like comedy if you just meet if you just like meet a youth worker they try and break the ice by like craking a joke and it makes you more comfortable like kind like warm to be around things an stuff so I guess that’s like another good thing about having a Samoan, arh like oh like in our youth our youth leader and the moment is pretty good like if you needa talk to him like you just drop him a txt and he will come pick you and go feed you yeah and have a talk and stuff I guess just having people that like really care like that like willing to go out there way to like help you thru your problem and help you thru your stuff I guess just a big one so yeah.” (Raymond, age 19)

In hearing about the similar experiences of the boys with youth workers I then pursued on to ask them how they as Samoan young people engaged with these youth workers. Most of the boys said they generally engage with Samoan youth workers on an agreed basis and that they respect, show Alofa, speak Samoan, treat them like Aiga, and most of all as good friends. The following narratives explain how these boys engage with Samoan youth workers’ which was common through all the data collated from the boys;



“Um well most Samoan youth workers I interact with them not either talking in English but also talking in Samoan most of them they, like if we talk in English then they probably think oh we don’t understand but that’s why for me its important to talk to Samoans in my own language its pretty much easier to cos they get the flow.” (Semu, age 20)

Three of the following boys describe their engagement as one that is centred on Samoan cultural identity and language;

“Well if I saw a Samoan youth worker id think id properly be friendly and be like speak Samoan anyways will be like Malo uso, yeah so that’s how I’ll engage just speak Samoan so they can relate to us.” (Mutsuo, age 22)

“I interact with them in a respectful way its part of the Samoan culture it’s a major part of our culture.”(Luke, age 20)

To understand how the boys engaged with youth workers I thought it would be good to gain an understanding on how they wanted youth workers to engage with them. The following narratives explain how the boys would like youth workers to engage with them. The first narrative demonstrates engagement through an activity based approach from a youth worker.

“Arrh a program like this, like Beacons program it’s something that I have didn’t have much um you know access to when I was younger, I think its gana be good for youth, to have accessibility to the service yeah, and those who you know prove you know that need our help some sort of program and also that fact that even if they don’t need our help or you know the Beacons program is here.” (Vaeluaga, age 22)

Sefo, Mason, and Hale also shared that they would like youth workers to engage with them with respect and as a friend, a friend’s based approach:

“Just be friendly, kind, um helpful, and help them, get to know me not judge me, um come to my house um help me out, get to meet my parents, stuff like that, so arh my mum knows who im hanging with, not people that can make me cause trouble, so my mum can trust them as well as me, and bond a partnership.” (Sefo, age 19)

“How would I like other youth workers to engage with me? arh well again its you know as I said before um just come down to your level and make it make you like you first priority um make the client first priority, and they give you all ears and respect and time like you know as I said just talk as if you’s are brothers, sisters or family or best friends and I guess that’s the best way for the client to let out all their problems or whatever and yeah for them to progress. Yeah that’s about it.” (Hale, age 21)

“Normally, like I just talk to them as if they are like one of the boys, more casual, not trying to put where they come from up there, like say go hey im from whatever they ome from, it sounds like they tryna sell me something, be friendly at first, not to friendly but just build a relationship and then say oh yeah I from this place.” (Mason, age 18)

Joseph would like youth workers to engage him with respect and to integrate the Samoan language and culture when approaching him;

“Arh id like them to engage with me in the same way um talking arh English and Samoan arh Samoan and um yeah just being friendly arh honest straight up and arh respectful all of that kinda stuff yeah it makes me feel good and makes me wana open up more to them arh yeah I’ve had arh, arh the opportunity to get to know arh a lot of youth workers oh they were all Samoan oh most of us are Samoan we all come from different arh background or come from different families um been all brought up differently but arh in saying that and all of us there’s always there’s always been arh family values in stored in us um such as being respect to one another loving others like you love

yourself and yeah just that culture or that warmth feeling you have around arh the same people or the same nationality which it's really important." (Joseph, age 24)

For a Samoan youth worker it is important to understand that a purposeful relationship will not only be built with the young person, but also with his or her brothers, sisters and family. As a Samoan youth worker I continuously involve myself in all relationships of the young person in order to gain a deeper understanding of challenges that are facing the young person. This enables me to identify the different social influences that may be impacting the young person negatively. In addition this helps me to engage with and assist Samoan young people in their decision making processes. I see this as a factor of building safe and trusting relationships with Samoan young people and Aiga, this also leads to the third question of this research project.

Another key aspect that I wanted to look at was of the third question of this research project. I wanted to know from the boys what could be developed as a Samoan Framework for youth workers to implement when engaging with Samoan young people. From their narratives I was able to bring parallel comparisons to the framework of Tautua Faatamalii and its principles. Most of the boys knew of a Samoan youth work framework which was Tafa tolu o le Alofa (Apulu, M., 2007);

"Yeah I know a Samoan youth work framework which is the family culture and service as a Samoan it's always important to look upon our family it's not just a mum dad it's our extended family to.. culture... service..in Samoan we always come from like um a holistic background so we always try and keep um the image of the lord with us where ever we go and we like to serve others before ourselves so yeah that's the way we serve." (Luke, age 20)

"Framework um I know one framework mainly taught by the beacons national trust and the framework is called the three pillars of love or in Samoan Tafa tolu o le Alofa and the framework it self contains three

pillars one which consists of Aiga or family, the second is aganuu or culture, the third one is um tautua or service, and that's it. My experience its self its one that is use able and its one that is not really particular for one culture its particular for almost any other culture.” (Vaeluaga, age 20)

“Arrh yup I do, Well theres the three pillars and um that's a framework which I um learnt from the beacon fellowship and um which is family, um service and your culture and that framework that I learnt is a very powerful one because your family your culture and service to me I guess is three strong points which we need and must have for you know to be a great social worker youth worker and yeah and family is where you come from and culture is your knowledge of where you come from, service to your people and yeah.” (Hale, age 21)

In hearing from the boys that they knew of this framework Tafa Tolu o le Alofa (Apulu, 2007) I then asked them if they knew of other youth frameworks. The following narrative illustrates a common theme from 6 of the boys which knew of a Samoan youth work framework which was the 'Faasamoa' (Samoan culture);

“Currently with the youth work we have a frame work also known as tafatolu o le Alofa also known as the three pillars of love in english and it's a key that we use for us as arh youth practitioners, youth workers to make things happen for us aganuu also known as culture and the other two pillars which is aiga which is family and of course tautua which is arh service. Family is important because it's a structure it's a base it's a frame from where you start from, it is the centrepiece of how we are bought up and how we are raised. And all round it is a think a huge part of what influences us in life you know the people around us you know the environment and that's why I think families important family is that drive you know, you know you wana be what either or mum or dad is think family is where we get our culture from and for me

I was taught basic principles, basic life things that we needed and yeah that's how I learnt things." (Vaeluaga, age 20)

"Um you could say that the Samoan culture is a framework like the way it works cos everybody knows it everybody like everybody is kinda like taught it at a young age like if your Samoan your taught to sit down when your talking to an elder um say excuse me when you walk in front of someone and like if you can if you don't like abide by it you get what you call hard love hahaha I don't advise it haha but nah but um you pretty much yeah I reckon the Samoan culture is a framework cos um." (Raymond, age 19)

"In the um 3 main principles are family, um culture and service, service aye it important to serve arh the first principle of the family um like with like any other family like we all pull our families together whether it's a death or wedding we all get all the relatives we never seen before all come under one roof for gathering um first its important family in how we communicate with family um our culture, um Samoan culture its really important for me as a youth to know my identity and where I'm from. So yeah cultures a big aspect and also um service in our culture as a boy we have to serve um even back at home in Samoa we in our village all the all the boys do arh everything in arh they do a lot to serve um not only our not like only our church but also their fathers and their matai's and everything. But yeah those are the three main aspects I believe." (Leon, age 21)

Another common theme which was highlighted by the boys was that of knowing of other Samoan youth work frameworks illustrated by Mutsuo, Raymond and Anthony in the following narratives;

"Um not really to my knowledge, probably because I haven't really you know being studying youth work or anything which is basic I haven't really heard of any other frameworks." (Mutsuo, age 22)

“The samoan culture is a framework like the way it works cos everybody knows it everybody like everybody is kinda like taught it at a young age like if your samoan your taught to sit down when your talking to an elder um say excuse me when you walk in front of someone and like if you can if you don’t like abide by it you get what you call hard love hahaha I don’t advise it haha but nah but um you pretty much yeah I reckon the samoan culture is a framework.”  
(Raymond, age 19)

“Just the basics um arh you gotta respect your elders that’s one thing I know yeah when you’ve got vistors over your gota do your feau’s As in gotta make them coffees or teas gotta ask them gotta make sure the place is tidy you want them to know you live in a clean um yeah you gotta show them there welcome in your home that’s one thing I know yeah you gotta know them like show them your there and there service and they know if your there if they need anything, Respect probably the main things is repsect you gota respect others if you wana be respected so yeah yeah arh for samoan, language is the main thing you gota know your language arh your background like where your born, where your parents are from arh yeah as long as you know how to respect others um yeah I think that’s pretty much the main one too.”  
(Anthony, age 20)

In understanding what the boys knew of youth frameworks and why they didn’t know about other frameworks. I then asked the boys to share with me; what were some Samoan key principles that they thought could be used to create a youth work framework.

All the Boys agreed that Va’fealoaloai (respectful relationships) is a key principle needed for a Samoan youth work framework, Teu le Va (safe space), Gagana (Samoan language), Usitai (obedience), Lotu (church), Alofa (love) and Tautua (service) are also essential principles needed in developing an appropriate youth framework for youth workers when engaging with Samoan

young people. Again the narratives of all the boys illustrated the importance of the very core principles of Tautua Faatamalii, therefore demonstrating the very existence of the faasamoa core principles which create the notion and framework of Tautua Faatamalii. The following narratives by Vaeluaga, Maualalo, Sefo, Anthony, and Raymond describe the reason for this:

“Hmm Samoan principles, um that can work there’s a respect factor you just yeah, you know to gain respect like in our culture you don’t do things for rewards cos we do it for respect because at the end of the day respect is a different thing from an award respect is something that you can only earn a reward is you know it has an agenda that comes with an award with respect its just knowing, known that your capable of things and people knowing of your capabilities which brings us in to that aspect yeah respect is a huge part of it. Which is something else ive heard out of my elders, and my family members those who matter and my family in my culture I always think of respect.” (Vaeluaga, age 22)

“Um faa alo alo which is arh respect, um that’s yeah tautua as well um and yeah, Arh to me it means respect if you don’t have that then you won’t really get anywhere and your family your life, if you don’t have faa alo alo then there’s no point in doing anything, Um va’fealoaloi which means respect for relationships between um you and everyone else and arh, Respect for relationships um with everyone that’s what arh va’fealoaloi stands for, arh basically and arh teu le va um it means safe space to be your distance um with others and yeah.” (Maualalo, age 18)

“Arh yup Teu le Va is one of them, arh one would be respect for each other so yeah don’t answer her back, um language respect other people when they are talking their own language and other would be a distance space from each other, you gotta know your distance from each other, .... If I’m walikng pass my grandma say excuse me when you walk pass her, like say tolu so she knows that your being excused

when you walked pass and another one is don't open your legs when you in front of someone old, ort else your get a slap in the head, yup, another would be language, learn how to speak your own language, to your parents and to your own people, try learn your culture, encase someone old talks to you and you might not know how to talk back, then your grandpa might think your mums not teaching you how to speak Samoan." (Sefo, age 19)

"We have heaps of values, heaps of principles and like heaps of like guidelines that like we try to stick to but at the end of the day maybe not all of them mainly like they all fall back to coming to respect like um if you don't stand and eat, because you don't stand and eat because that's disrespectful so um you don't like um you don't stand and talk to someone when they are sitting down you don't stand and talk to them because that's disrespectful. Like heaps of thing's girls eat first and the reason why girls eat first is because its disrespectful if the guys go and eat first. Like everything falls back to respect so basically yeah that's basically it like um.. Respect and respect and religion it's a big thing for our culture our country its like founded on god like the people that founded our country and like fought for our independence they are founded on god they so that's so that's like our main our two main things like just respect and God." (Raymond, age 19)

The above narratives then triggered my next question in which I then asked the Boys if the Samoan framework and youth frameworks they shared with me looked at their holistic wellbeing (spiritual, physical, emotions, and family). Again all the boys agreed that the frameworks of Tafa tolu o le Alofa (Apulu, 2002) and the FaaSamoa that youth workers utilise are holistic and should be implemented by youth workers. The following narratives showcase the reasons why the boys feel that the Tafa tolu o le Alofa framework and the FaaSamoa is a holistic approach when engaging with Samoan young people;



“Yeah, yeah it definitely does for each culture um especially for Samoan culture it does um cater for all of them not only emotionally but physically and mentally as well yeah so.” (Mutsuo , age 22)

“Um yes very, um I reckon arh by applying bible arh principles plus arh what we learned tafa tolu o ale Alofa arh put it together arh it’s a very powerful tool arh cos in the bible it says um the strongest tool you know that you have is tusi paia they can arh not only touch the person outside but inside you can make them change cos there’s a lot of youth other there right now that are struggling hard out not only arh with themselves but in family situations they really need help and for you to touch them in the heart and for you to arh interact with them or talk with them in a friendly or faa alo alo way not only would they listen but they take in what your trying to tell them.” (Joseph, age 24)

“Yeah I reckon it does because with those um 4 words it makes the person like without your family your nothing without love your nothing and so on your culture your nothing so yes I do reckon its holistic, with no good service your no good to us.” (Mauualalo, age 18)

If the above frameworks were holistic in their engagement with Samoan young people, I asked the boys if this framework would be relevant for youth workers to implement when engaging with non-Samoan young people? 13 of the boys agreed that the framework of ‘Tafa tolu o le Alofa’ (Apulu, M., 2007) is relevant to working with non Samoan youth, 1 disagrees, and 1 was unsure. The following responses by Mauualalo, Hale, Jospheph, Harmon and Vaeluaga showcase the reasons why the boys feel that the Tafa tolu o le Alofa framework is relevant when engaging with non-Samoan young people ;

“arh yes because arh it’s done by love I guess.” (Mauualalo, age 18)

“Arrh yup I know this framework would work with um non-Samoans um because everyone has a family everyone comes from somewhere has a background and some people say others don’t have a culture but well

there family is their culture and if you use that framework with um others then I know it would work it would be as effective as using it on a Samoan yup.” (Hale, age 21)

“Arh yes I reckon yes um although we all come from different cultures um every culture um yeah every culture has their own perspective on how to communicate how to show respect how to show love.” (Joseph, age 24)

“Yes I do believe that it would be good to use with others as well, cos if we are Samoans can all get along with those pillars then I reckon we can get along with anyone or any other culture we work with yeah” (Harmon, age 18)

“Arh yeah I think so I think its gonna be more than valuable, I think that part of your framework is that it has all cultures and this is that type of framework this framework doesn't only affect Samoans or pacific islanders it affects everyone and it and it you know gives us three pillars which affect everyone you know not just not just a one person need but everyone culturally and you know and every other man I can think about up to this point it's a framework which will be used that can meet all other criteria's which every other cultures is looking for.” (Vaeluaga, age 22)

In analysing the narratives shared by the boys, the first few questions were the focus of the conversation, a generic starter of the interview process. When analysing the boys narratives their social and intellectual freedom began when they expressed their own positions and understanding of being a Samoan young person. This triggered their emotions and heart when they were asked questions of their understanding into the notion of 'being a Samoan youth worker' and various FaaSamoa frameworks and types of practices that would be needed for youth workers to implement when engaging with Samoan young people.

## **6.2 Conclusion**

The main concept presented through the narratives is that Samoan youth work practice is an extension of FaaSamoa and that the FaaSamoa is the main grips of being a Samoan youth worker. It is about transferring what youth workers learn from their own Aiga into the young people, Aiga, and community they engage in. It is about youth workers basically living and practicing the FaaSamoa when engaging with Samoan young people. The boys also agreed with the FaaSamoa core principles of Tautua Faatamalii; that Va'fealoaloai (respect) is a key principle needed for a Samoan youth work framework, Teu le Va/safe space, Gagana (Samoan language), Usita'l (obedience), Lotu (church), Alofa (Love) and Tautua (service) are essential principles developing an appropriate youth framework for youth workers to implement when engaging with Samoan young people. The findings aligned with the principles set out in the Tautua Faatamalii framework presented in the next chapter. The next chapter concludes the thesis.

## Chapter Seven: Concluding Comments

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### 7.0 Introduction

Tautua Faatamalii philosophy looks at formulations that involve a quest for ethical principles. Tautua Faatamalii stems from the Faasamoa notion of Tautua, which carries for the Samoan young person or young male the principles of servant hood with absolute integrity, which encompasses the roles and responsibilities of a young male within their Aiga. The philosophy of Tautua Faatamalii within the Faa'samoa way of life is seen in epistemology, logic, metaphysics, aesthetics, and ethics. The logic of Tautua Faatamalii stems from the Samoan Gagana language "language places great importance in the sanctity of a culture. Our folklores that have been passed down through generations are sacred and contain taboos. By re-telling these stories to our children we hold on to the importance of our past and the fact that we cannot explain certain aspects in the majority language means we may lose the truth behind these stories" (Havea, 2010, p. 67).

The path to power, a common Samoan saying also explores the logic of Tautua Faatamalii as Shore (1982) writes it is through service ('o le ala o le pule 'o le tautua). Power and status itself is most clearly signified in Samoa through assumption of a chiefly title. From puberty until he is selected by his family to hold a chiefly title, a boy is called a taulealea a term suggesting both young and untitled status. Should he remain untitled, he will always be known as a taulealea, among his peers a youth, despite advancing age. Inversely, a youth on whom matai status has been conferred is no longer a taulealea.

He immediately gains in prestige and is regarded with greater respect and seriousness by his family and by other villagers. On assuming his title, even a relatively insignificant one, a taulealea will no longer attend meetings of the 'aumaga, the village association of untitled males. This is the reward of a taulealea who has throughout his youth shown a great deal of tautua for his matai and community. His position now is among the chiefly council. Instead of receiving instructions from the chiefs, this new chief will be expected to

formulate village regulations. He has been bestowed with power and secular authority to govern matters concerning his village and Aiga.

In agreement with the solution of the Tautua Faatamalii framework the Ministry of Pacific Island Affairs (2007) states “If Pacific youth are at ease with established and emerging technologies, they will be well placed to take advantage of the opportunities offered. This is essential giving current and future demographic changes, these young men and women will be, in time sustaining an ageing population”. Not only being at ease with established and emerging technologies but also sustain and keep the Samoan culture alive for the future generations of Samoan young people and their Aiga living within Aotearoa New Zealand.

Ideally in restoring and bringing about wellbeing for Samoan young people within Aotearoa New Zealand through the implementation and continuous development of Tautua Faatamalii framework is purely the reconstruction of stereotypes and notions of youth development from a western perspective, as the challenges faced by Samoan young people can only be addressed by Samoan young people and their Aiga. So as a youth worker the implementation of Tautua Faatamalii framework would without a doubt help with this process of engagement.

Associated with Tautua Faatamalii framework is the understanding that true social change for Samoan young people cannot be sustained by youth workers at the level of youth work alone, it must also be accepted by the wider society, and at the community level, in which it must address change at the surface and heart of the challenges. Moreover youth workers and youth development theory and practice models among Samoan young people provide significant challenges and unmet needs Tautua Faatamalii framework provides a position in theory for Samoan young people to maintain some control over their own lives and are able to resist to some extent the impacts of modernisation and globalisation and Western Theory and practice models, and hopefully remain young people who are not shaped by external structural forces.

Aiono Faanaafi Le Tagaloa (1992) describes the metaphysics of Tautua Faatamalii as those who carry out the responsibility of Tautua which are the untitled men, these men belong to the Aumaga (sons of the matai). “The aumaga have earned the honorific o le malosi o le nuu because they are the physical strength and support upon which the matai group (nuu) depend” (Tagaloa, 1992, p. 119). They are planters, the tautai (fishermen); the hunters, builders, makers of weapons and tools, cooks and servers of food and drink; poets, singers, dancers, entertainers; sportsmen and brave warriors in times of war. “They are the heirs of matai titles who give the uniquely Samoan service, called tautua, to honour the chosen matai” (Tagaloa, 1992, p. 119). Members of the aumaga when serving their matai also sat quietly listening to discussions in the fono, so that they might assist in the serving of kava and other ways. This was to learn the ways of government and the conventions of debate from their matai and elders” (Davidson, 1967, p.18). Like the chiefs council; the aumaga predates European contact with Samoa.

The name ‘aumaga’ means literally “kava chewers’ suggesting a now obsolete function of chewing the kava roots in the preparation of kava liquid for ceremonial drinking (Shore, 1982). Called ‘o le malosi o le nu’u (*the strength of the village*), the aumaga functions as servants of the chiefs council as well as an institution for socialising young men on political and oratorical skills useful when they become matai. The aumaga encourages shapes, develops skills, and attitudes appropriate for young men. The Samoans generally are a fine race of male and female are very handsome, models for a sculptor, with younger females being very attractive. Their skin colour is mostly brown, fishermen and others much exposed to the sun are darker than those not so much exposed. They are expert swimmers, being confident in the water as on the land. There is ease within their movements and coolness under circumstances which would surely frustrate a European (Stair, 1983).

Throughout this thesis I embarked on sharing a personal journey of my research. I wanted to present these findings in a way that was enjoyable and comprehensive for not only the boys involved within this research but the Samoan young people that I engage with, and especially my Aiga. So by

using an auto ethnographic methodology of sharing narratives, memoirs it allowed me to write from four various positions; a Samoan son, Samoan researcher, Samoan academic, and a Samoan youth worker.

## **7.1 Chapter Breakdown**

Chapter one I set the scene for this thesis. Chapter two was written from the position of a Samoan son; I shared how my journey began as a youth worker in the form of a biographical narrative of my Great grandpa Apulu, who has always been an inspiration in the development of Tautua Faatamalii. Chapter three and four was written from the position of a Samoan academic; I shared my journey in finding my own position in the industry of youth work by conducting a literature review on the history and consequence of a problem I was facing (there was not an appropriate Samoan youth work framework) for myself as a youth worker in the different contexts of family, community, and government to implement when engaging with Samoan young people. I also covered how the need for (Tautua Faatamalii) is supported in the contexts of family, community and government. I then briefly discussed various social science literature, government Acts and reports that affirm the implementation and application of cultural models such as Tautua Faatamalii at a community and government level. Lastly I looked at the various literatures that define the concept of FaaSamoa.

Chapter five was written from the position of a Samoan researcher. I shared my journey in creating my own method of engaging with Samoan young people, I presented the various processes undertook throughout the research project such as ethics approval, recruitment and selection of participants, participant details. I also explained my interview questions and the interview process, advisory group, and lastly gave reason to the use of auto-ethnography as a methodology for presenting the findings of this research project. Chapter six described the Boys. I presented the findings and analysed the data collated by the interviews with the Boys. I addressed the main questions of this research project which was my own understanding of

how Samoan young people resident in South Auckland understand youth work provided by their Churches and Communities, and to discuss how Samoan youth culture is translated and understood in south Auckland amongst the youth. Chapter seven concludes the thesis. I presented the principles that make up Tautua Faatamalii framework, the methodology of the framework, the roles and responsibilities of a heir/Taulealea, and lastly I shared a Talautu (narrative) of the origins of the ava ceremony and how the position of a Samoan Taulealea came about.

## **7.2 Conclusion**

Many Samoan people came to Aotearoa New Zealand to give their children and grandchildren the kinds of opportunities they never had themselves. They left their homes in the islands and travelled by boat seeking the immigrants dream. They sought education and opportunity for their family in a new land and that the Pacific population is now growing faster than the New Zealand average population and will be considerably larger proportion of the New Zealand working age population in the future. Therefore the engagement with Samoan communities and community based organisations is vital to the delivery of effective policies, and services and the future social and economic development of Samoan people. Our Pacific people today are energised, youthful and optimistic about the future (Macpherson, 1974, 1990 & Hon Luamanuvao Winnie Laban, 2007).

For that reason the best results for Samoan young people and their communities is when workers support and help the Samoan young people develop their own solutions to their unique situations and needs, being able to provide this support through 'whole of community' collaboration which is a key focus for implementing Tautua Faatamalii when working with Samoan young people. For workers to also work together with other organisations, employers and local communities to provide opportunities and identify appropriate services that meet the needs of Samoan young people.



The question is then raised will Tautua Faatamalii framework help solve challenges faced by Samoan young people and their Aiga in Aotearoa New Zealand as mentioned above? How can Samoan young people be empowered? Do youth workers have a role to play? Friere (1972) writes that the powerful or the dominant group cannot free the oppressed, in this case Samoan young people. Samoan young people have to be empowered to free themselves from oppression. Hence as a youth worker engaging with Samoan young people it is important to understand the struggle that these young people are constantly faced with in terms of the ability to maintain strong ties within not only their own culture but also balance the worldview of mainstream Aotearoa New Zealand society.

A youth practitioner must understand the importance of kinship to a Samoan young person. The Aiga is the centre point of Samoan social organisation. Members of various Aiga confer rights, obligations, and responsibilities on individuals (Samoan young people) in which provide moral, physical and financial support the Aiga. To Tautua (Serve) the Aiga in ways which contribute to the prestige of the Aiga (Macpherson & Macpherson, 2000). Knowing what makes up the faasinomaga (identity) of a Samoan young person is also very crucial when engaging with Samoan young people. Identity not just based on simply a collection of broad social categories such as age, gender, race and social class (Havea, 2010) but faasinomaga the total make up of a Samoan young person. This distinction is important because it underlines a bigger question. What is the logic behind Tautua Faatamalii?

It is important to note that Tautua Faatamalii is still in development and will continue to change over time with further research, however will still encompass the true meaning of its conception for youth worker's to implement when engaging with Samoan young people and their Aiga to bring about wellbeing and restoration.

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## Appendices

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# APPENDIX ONE - Interview Questions for Participants

## Youth Worker questions

1. Do you know of any Samoan youth workers? *If not please explain why?*  
If yes who are they?
2. Does a concept of Samoan youth worker exist for you? *If not please explain why?* If so what does this concept of Samoan youth worker look like?
3. What has been your *experience* with youth workers?
4. How do you as a Samoan young person engage with youth workers?
5. How would you like youth workers to engage with you?

## Samoan Frameworks Questions -

1. Do you know of a Samoan youth framework? *If not please explain why?*  
If yes please explain.
2. Do you know of other youth frameworks? *If not please explain why?* If yes please explain.
3. What are some Samoan key principles that you think would be needed for a youth work framework?
4. Do frameworks which youth workers utilize, look at your wellbeing in a holistic view? (spiritual, physical, emotions, and family)
5. Would this framework be relevant when engaging with non-Samoan young people?



# **APPENDIX TWO - Research Information Sheet**

## **The Samoan Third way: engaging with Samoan young people.**

### **Researcher(s) Introduction**

Kia ora, Mahalo, Malo e lelei, Kia orana, Faka'Alofa lahi atu, Ni sa bula vinaka, Taloha ni, Ni hao, Greetings and Talofa Lava my name is Melvin Apulu Jnr a Masters Student in Social policy and social work at Massey University Albany campus in Auckland. My family originate from Samoa and I was in Aotearoa New Zealand. My father is from a village known as Faleasiu and my mother is from a village known as Apia both in the island of Upolu. Currently I am doing volunteer work with Samoan young people in South Auckland under the Beacon Fellowship National Trust delivering services programs, events, pastoral care, and counseling support, and leadership training for young people.

I hold a Postgraduate Diploma in Youth Development, Bachelors of Bi-cultural Social Work, National Diploma in Computer Graphics Design, and a Certificate in Pastoral care and Re-focusing therapy. This year I am enrolled in a 120 thesis in Social Policy studying "The Samoan Third Way: engaging with Samoan young people.

### **Project Description and Invitation**

The aim of this research project is to conduct research interviews with 15 Samoan young people (all male) aged between 18 -24 years old residing in three South Auckland communities, Mangere, Manurewa, and Otara. Participants that assist in the research will be asked the following main questions:

1. How do Samoan people resident in South Auckland understand and practice youth work in their Churches and communities?
2. How is Samoan youth work connected to, and different from, youth work conducted in other communities who identify themselves by markers of culture, ethnicity and language?
3. How relevant are the current social policies that impact on Samoan young people?

The information from the interviews with participants will be analysed and the findings from recordings discussed to see there relevance to current social policies that impact on Samoan young people. A literature review of the Third-way and, develop a Samoan Third-way will also be conducted.

Your contribution to the research would be much appreciated. If you would like to participate in this research project it would go along way towards

helping researchers, government departments, communities, and universities understand Samoan Youth Work. However if you feel that you do not want to be involved, then that decision will be respected.

#### **Participant Identification and Recruitment**

All participants will be recruited through current networks and organisations that the researcher is currently involved within. Participants names will be obtained through this avenue. The selection a criterion is that of the research participant must be 18- 24 years old, male, living in south Auckland, and Samoan. Exclusion of a participant will be applied if the participant does not fit within the given criteria. The number of participants that will be involved is 15, the reason for this is within the three wards of south Auckland Manurewa, Mangere and Otara, 5 participants will be selected.

Compensation of participants' involvement will be of a gift given upon completion of involvement. If participants feel at any stage of their involvement within this research project discomfort, strategies that will be put in place are that of the assistance of Samoan Taaasinasina elderly, they will provide the necessary support whilst interviews take place if situations will arise.

#### **Project Procedures**

Participants time is of greatest importance. The procedures in which the participants will be involved in are that of partaking in a 1 hour interview if any conflict shall arise the necessary support and assistance of the Samoan Taaasinasina will be provided

#### **Data Management**

Data will be:

- Used to complete research
- Stored in a cabinet with a coded locking system, only accessible by the researcher
- Available for those participating by way of a summary of the project findings through the researcher
- Written in such a manner that confidentiality of identity for participants is preserved.

#### **Participant's Rights**

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- Decline to answer any particular question;

- Withdraw from the study (specify timeframe);
- Ask any questions about the study at any time during participation;
- Provide information on the understanding that your name will not be used unless you give
- Permission to the researcher;
- Be given access to a summary of the project findings when it is concluded.

If recording individual interviews:

- Ask for the recorder to be turned off at any time during the interview.

#### **Project Contacts**

*Please feel free at anytime to contact us if there is any questions that you have in regards to this research project.*

#### **Melvin Apulu Jnr**

09 9488 123

021 216 6077

[Mapulu.jnr@gmail.com](mailto:Mapulu.jnr@gmail.com)

#### **Dr Fiona Te Momo**

0800 Massey

[Fiona.temomo@massey.ac.nz](mailto:Fiona.temomo@massey.ac.nz)

#### **Committee Approval Statement**

This project has been reviewed and approved by the Massey University Human Ethics Committee: Northern, Application \_\_\_/\_\_\_ (*insert application number*). If you have any concerns about the conduct of this research, please contact Dr Denise Wilson, Chair, Massey University Human Ethics Committee: Northern, telephone 09 414 0800 x9070, email [humanethicsnorth@massey.ac.nz](mailto:humanethicsnorth@massey.ac.nz).

**APPENDIX THREE - Consent Form**  
***The Samoan Third way: engaging with Samoan  
young people***

**CONFIDENTIALITY AGREEMENT**

I ..... (Full Name - printed)

agree to keep confidential all information concerning the project The Samoan  
Third way: engaging with Samoan young people

I will not retain or copy any information involving the project.

**Signature:**

.....

**Date:**

.....

# APPENDIX FOUR – Human Ethics Application

## Human Ethics Application

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FOR APPROVAL OF PROPOSED RESEARCH/TEACHING/EVALUATION  
INVOLVING HUMAN PARTICIPANTS

### SECTION A

1. **Project Title** The Samoan Third Way: a study that engages with Samoan young people.

**Projected start date** 1 November 2009 1 June 2010  
**for data collection** **Projected end date**

*(In no case will approval be given if recruitment and/or data collection has already begun)*

2. **Applicant Details** *(Select the appropriate box and complete details)*

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#### ACADEMIC STAFF APPLICATION (excluding staff who are also students)

**Full Name of Staff Applicant/s**

**School/Department/Institute**

**Campus** *(mark one only)*

Albany

Palmerston North

Wellington

**Telephone**

**Email Address**

---

#### STUDENT APPLICATION

**Full Name of Student Applicant** Melvin Apulu Jnr

**Employer** (if applicable)

**Telephone** 0212166077

**Email Address** [Mapulu.jnr@gmail.com](mailto:Mapulu.jnr@gmail.com)

**Postal Address**

78 Etherton Drive Weymouth, Auckland

**Full Name of Supervisor(s)**

Dr Fiona Te Momo

**School/Department/Institute**

School of Health and Social Services, College of Humanities and Social Sciences

**Campus** *(mark one only)*

Albany

Palmerston North

Wellington

**Telephone** (09)414 0800  
x 9043

**Email Address**

[F.temomo@massey.ac.nz](mailto:F.temomo@massey.ac.nz)

**GENERAL STAFF APPLICATION**

*Full Name of Applicant* .....

**Section** .....

**Campus** (mark one only)

Albany

Palmerston North

Wellington

**Telephone** .....

**Email Address** .....

**Full Name of Line Manager** .....

**Section** .....

**Telephone** .....

**Email Address** .....

**3. Type of Project** (mark one only)

**Staff**

**Research/Evaluation:**

**Academic Staff**

**General Staff**

**Evaluation**

<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>

**Student Research:**

**Specify Qualification**

**Specify Credits Value of Research**

Mphil
120

**If other, please specify:**

**4. Summary of Project**

**Please outline in no more than 200 words in lay language why you have chosen this project, what you intend to do and the methods you will use.**

*(Note: All the information provided in the application is potentially available if a request is made under the Official Information Act. In the event that a request is made, the University, in the first instance, would endeavour to satisfy that request by providing this summary. Please ensure that the language used is comprehensible to all.)*

This research project explores ideas and practices of the concept ‘Samoan youth work’ from a Samoan context. Youth referred to in this context are Samoan young people between the ages of 18-24 who live in South Auckland. The critical enquiry of the project contains three main research questions. First, how do Samoan people resident in South Auckland understand and practice youth work in their Churches and communities? Second, how is Samoan youth work translated and integrated in communities by identifying their culture, ethnicity and language? Thirdly, to develop a Samoan Third-way framework for Youth workers when engaging with Samoan young people.

The objective of this research project is to use quantitative and qualitative research methods to explore how Samoan youth work in South Auckland is conceptualised and carried out. The process of conducting research involves gathering information

through a literature review that highlights of the main viewpoints of Samoan people and their work with youth in South Auckland. The review also looks at the wider discussions of youth work nationally and internally. Main areas of the discussions will be identified and the meaning of these contextual ideas and practices will be analysed using three approaches. First, ideas and practices are analysed in the context of being tailored for Samoan youth work in South Auckland and second, in a broader context that Samoan youth in South Auckland are part of New Zealand society. And thirdly, a space will be developed through frameworks to guide mainstream youth work with Samoan people designing a Third-way approach for engagement. This research project sets the foundation for future study I will conduct to develop a proposal for a doctorate in 2010-2011 on Faa'samoa Youth Work Models.

5. **List the Attachments to your Application**, e.g. Completed "Screening Questionnaire to Determine the Approval Procedure" (compulsory), Information Sheet/s (*indicate how many*), Translated copies of Information Sheet/s, Consent Form/s (*indicate of how many*), Translated copies of Consent Form/s, Transcriber Confidentiality Agreement, Confidentiality Agreement (*for persons other than the researcher / participants who have access to project data*), Authority for Release of Tape Transcripts, Advertisement, Health Checklist, Questionnaire, Interview Schedule, Evidence of Consultation, Letter requesting access to an institution, Letter requesting approval for use of database, Other (*please specify*).

Applications that are incomplete or lacking the appropriate signatures will not be processed. This will mean delays for the project.

Please refer to the Human Ethics website (<http://humanethics.massey.ac.nz>) for details of where to submit your application and the number of copies required.

## SECTION B: PROJECT INFORMATION

### General

- 6 **I/we wish the protocol to be heard in a closed meeting (Part II).** Yes  No
- (If yes, state the reason in a covering letter)*

- 7 **Does this project have any links to other MUHEC or HDEC application/s?** Yes  No

**If yes, list the MUHEC or HDEC application number/s (if assigned) and relationship/s.**

- 8 **Is approval from other Ethics Committees being sought for the project?** Yes  No
- If yes, list the other Ethics Committees.**

- 9 **For staff research, is the applicant the only researcher?** Yes  No

**If no, list the names and addresses of all members of the research team.**

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*Project Details*

**10 State concisely the aims of the project.**

The aims of this research project consist of three aspects. The first aspect is to conduct research interviews with 15 Samoan young people (all male) aged between 18 -24 years old residing in three South Auckland communities, Mangere, Manurewa, and Otara. Interviews will explore with Samoan young people three main research questions:

- 1) how do Samoan people resident in South Auckland understand and practice youth work in their Churches and communities?
- 2) how is Samoan youth work connected to, and different from, youth work conducted in other communities who identify themselves by markers of culture, ethnicity and language?
- 3) how relevant are the current social policies that impact on Samoan young people.

The second aspect of this research project is to conduct a literature review of the Third-way and, develop a Samoan Third-way which would look at an approach for developing positive and effective social policies for engaging with Samoan young people.

The third aspect of this research project is to analyse the findings collated in form of a comparative study examining these young peoples experiences form the 15 interviews, of the relevancy of current social policies that impact on Samoan young people.

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**11 Give a brief background to the project to place it in perspective and to allow the project's significance to be assessed. (No more than 200 words in lay language)**

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Research on Samoan Youth Work is relatively a new concept. Aotearoa/New Zealand is still in its infant stage understanding youth work in Aotearoa/New Zealand with its indigenous people, Māori. Working in the industry of social work and social policy there seems to be an increase in diverse identities Samoan youth aspire to and as an experience youth worker in this area observing the changes in the past 5 years in different youth sectors such as; local and central government agencies, non for profit organisations, churches and various charitable trusts has prompted me to explore in more depth the emerging developments. Delivering services, programs, events, pastoral care, and counselling support, and leadership training for young people throughout these different communities requires a Samoan youth framework to be developed.

Preliminary literature research has indicated that existing mainstream youth frameworks fall short of specific guiding practices for Samoan Youth workers. Research has identified a need to further develop a Samoan framework for engaging with Samoan young people to help youth workers with their implementation of services in South Auckland communities. Also when engaging with Samoan young people the utilisation of bi-cultural social work practices are a stepping stone towards a relevant one for the ethnicity under research.

- 
- 12 **Outline the research procedures to be used, including approach/procedures for collecting data. Use a flow chart if necessary.**

Research Procedure:

1. Prepare questionnaire, information sheets, and consent forms for interviews. (see information attached).
2. Submit an ethical application to Massey University.
3. Conduct a literature review on Thirdway policies, and youth development framework models whilst waiting for ethical consent.
4. Once the consent is given the research will be conducted and the 15 participants interviews will begin from November to February 2009.
5. Complete field research by the middle of March 2010.
6. Analyse interview data collated and transcribe tapes from interviews during the months of March to April 2010.

- 
- 13 **Where will the project be conducted? Include information about the physical location/setting.**

The Project will be conducted in three churches in the vicinity of the participants. The three churches are in South Auckland communities of Manurewa, Mangere, and Otara, settings will normally consist of a office within the church building normally used for pastoral care and counselling spaces. This will be the setting of the project interviews.

**(Note: indicate – address and contact person in the churches)**

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- 14 **If the study is based overseas:**  
i) **Specify which countries are involved;**  
ii) **Outline how overseas country requirements (if any) have been complied with;**  
iii) **Have the University's Policy & Procedures for Course Related Student Travel Overseas been met?**  
*(Note: Overseas travel undertaken by students – refer to item 5.10 in the document "Additional Information" on the MUHEC website.)*

- 
- 15 **Describe the experience of the researcher and/or supervisor to undertake this type of project?**  
The researcher is experience in conducting qualitative and quantitative research. After graduating with a Bachelor of Social work and completing a Postgraduate Diploma in Youth Development conducting a research project such as this was the next stepping stone towards building my academic career. With five years of experience working and engaging with Samoan young people in South Auckland in various Not-for-profit organisations, local and central government agencies, delivering services, programs, events, pastoral care, and counselling support, leadership training for young people I saw the need for developing frameworks applicable for the field in which I work.

- 
- 16 **Describe the process that has been used to discuss and analyse the ethical issues present in this project.**  
Before enrolling in the 120 thesis for Social Policy I spoke with a renown researcher and expert in Pacific Island Samoan research Professor Cluny Mcphearson about the feasibility of this research project, cultural guidance, and ethical matters. He has made himself available for consultation should I require assistance and guidance about ethical issues undertaking research in Samoan communities. Also, Dr Brown-Pulu has made herself available to assist me because she lives in South Auckland as I go about speaking to the Samoan community, Church, and Tuasinasina Samoan elderly.

---

*Participants*

- 17 **Describe the intended participants.**

The participants will be:

- a) Samoan;
- b) Aged between 18 – 25;
- c) Living in South Auckland;
- d) Male.

- 
- 18 **How many participants will be involved?**

There will be 15 participants involved in this project.

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**What is the reason for selecting this number?**

*(Where relevant, attach a copy of the Statistical Justification to the application form)*

A number of 15 covering three regions, five Samoan young people from different communities is manageable and allows me to conduct the research.

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- 19 **Describe how potential participants will be identified and recruited?**  
Potential participants will be identified by the researcher through current youth networks and youth programmes services already operating.
- 
- 20 **Does the project involve recruitment through advertising?** Yes  No
- (If yes, attach a copy of the advertisement to the application form)*
- 
- 21 **Does the project require permission of an organisation (e.g. an educational institution, an academic unit of Massey University or a business) to access participants or information?** Yes  No
- If yes, list the organisation(s).**  
*(Attach a copy of the draft request letter(s), e.g. letter to Board of Trustees, PVC, HoD/I/S, CEO etc to the application form. Include this in your list of attachments (Q5). Note that some educational institutions may require the researcher to submit a Police Security Clearance.)*
- 
- 22 **Who will make the initial approach to potential participants?**  
The *Pastor* will make the initial approach to the participants.
- 
- 23 **Describe criteria (if used) to select participants from the pool of potential participants.**  
The criteria that will be used in the selection of the potential participants are that all participants will need to be Samoan, aged between 18 – 25, living within South Auckland, and male.
- 
- 24 **How much time will participants have to give to the project?**  
Participants will be given an hour however if they require more time the total time expected for the interview to be completed is three per participant.
- 

*Data Collection*

- 25 **Does the project include the use of participant questionnaire/s?** Yes  No
- (If yes, attach a copy of the Questionnaire/s to the application form and include this in your list of attachments (Q5))*
- If yes:*
- i) *indicate whether the participants will be anonymous, (i.e. their identity unknown to the researcher).*
  - ii) **describe how the questionnaire will be distributed and collected.**  
*(If distributing electronically through Massey IT, attach a copy of the draft request letter to the Director, Information Technology Services to the application form. Include this in your list of attachments (Q5) – refer to the policy on “Research Use of IT Infrastructure”.)*
- 26 **Does the project involve observation of participants? If yes, please describe.** Yes  No
- 
- 27 **Does the project include the use of focus group/s?** Yes  No
- (If yes, attach a copy of the Confidentiality Agreement for the focus group to the application form)*  
**If yes, describe the location of the focus group and time length, including whether it will be in work time.** *(If the latter, ensure the researcher asks permission for this from the employer).*

- 
- 28 Does the project include the use of participant interview/s? Yes  No

*(If yes attach a copy of the Interview Questions/Schedule to the application form)*

**If yes, describe the location of the interview and time length, including whether it will be in work time.** *(If the latter, ensure the researcher asks permission for this from the employer)*

The project will be conducted at churches of the participants, all across Manukau city, settings will normally consist of a office within the church building normally used for pastoral care and counselling spaces. This will be the setting of the project interviews. The time will be agreed upon by both the researcher and participants and the time length will be a minimum of an hour to a maximum of three hours. The specific time is dependant of the availability of the participants.

Church Venues:

Mangere Samalia Agalelei Church: Rev: Leifi Manumalealii

Weymouth Samoan Assembly of God: Pastor: Vaa Saipele

Otaru Ekalesia Faalapotopotoga Kirisiano Samoa: Rev: Tanielu Mamea

- 
- 29 Does the project involve sound recording? Yes  No

- 30 Does the project involve image recording, e.g. photo or video? Yes  No

**If yes, please describe.**

*(If agreement for recording is optional for participation, ensure there is explicit consent on the Consent Form)*

- 
- 31 If recording is used, will the record be transcribed? Yes  No

**If yes, state who will do the transcribing.**

*(If not the researcher, a Transcriber's Confidentiality Agreement is required – attach a copy to the application form. Normally, transcripts of interviews should be provided to participants for editing, therefore an Authority For the Release of Tape Transcripts is required – attach a copy to the application form. However, if the researcher considers that the right of the participant to edit is inappropriate, a justification should be provided below.)*

The researcher will transcribe recorded data.

- 
- 32 Does the project involve any other method of data collection not covered in Qs 25-31? Yes  No

**If yes, describe the method used.**

- 
- 33 Does the project require permission to access databases? Yes  No

*(If yes, attach a copy of the draft request letter/s to the application form. Include this in your list of attachments (Q5). Note: If you wish to access the Massey University student database, written permission from Director, National Student Relations should be attached.)*

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34

*Who will carry out the data collection?*

The researcher will carry out the data collection

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SECTION C: BENEFITS / RISK OF HARM (Refer Code Section 3, Para 10)

35 **What are the possible benefits (if any) of the project to individual participants, groups, communities and institutions?**

Those involved in this research project have the opportunity to increase the knowledge in this area and provide recommendations for the development of the Thirdway Samoan youth work framework. Participants will also have an opportunity to be more aware and experience their Samoan heritage and Samoan culture. And lastly to experience for their first time being a participant in a Research project.

36 **What discomfort (physical, psychological, social), incapacity or other risk of harm are individual participants likely to experience as a result of participation?**

Participants that are interviewed may share information about their family or communities behaviour that may cause them distress. For example stories of challenges or bad experiences with youth workers.

37 **Describe the strategies you will use to deal with any of the situations identified in Q36.**

The following strategies would be adopted:

1. Reinforce in interviews with participants' that they are in control of their part in the research and can stop the interview at any given time.
2. If the participant becomes distressed the interview would halt. The concern addressed and advice given to the participant about seeking assistance, for example referred to the Pastor of the church.
3. If the distress is great the researcher will contact the Pastor immediately and set up a meeting with them.
4. If the participant wants to continue – a break would be provided – a cup of milo/tea/fizzy drink offered before the interview continues.

38 **What is the risk of harm (if any) of the project to the researcher?**

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It is expected that there is little risk of harm for the researcher in this project. This expectation is based on the premise that those who are interviewed are/want to help develop a Thirdway Samoan youth framework. And within the setting of a church building these Samoan young people would respect and therefore not display any behaviour that is at risk. In which they are well aware that there are Samoan Tuaasinasina elderly around in which they will be very respectful in their behaviour. Also these young people will be apart of this research project voluntarily. However participant behaviour could pose a risk like hurtful feelings arise whereby they become angry and in comments vent their frustrations about a family member.

---

39 **Describe the strategies you will use to deal with any of the situations identified in Q38.**

Should participants display behaviour to the researcher that may cause harm the researcher will:

1. Ensure the Pastor and those in the church check in at intervals to see if everything is alright.
2. Ensure I'm positioned close to an exit or door.
3. End the interview and ask the participant to leave.
4. Failure for the participant to leave the researcher will leave the room and call the Pastor.
5. Should the participant prevent the researcher from leaving the church room the researcher will yell out for help.

---

40 **What discomfort (physical, psychological, social) incapacity or other risk of harm are groups/communities and institutions likely to experience as a result of this research?**

Not applicable.

---

41 **Describe the strategies you will use to deal with any of the situations identified in Q40.**

Not applicable.

---

42 **Is ethnicity data being collected as part of the project?**

Yes  No

**If yes, will the data be used as a basis for analysis? If so, justify this use in terms of the number of participants.**

**If no, justify this approach, given that in some research an analysis based on ethnicity may yield results of value to Maori and to other groups.**

*(Note that harm can be done through an analysis based on insufficient numbers)*

This project will use ethnic data from the 2006 Census to develop a general statistical picture of Samoan young people within Aotearoa New Zealand, within the three main communities of South Auckland of Manurewa, Mangere, and Otara.

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43 **If participants are children/students in a pre-school/school/tertiary setting, describe the arrangements you will make for children/students who are present but not taking part in the research.**

(Note that no child/student should be disadvantaged through the research)

Not applicable.

**SECTION D: INFORMED & VOLUNTARY CONSENT (Refer Code Section 3, Para 11)**

**44 By whom and how, will information about the research be given to potential participants?**  
The researcher will inform participants about the research through phone calls, visits, and email depending upon the system of contact preferred by the participant.

**45 Will consent to participate be given in writing?** Yes  No

(Attach copies of Consent Form/s to the application form)

**If no, justify the use of oral consent.**

**46 Will participants include persons under the age of 16?** Yes  No

**If yes: i) indicate the age group and competency for giving consent.**

ii) indicate if the researcher will be obtaining the consent of parent(s)/caregiver(s).

Yes  No

(Note that parental/caregiver consent for school-based research may be required by the school even when children are competent. Ensure Information Sheets and Consent Forms are in a style and language appropriate for the age group.)

**47 Will participants include persons whose capacity to give informed consent may be compromised?** Yes  No

*If yes, describe the consent process you will use.*

**48 Will the participants be proficient in English?** Yes  No

**If no, all documentation for participants (Information Sheets/Consent Forms/Questionnaire etc) must be translated into the participants' first-language.**

(Attach copies of the translated Information Sheet/Consent Form etc to the application form)

**SECTION E: PRIVACY/CONFIDENTIALITY ISSUES (Refer Code Section 3, Para 12)**

**49 Will any information be obtained from any source other than the participant?** Yes  No

**If yes, describe how and from whom.**

**50 Will any information that identifies participants be given to any person** Yes  No

outside the research team?

If yes, indicate why and how.

- 
- 51 Will the participants be anonymous (i.e. their identity unknown to the researcher?) Yes  No

If no, explain how confidentiality of the participants' identities will be maintained in the treatment and use of the data.

*The answer is No and the reason for this is the confidentiality of the 'participants' full identities will be maintained in the treatment and use of the data by way of*

- *Participants identities will be kept safe and their pseudonyms will be changed in the final publication of research project*
- *All information pertaining individual participants will be stored in an official cabinet with a coded locking system, only accessible by the researcher.*

- 
- 52 Will an institution (e.g. school) to which participants belong be named or be able to be identified? Yes  No

If yes, explain how you have made the institution aware of this?

- 
- 53 **Outline how and where:**

**i) the data will be stored, and**

*(Pay particular attention to identifiable data, e.g. tapes, videos and images)*

The data collected by participants will be stored in a cabinet with a coded locking system, only accessible by the researcher.

**ii) Consent Forms will be stored.**

*(Note that Consent Forms should be stored separately from data)*

The consent forms collected will be stored in a second cabinet with a coded locking system, only accessible by the researcher.

- 
- 54 **i) Who will have access to the data/Consent Forms?**  
*Only the researcher will have access to the data and consent forms*

**ii) How will the data/Consent Forms be protected from unauthorised access?**

The data/consent forms will be protected from unauthorised access through a coded locking system, only accessible by the researcher.

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- 55 **How long will the data from the study be kept, who will be responsible for its safe keeping and eventual disposal? (Note that health information relating to an identifiable individual must be retained for at least 10 years, or in the case of a child, 10 years from the age of 16).**

*(For student research the Massey University HOD Institute/School/Section / Supervisor / or nominee should be responsible for the eventual disposal of data. Note that although destruction is the most common form of disposal, at times, transfer of data to an official archive may be appropriate. Refer to the Code, Section 4, Para 24.)*

The data will be kept for 10 years, in which the researcher will have responsibility to safe guard this data/consent forms until its eventual disposal.

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**SECTION F: DECEPTION (Refer Code Section 3, Para 13)**

- 56 **Is deception involved at any stage of the project?** Yes  No
- If yes, justify its use and describe the debriefing procedures.**
- 

**SECTION G: CONFLICT OF ROLE/INTEREST (Refer Code Section 3, Para 14)**

- 57 **Is the project to be funded in any way from sources external to Massey University?** Yes  No

**If yes: i) state the source.**

**ii) does the source of the funding present any conflict of interest with regard to the research topic?**

- 
- 58 **Does the researcher/s have a financial interest in the outcome of the project?** Yes  No

**If yes, explain how the conflict of interest situation will be dealt with.**

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- 59 **Describe any professional or other relationship between the researcher and the participants? (e.g. employer/employee, lecturer/student, practitioner/patient, researcher/family member). Indicate how any resulting conflict of role will be dealt with.**

The researcher could or may be a member of the church and community; however the participant will control their participation.

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**SECTION H: COMPENSATION TO PARTICIPANTS (Refer Code Section 4, Para 23)**

- 60 **Will any payments or other compensation be given to participants?** Yes  No

**If yes, describe what, how and why.**

*(Note that compensation (if provided) should be given to all participants and not constitute an inducement. Details of any compensation provided must be included in the Information Sheet.)*

*A small donation of \$50 gift voucher* will be given to the participants, to thank them for being involved within this research, as a token of the researcher's appreciation for their input and participation in this research.

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SECTION I: TREATY OF WAITANGI (Refer Code Section 2)

61 Are Maori the primary focus of the project? Yes  No

If yes: Answer Q62 – 65

If no, outline:i) what Maori involvement there may be, and

ii) how this will be managed.

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62 Is the researcher competent in te reo Maori and tikanga Maori? Yes  No

If no, outline the processes in place for the provision of cultural advice.

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63 Identify the group/s with whom consultation has taken place or is planned and describe the consultation process.

*(Where consultation has already taken place, attach a copy of the supporting documentation to the application form, e.g. a letter from an iwi authority)*

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64 Describe any ongoing involvement of the group/s consulted in the project.

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65 Describe how information resulting from the project will be shared with the group/s consulted?

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SECTION J: CULTURAL ISSUES (Refer Code Section 3, Para 15)

66 Other than those issues covered in Section I, are there any aspects of the project that might raise specific cultural issues? Yes  No

If yes, explain. Otherwise, proceed to Section K.

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67 What ethnic or social group/s (other than Maori) does the project involve?

Samoan ethnicity

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68 Does the researcher speak the language of the target population? Yes  No

If no, specify how communication with participants will be managed.

- 
- 69 **Describe the cultural competence of the researcher for carrying out the project.**  
*(Note that where the researcher is not a member of the cultural group being researched, a cultural advisor may be necessary)*  
 The researcher is fluent in speaking the Samoan language, and will also be supervised by Professor Cluny Mcpherson, Dr Whaea Teena Brown Pulu who will be the main cultural advisors, and also the continuous support and assistance from the Samoan Tuasinasina elderly will be essential.
- 
- 70 **Identify the group/s with whom consultation has taken place or is planned.**  
*(Where consultation has already taken place, attach a copy of the supporting documentation to the application form)*  
 Not applicable
- 
- 71 **Describe any ongoing involvement of the group/s consulted in the project.**  
 Not applicable
- 
- 72 **Describe how information resulting from the project will be shared with the group/s consulted.**  
 Not applicable
- 
- 73 **If the research is to be conducted overseas, describe the arrangements you will make for local participants to express concerns regarding the research.**  
 Not applicable
- 

**SECTION K: SHARING RESEARCH FINDINGS (Refer Code Section 4, Para 26)**

- 74 **Describe how information resulting from the project will be shared with participants and disseminated in other forums, e.g. peer review, publications, conferences.**  
*(Note that receipt of a summary is one of the participant rights)*  
 Information resulting from the research project will be shared with participants. A summary of findings **will be sent to, and available at the churches** where the interviews took place and available for the participants and Samoan communities. Individual copies of the findings will be made available to participants who request them.
- 

**SECTION L: INVASIVE PROCEDURES/PHYSIOLOGICAL TESTS (Refer Code Section 4, Para 21)**

- 75 **Does the project involve the collection of tissues, blood, other body fluids or physiological tests?** (If yes, complete Section L, otherwise proceed to Section M) Yes  No
- If yes, are the procedures to be used governed by Standard Operating Procedure(s)? If so, please name the SOP(s). If not, identify the procedure(s) and describe how you will minimise the risks associated with the procedure(s)?**
-

76 Describe the material to be taken and the method used to obtain it. Include information about the training of those taking the samples and the safety of all persons involved. If blood is taken, specify the volume and number of collections.

77 Will the material be stored? Yes  No

If yes, describe how, where and for how long.

78 Describe how the material will be disposed of (either after the research is completed or at the end of the storage period).

*(Note that the wishes of relevant cultural groups must be taken into account)*

79 Will material collected for another purpose (e.g. diagnostic use) be used? Yes  No

If yes, did the donors give permission for use of their samples in this project? *(Attach evidence of this to the application form)* Yes  No

If no, describe how consent will be obtained. Where the samples have been anonymised and consent cannot be obtained, provide justification for the use of these samples.

80 Will any samples be imported into New Zealand? Yes  No

If yes, provide evidence of permission of the donors for their material to be used in this research.

81 Will any samples go out of New Zealand? Yes  No

If yes, state where.

*(Note this information must be included in the Information Sheet)*

82 Describe any physiological tests/procedures that will be used.

83 Will participants be given a health-screening test prior to participation? Yes  No   
*(If yes, attach a copy of the health checklist)*

**Reminder: Attach the completed Screening Questionnaire and other attachments listed in Q5**

## SECTION M: DECLARATION *(Complete appropriate box)*

### ACADEMIC STAFF RESEARCH

#### Declaration for Academic Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. My Head of

Department/School/Institute knows that I am undertaking this research. The information contained in this application is to the very best of my knowledge accurate and not misleading.

Staff Applicant's Signature

Date:

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## STUDENT RESEARCH

### Declaration for Student Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

The information contained in this application is to the very best of my knowledge accurate and not misleading.

Student Applicant's Signature

Date:

### Declaration for Supervisor

I have assisted the student in the ethical analysis of this project. As supervisor of this research I will ensure that the research is carried out according to the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Supervisor's Signature

Date:

Print Name

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## GENERAL STAFF RESEARCH/EVALUATIONS

### Declaration for General Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Line Manager. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. The information contained in this application is to the very best of my knowledge accurate and not misleading.

General Staff Applicant's Signature

Date:

### Declaration for Line Manager

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's Signature

Date:

Print Name

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## TEACHING PROGRAMME

### Declaration for Paper Controller

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the teaching programme as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. My Head of Department/School/Institute knows that I am undertaking this teaching programme. The information contained in this application is to the very best of my knowledge accurate and not misleading.

Paper Controller's Signature

Date:

.....

**Declaration for Head of Department/School/Institute**

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Head of Dept/School/Inst Signature

Date:

.....

Print Name

.....