

TALANOA

Share | Listen | Understand

Editors

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FOREWORD

*Te reirei bon te matau ae kookona.
Education is a magic hook and key to knowledge.*

This Kiribati proverb suggests that “Becoming educated is a powerful way to benefit ourselves and our communities” (Movono & Scheyvens, 2021, p.68).

The purpose of this monograph, expertly introduced and constructed by Glorie Misa, is grounded in this intention. The research reports selected for this monograph capture elements of Pacific wisdom that can nurture the learning and understanding of future readers. It is my hope that as we share, listen, and understand together, Pacific communities in Aotearoa New Zealand can be better served, not only by their own peoples, but also by palagi such as myself, who study and practise social work. This monograph offers an opportunity for us all to learn more about Pacific social work models and theories, approaches to wellbeing and health, Pacific culture, values and beliefs, and Indigenous Pacific knowledge.

Thank you to the Master of Applied Social Work graduates who willingly and graciously shared their reports for this publication. Ngā mihi nui.

Thank you to Puna Povaru and Karlin Austin for their caring and thoughtful guidance and assistance with the navigation of the project and supervision of Glorie.

Finally, thank you Glorie. You embraced this learning opportunity with a spirit of enthusiasm, openness, and humility even though you didn’t know where the *va’a* would take you. You have honoured the wisdom of the graduates and created a meaningful legacy for the School of Social Work at Massey University. *Fa’afetai tele lava.*

Kathryn Hay
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PREFACE & ACKNOWLEDGEMENT

Fofola mai le fala se'ia tatou talanoa:

Roll out the mat and let us engage in a discussion.

(Samoan Proverb)

Talanoa is a preferred method of communication across the Pacific. It literally translates in English as to talk, discuss, or share (*tala*) about nothing in particular (*noa*) (Vaiotele, 2006). However, the integrity and essence of *talanoa* are lost in translation. It is an ancient Pacific practice defined as “a personal encounter where people story their issues, their realities and aspirations: allowing for more *mo’oni* (pure, real, authentic) information to be shared (Vaiotele, 2006, p. 21).

This monograph has been titled *Talanoa: Share, Listen, Understand* as it lays out eight research reports shared by Massey University alumni who are proudly of i-Taukei Fijian, i-Kiribati, Samoan, Tongan, Tuvaluan, Tokelauan and the Cook Island descent. The reports story the experiences and views of frontline workers who have worked alongside Pacific people, their families and their communities. The reports have been presented to encourage readers to listen to what has been shared; to see the world through the eyes of Pacific people; to identify ways to strengthen relationships with the Pacific community, thereby, nurturing Pacific health and wellbeing.

From the reports, emerged the premise of *Reconciling the Negotiated Space*. The negotiated space exists where tensions arise between Pacific/traditional and Western/contemporary knowledge and understandings; it is a space many Pacific people, and those working with Pacific people must navigate. The reports delve into ways of reconciling this space through research in mental health (Manoa, 2020), disability (West, 2020), Indigenous social work models (Ramacake, 2007; Seru, 2021), volunteering (Tapu, 2022), housing (Camaira, 2017), education (Samuelu, 2018) and i-Kiribati wellbeing (Cleverley, 2020).

The reports are arranged into the following chapters comprised of: Understanding Pacific culture, values and beliefs; Understanding Pacific health and wellbeing needs; and Owning Indigenous Pacific knowledge: by Pacific for Pacific.

UNDERSTANDING PACIFIC CULTURE, VALUES AND BELIEFS:

Tapu (2022) explores the act of volunteering, its meaning to Pacific people and the underlying cultural and religious values, beliefs and obligation around this practice. Cleverley (2020) investigates the role one's own culture, value and beliefs contributes to their wellbeing, particularly for i-Kiribati who are a minority group within the Pacific minority in New Zealand.

UNDERSTANDING PACIFIC HEALTH AND WELLBEING NEEDS:

The reports in this section focus on the health and wellbeing needs of Pacific people including mental health (Manoa, 2020), disability (West, 2020), housing (Camaira, 2017) and the needs of Pacific students in education (Samuelu, 2018).

OWNING INDIGENOUS PACIFIC KNOWLEDGE – BY PACIFIC FOR PACIFIC:

The reports by Seru (2021) and Ramacake (2007) explore Pacific social work models of practice, particularly for *i-Taukei* Fijian, and introduces Indigenous models and frameworks that have Fijian culture embedded into its approach.

PACIFIC SOCIAL WORK MODELS AND THEORIES:

This section includes brief descriptions and diagrams of the key Pacific models and frameworks mentioned throughout the reports and is encouraged to be used as a guide for developing future learning and a deeper understanding and appreciation for each Indigenous model.

Fa'afetai tele lava and my heartfelt gratitude and appreciation to God; to my loving and supportive family, and to Massey University, notably Dr Kathryn Hay, Puna Povaru and Karlin Austin for the invaluable inspiration and support throughout the journey of this monograph. To the wonderful researchers: Soro, Jo, Polu, Delena, Louisa, Julie, Ben and Fati, thank you for agreeing to take part in this project; for nurturing my Pacific roots through your research; for reminding me of our innate resiliency and strength, and most importantly, for allowing me the honour of sharing your research reports.

Soifua ma ia manuia,

Glorie Misa

Cook Island proverb:

Ko t'aku raurau, ko ta'au raurau, e ora ai te tangata.

My food platter, your food platter, gives life to the people.

(Meaning "human survival relies on collaborative human action" Tavioni, 2018, p.2)

TABLE OF CONTENTS

Foreword.....	iii
Preface & acknowledgement.....	iv
UNDERSTANDING PACIFIC CULTURE, VALUES AND BELIEFS	1
Valuing Community Volunteering: A Pacific Perspective	
<i>Fati Tapu</i>	3
Understanding I-Kiribati Wellbeing and how these Understandings Contribute to Creating more Culturally Appropriate Social Services	
<i>Louisa Cleverley</i>	53
UNDERSTANDING PACIFIC HEALTH AND WELLBEING NEEDS	103
What Does Recovery Mean to Pasifika Social Workers Working in Community Mental Health Services using a Fonofale Model Perspective?	
<i>Julieanne Manoa</i>	105
Social Work with Pasifika Families with Children with Disability	
<i>Delena West</i>	146
What Teaching Practices Best Contribute to Pacific Social Work Graduates' Readiness to Practice?	
<i>Fa'aeafale'upolu Samuelu</i>	209
Noqu Vale: Exploring How Professionals from Community Organisations Support the Housing Needs of Pasifika People in Wellington: What works, and what needs to change?	
<i>Joanna Camaira</i>	266

OWNING PACIFIC INDIGENOUS KNOWLEDGE: BY PACIFIC FOR PACIFIC..... 326

Models of Social Work Practice in Lovo and Veiqaravi Vakavanua

Soro Ramacake.....328

The Experiences of i-Taukei Fijian Frontline Workers in Social Services

Peni Seru..... 393

PACIFIC SOCIAL WORK THEORIES AND MODELS

Glorie Misa 440

Talanoa441

Fonofale Model..... 443

Seitapu Framework..... 445

Kakala Research Methodology..... 448

The Fijian Vanua Research..... 451

Nai Dabedabe..... 454

The Three-Legged Stool..... 456

The Lovo Model..... 457

Veiqaravi Vakavanua Model 459

References..... 462

UNDERSTANDING PACIFIC CULTURE, VALUES AND BELIEFS

*I am not an individual; I am an integral part of the cosmos.
I share divinity with my ancestors, the land, the seas and the skies.
I am not an individual,
because I share a 'tofi' [an inheritance] with
my family, my village and my nation.
I belong to my family and my family belongs to me.
I belong to my village and my village belongs to me.
I belong to my nation and my nation belongs to me.
This is the essence of my sense of belonging.*

*Tui Atua Tupua Tamasese Taisi Efi
– Samoa's former Head of State
(Efi, 2002, p. 51)*



Fati Tapu's Pacific roots stem from his father's village in Manono tai in Samoa, and his mother is from the island of Fakaofu in the Tokelau Islands where he was born and raised. On his mother's side as well, he affiliates to the island of Nanumea in Tuvalu, and Penrhyn island in the Cook Islands.

Fati has a strong passion for his faith, family, culture and community. After working as a qualified Dental Therapist in the Porirua community schools for eight years, he returned to tertiary education, studying and completing a Bachelor of Arts in Religious studies at Victoria University. He also went on to complete a Graduate Diploma through Laidlaw Bible College, and voluntarily taught Tokelau language classes at the Wellington Pacific Bible College.

As a proud Pacific man, Fati lives and works in Porirua, Wellington, home to a large population of Tokelauans, where he has been a social worker with Pacific Navigation Services for Tu Ora Compass Health for the last 9 years. After recently graduating with a Master of Applied Social Work qualification from Massey University, Fati still enjoys his role and finds that knowing he can contribute, in some way, to making positive changes in someone's life is his inspiration.

His heart for people guided him towards his calling as a social worker, and he is determined to continue learning so that he can use the knowledge and experience he gains to ensure he offers the best he can in his daily practice with those he serves.

VALUING COMMUNITY VOLUNTEERING: A PACIFIC PERSPECTIVE

A research report presented in partial fulfilment of the requirements for the degree of
Master of Applied Social Work
at Massey University, Palmerston North, New Zealand

Fati Tapu
2022

ABSTRACT

Volunteering involves numerous people from all walks of life with the common goal to offer help and support to someone in need. To Pacific people, volunteering has a deeper connotation, that is much more than attending to someone's need. Recent research has shown that Pacific people are contributing immensely to their community in various ways. Some volunteer financially, others volunteer time through labour, while professionals, on the other hand, voluntarily share their knowledge and skills to enhance community knowledge. The intention of this study is to contribute to the body of research that is necessary to recognise Pacific people volunteers is to fulfil a cultural commitment to their families and community, which must be taught and encouraged amongst young Pacific people.

This research explores the value of volunteering to Pacific people through the perspectives and lived experiences of three Pacific social and community workers on volunteering to their immediate and extended families, and to the community they live and work. To address this, the study focuses on (1) identifying what volunteering means to Pacific community; (2) examining how volunteering impacts on day-to-day activities, welfare support, disaster, and crisis management; and (3) challenges faced, and support required, to facilitate community volunteering. This research was framed using a qualitative design, and a focus group interview to capture the different perspectives of Pacific social and community workers who worked for statutory and voluntary agencies in a regional town in New Zealand. Thematic analysis is utilized to analyse the common themes shared amongst the participants. The research findings are consistent with overseas and local literatures, which suggests that firstly, the term volunteering does not fully encapsulate the essence of the Pacific tradition of helping others in need (Faleolo, 2013; MPP, 2021), secondly, volunteering give participants a great sense of connection to Pacific traditional practices (Crichton-Hill, 2018; Mafile'o, 2005; Weng and Lee, 2016; Dekker & Halman, 2003a), and thirdly, competent resources are needed to conduct effective voluntary support.

ACKNOWLEDGEMENTS

I would like to acknowledge our heavenly Father for the opportunity to put this research report together. I would also like and thank the three social and community workers who willingly volunteered their time to participate in this research and to make it possible.

I would like to thank my research supervisor, Dr Vincent Wijeyasingha for the support, guidance, and keeping me accountable throughout this research project.

Finally, I would like to acknowledge my family for the support and encouragement they have given me throughout my studies. Fakafetai lahi lele.

CHAPTER ONE: INTRODUCTION

Volunteering is an important aspect of society as it plays a critical role in community development, dealing with crises, and contributing to many aspects of community living. So, what motivates Pacific people to volunteer? Volunteering has a deep connotation to Pacific people that is much more than attending to someone's needs. Factors such as cultural values and religious beliefs are deeply rooted in Pacific volunteering which are critical motivating factors (Gronlund et al., 2011; Tamasese et al., 2010; Te Momo, 2013; Volunteering New Zealand [VNZ], 2020).

There are multiple reports by the New Zealand government about Pacific people's volunteering activities. The Ministry of Social Development's (MSD, 2016) report on social connectedness found that Pacific peoples and their Māori comrades had similar numbers of volunteers to Europeans or those for other social groups. A recent report by the Ministry for Pacific Peoples (MPP) in July 2021 which looked at Pacific people's contributions to the New Zealand economy through volunteering and unpaid work, indicated that the:

Acts of unpaid work and volunteering are described as a service, obligation, or duty to others. This comes from a sense of responsibility and humility to help the community without the expectation of anything in return. (MPP, 2021, p. 60)

Aotearoa New Zealand is a multicultural society with each ethnic group having their own understanding of volunteering that is different to the mainstream idea of volunteering (New Zealand Federation of Ethnic Councils Incorporated, 2004). Mainstream volunteering is known for its larger scale of coercion, rather than an exceptional sense of obligation (Stebbins, 2001). For Pacific, the term volunteering did not have meaning because, from age to age, all family members were raised and taught to help, and were expected to contribute to various community activities (Department of Internal Affairs [DIA], 2001).

It is imperative to recognise that volunteering for Pacific People is a moral-ethical act that is deeply embedded in their daily cultural practices and one that ought to continue as an ongoing practice throughout the Pacific, and Aotearoa New Zealand (DIA, 2001). Furthermore, volunteering for Pacific is an opportunity to give back to those in need, which corresponds with Pacific cultural values. This research endeavours to investigate the value of volunteering to Pacific people through the perspectives and lived experiences of social and community workers.

The findings of this research may motivate Pacific people to continue to value their cultural obligations to their families and community through volunteering.

Focus of the Study

The aim of this research was to hear Pacific social and community workers' perspectives and lived experiences of volunteering within the communities they live and work. The focus of the research is to contribute to a greater understanding of Pacific people's service to others through community volunteering.

My interest in the topic comes from the first Covid-19 lockdown period (March 2020) when Pacific communities throughout New Zealand depended on social services for support. According to the MPP (2021) report, the number of Pacific people on the Jobseeker benefit was 35.2 out of 1000, compared to 34.6 at the peak of the global financial crisis (p. 110). However, many Pacific social and community workers got involved in various ways, including food and resource distribution. Thus, this is where the question of what motivates Pacific people to volunteer comes about.

Rationale for the Research

Pacific professionals as social and community workers have voluntarily contributed substantially to their communities. Recent studies suggest that there is significance and benefit of volunteering not only to the receiver, but to the providers or volunteers. Kail and Carr (2020) conducted a study which looked at the association between volunteering and cognitive function. The findings indicated that people who volunteer tend to 'have better cognitive' function than those who do not volunteer. What motivates them to do so is unknown, but what is certain is that volunteering is a common practice and a development that is likely to continue if properly acknowledged, encouraged and well-resourced (Kail & Carr, 2020).

Methodology and Data Collection/Analysis

A qualitative design was employed using a focus group *talanoa* [discussion] on Zoom, with the use of open-ended questions for the study. As this study aimed to explore the lived experiences and perspectives of selected Pacific social and community workers, a qualitative approach was most appropriate. Though this approach has similarities to semi-structured one-on-one interviews, the cultural aspect of *talanoa* differentiates them.

Outline of the Report

The research endeavours to explore a small window on the value of volunteering to Pacific people through the lived experiences and views of three Pacific social and community workers (who also volunteer in their spare time) from a small Pacific community in New Zealand. The report is presented in six chapters:

- **Chapter Two: Literature Review**

This chapter of the report is a review of literature that is essentially related to the value of volunteering to Pacific peoples.

- **Chapter Three: Methodology**

This chapter outlines the methodology utilised in the report, a discussion on how the data was analysed, and a discussion of the ethical considerations.

- **Chapter Four: Findings**

This chapter comprises the collected data from the *talanoa* or group discussion among the three participants.

- **Chapter Five: Analysis and Discussion**

This chapter identifies the research themes and then discussed and analyses the findings in relation to the themes and literature.

- **Chapter Six: Conclusion and Recommendations**

The sixth and final chapter delivers the conclusion to the research report and offers recommendations for policymakers and funders to consider critical in enhancing volunteering among Pacific people.

Summary

This chapter was to introduce the research project, the value of volunteering to Pacific people, and to identify the research question, what motivates Pacific people to volunteer? Identified also in this chapter is the researcher's rationale for carrying out the research with a great interest in Pacific people's commitment to volunteering in their communities. Finally, this chapter outlines the structure of the research report and points out the main areas addressed in each chapter.

The following chapter will examine international and national literature related to the value of community volunteering.

CHAPTER TWO: LITERATURE REVIEW

Introduction

The literature was obtained through the Massey University library electronic article databases, peer-reviewed research reports, New Zealand government-published reports and website articles. The search limited the sources to the previous ten years as recommended for small research projects (Bell, 2014). However, exceptions were made to several sources that were considered relevant to significant authors including renowned theories that remain relevant today. This chapter begins with a review of the nature of culture and its role in volunteering.

Pacific peoples comprise a diverse range of peoples from the South Pacific who live in New Zealand, have adopted a New Zealand way of life, and continue to have strong family and cultural affiliation to the Pacific Island from where they came (MSD, 2016). Moreover, cultural activities, identity, values, and beliefs are key elements that comprise and define Pacific institutions (Tamasese et al., 2010).

Culture plays a critical role in motivating individuals and groups to volunteer, it is therefore an important aspect of community development (Harrison & Huntington, 2000). Broun (IAVE Conference, 2004, as cited in Volunteering Australia, 2014) described the Indigenous Australian perspective of volunteering as simply helping each other out, which does not fit the recognised Western version of formal volunteering. Although their contributions seemed undervalued, they are practised within a cultural framework.

Within the Pacific, cultures are fundamental values that are critical motivations for Pacific volunteers. One of the most important values is relationships. Relationships for Pacific people are interdependent and intergenerational. In a traditional Pacific village setting, everyone knows each other, and everyone has a role to play in maintaining village practices (Autagavaia, 2001; Tamasese et al., 2010; Taufe'ulungaki, 2004; Vakaoti, 2013). In a collective community setting as such, people are unified from birth as opposed to individualist cultures, where relationships between the individual and groups are loose (Hofstede, 2001).

For example, helping an elderly person to move houses is considered a normal expression of village cultural practices (Patel et al., 2007) and a commitment to maintaining a harmonious relationship among villagers and an activity that is not defined by the term volunteering (Cnaan et al., 1996). In the New Zealand context, helping others in need is also critical in maintaining

relationships. For example, during Pacific cultural events, community elders and leaders voluntarily contribute to the production of cultural activities through sharing of their knowledge and experiences (Dalziel et al., 2019).

Another important Pacific cultural value that motivates volunteering is reciprocity, which is driven by the act of giving, an intergenerational act; in other words, it is not about the act of giving and receiving in the present, but also an act of receiving ancestral wisdom and cultural traditions for future generations (MPP, 2021). In a village context, for example, the act of putting others first in times of need such as bereavement, displacement or homelessness, through giving selflessly maintains and upholds a deep connection to the Pacific way of being (Crichton-Hill, 2018; Mafile'o, 2005; Weng & Lee, 2016; Dekker & Halman, 2003a).

Within a New Zealand context, reciprocity continues to be demonstrated through community events, such as church fundraisers where individuals contribute through finances, resources, and time (Feeney, 2007). Though this act further reinforces the value of relationships, it fulfils a cultural practice and obligation to give selflessly to others (Te Momo, 2013; VNZ, 2020). Moreover, from a volunteer's perspective, it is important for their families, particularly their children, to fully understand the act of volunteering, what is involved, and how it benefits others. Thus, the practice of volunteering will continue if modelled well (MPP, 2021).

Volunteering is an act of helping others which has been around for generations. It involves people of various age groups, ethnicities, cultures, and religious beliefs doing their part to address community needs (Van Til, 1998; Yea et al., 2018). Volunteering is a modern term that originated in the military context and was applied to civilians who rallied for military service for emergency purposes in the 1750s (Christiansen-Ruffman, 1990; Hustinx et al., 2010; Karl, 1984). It was recognised as a response to the countless socioeconomic changes that had occurred. Internationally, many definitions have been generated over the years of volunteering, and whilst some definitions have similarities others have differences in connotations (Dekker & Halman, 2003; Van Til, 1998; Yea et al., 2018).

The United Nations Volunteers (2011) report defines volunteering in the three criteria of “free will, non-pecuniary motivation, and benefit to others can be applied to any action to assess whether it is volunteerism” (p.4). Similarly, Volunteer Canada (2012) defined a volunteer as:

...any person who gives freely their time, energy, and skills for public benefit, of their own free will, without monetary compensation. Volunteering is considered

‘the most fundamental act of citizenship and philanthropy in our society. It is the offering of time, energy, and skills of one’s own free will. (p. 22)

Yea et al. (2018) commented that volunteerism is a “social relation of help” (p. 110) that has developed and grown enormously over the years in Asia-Pacific and across the global South.

In New Zealand, volunteering is defined “as a two-way exchange of humanity. For many people, voluntary activity is centred in the heart, while at the same time being very real, practical, specific, and immediate...Volunteering is an activity that involves reciprocity...” (DIA, 2001, p.18). It describes volunteering as formal activities involving churches, schools, and organisations and informal activities involving neighbourhood and community support (DIA, 2001).

Martin (as cited in Kerr et al., 2001) found that there is no translation in the languages of the Australian Indigenous peoples for the term volunteer. Instead, the term helping is more often used by both Indigenous groups and people from non-English-speaking backgrounds to refer to unpaid or voluntary work (Butcher & Einolf, 2017; Dekker & Halman, 2003a). Similarly, in New Zealand “the term volunteering did not have meaning for Pacific peoples because, from a young age, all family members were trained to help and were expected to participate in community activities” (DIA, 2001, p. 19).

However, despite numerous international definitions and the origin of volunteering being formally recognised in Europe (Christiansen-Ruffman, 1990; Karl, 1984; Rushton, 2015), volunteering existed throughout societies and in various cultures for decades, which Indigenous people see as a normal part of life (Halpen, 1974; Patel et al., 2007). Thus, Cnaan et al. (1996) stated that most would agree that the term voluntary does not define the activities that people are doing voluntarily.

VNZ (2020) refers to *mahi aroha* which is working with people for the benefit of members. *Mahi aroha* is delivered out of love and sympathy towards those in need within whānau and hapū. Similarly, for Pacific people, the term volunteering relates to the idea of a mutual and reciprocal way of being (MPP, 2021). Statistics New Zealand (2018) rated the quality of unpaid activities variable poorly due to Māori and Pacific peoples having higher rates of missing data for unpaid activities than the total population. This is due to the reality of Māori and Pacific not considering their contributions to their whānau and *aiga* [family] as voluntary, but obligation.

The definitions above appear to align with Robinson and Williams' (2001) remarks that the Pacific perspective of volunteering is clearly centred around the village context, which expects everyone to work together and contribute to the betterment of the village. Critical to the success of village living is maintaining relationships among members, through sharing experiences and knowledge including obligations (Autagavaia, 2001; Dekker & Halman, 2003a; Millar, 2004; Tamasese et al., 2010; Taufe'ulungaki, 2004; Vakaoti, 2013).

Pacific people have a strong sense of obligation to their families, cultural traditions, and religion. Dekker and Halman (2003a) commented that these are structural factors that are inevitable and critical motivators. Thus, the obligation to volunteer entails relationships as an expression of cultural values (Van Til, 1998).

One of the most influential factors in Pacific volunteering is religious beliefs and practices, particularly the values of *alofa* [love and compassion for those in need] (Mencken & Fitz, 2013; Faleolo, 2013). From a Christian perspective, showing love and compassion to others is pleasing to God and thus, it maintains a good relationship with God and is an expression of faith in God (Garland et al., 2008; Hustinx et al., 2010). Religious people are considered generous (Garland et al., 2008), with those who are closely associated to a religious community tending to volunteer at their place of worship (Putman & Campbell, 2010). The longer an individual had attended a congregation, the greater the opportunity for them to be involved in volunteering for community social services, the culture of the church, and effectively promote volunteering to others. (Garland et al., 2008; Gronlund et al., 2011; Ruiter & De Graaf, 2006).

Religion plays a big part in Pacific people's lives, thus, a large population of Pacific people in Aotearoa New Zealand affiliate with a church or religious institution (MPP, 2021; Statistics New Zealand, 2018). Christian principles have been incorporated with Pacific traditions and are now intertwined and inseparable (Fehoko, 2013). For example, the Christian principle of love is deeply fixed with traditional Pacific practices of giving selflessly which is an Indigenous way of life (Halpern, 1974) that ensures the community needs are taken care of (Porter & Cristobal, 2018). What is certain, however, is that wherever the act of volunteering takes place, for Pacific, it is motivated by the value of *alofa* [love] (Crichton-Hill, 2018; MPP, 2021; Payne, 2006).

Conclusion

This chapter has explored the various perspectives of volunteering through the literature. It has particularly highlighted historical and international definitions and connotations that are similar

with different meanings to those of Indigenous background. For instance, while Western definitions recognise volunteering qualities as formal and informal dimensions, Pacific peoples did not have a particular meaning but refer to it as simply 'helping out' someone in need. Thus, helping is an act which is witnessed from childhood within a village context, that remains today. Also highlighted are two critical motivational factors, culture and religion that underpins Pacific values of relationship, reciprocity, and love. However, although there is literature on the value of volunteering, there is minimal on the benefits and challenges of conducting volunteering. More research needs to investigate the impact of volunteering on managing crises, and the impact of conducting day-to-day voluntary work.

CHAPTER THREE: METHODOLOGY AND METHODS

Introduction

The aim of this research is to explore the value of Pacific volunteering through the perspectives and lived experiences of three Pacific social community workers. This chapter outlines the methodology that was utilised for this research project, with a particular focus on the research design, how the participants were selected, and how the research was conducted. Also, the ethical issues and limitations will be discussed in this chapter.

Research Design

This research project employed a qualitative research approach that was particularly appropriate for the nature of this study. This was an opportunity to hear the stories, personal journeys, and experiences of participants. This enables the researcher to appreciate the emotions and to gain an understanding of the values and the skills of participants, which the quantitative approach cannot offer (Braun & Clark, 2013; O'Donoghue, 2007; O'Leary, 2017). Regarding the research question, this was the ideal approach to gaining valuable information about the participant's perspectives and experiences.

The qualitative research approach employed was *talanoa*. *Talanoa* is commonly known in the Pacific as to converse or talk (Vaiotei, 2013). As a tool, it explores Pacific epistemology through the sharing of stories, knowledge, and different perspectives to that of Western ideologies (Vaiotei, 2013). For example, the fields of spirituality are considered a part of Indigeneity shared through Pacific stories and ways of knowing and being while making references to land, the sea, and Gods (Vaiotei, 2013). *Talanoa* amalgamates the researcher's and participants' emotions, knowledge and experiences (Vaiotei, 2013). In other words, *talanoa* is knowledge production in Pacific culture in which collectively people come together to generate knowledge together. In this sense, my role as the project researcher was to carefully listen and appreciate the knowledge produced during the *talanoa*.

In terms of appropriateness and suitability for collecting data, however, *talanoa* was most suitable. The first reason why I chose this method is that the research topic is on Pacific volunteering and all the participants were of Pacific origin. Secondly, I have experience in conducting a *talanoa* from previous Pacific community research, where a face-to-face focus group of 12 participants attended. I gained the confidence to facilitate *talanoa* and to ensure the

information generated was valuable. Similarly, for this research, the *talanoa* followed cultural values such as respect, relationships, and love, while also following traditional practices such as *tatalo* - prayer before and after. A face-to-face *talanoa* did not eventuate due to the Covid-19 restrictions however, the same values and protocols still applied to the *talanoa* that was held on Zoom. For example, when the participants first appeared on the Zoom platform they were greeted and welcomed, and we all agreed to begin our *talanoa* with a prayer in the same way I facilitated the previous face-to-face *talanoa*.

Recruitment of Participants

The selected participants worked for statutory and voluntary agencies in a regional town in New Zealand, and a focus group *talanoa* on Zoom was employed. This method is whereby the participants were asked open-ended questions that encourage discussions in a form of conversations, thus allowing participants to freely share their experiences of the topic in no specific order (Clifford et al., 2010).

The selection criteria for participants were to be a social or community worker of Pacific ethnicity and to have worked in the fields for up to five years or longer. Six potential participants were randomly selected from a list of professional Pacific social and community workers, whom the researcher emailed individually requesting their support in participating in the research. Also, attached to the individual emails was a Participant Information Sheet (Appendix A) along with contact details. All three participants replied to the email indicating interest. From there, they were each sent a Consent Form (Appendix B) and an Interview Schedule (Appendix C) to give participants time to read and prepare their responses, but also to respond if any of the questions were culturally or professionally inappropriate or required further clarifications (Boejie, 2010). There were no questions asked or any concerns raised. A request for a one-week timeframe for the consent to be signed and returned so the Zoom interview could be scheduled was included. All three participants returned their signed forms within one week, so the Zoom time was scheduled to be held in two weeks' time, which the participants accepted.

The researcher knows of the participants from the professional Pacific environment but did not have any personal relationship with any of them, therefore, there is no possibility of inevitable conflict of interest with any of them. Similarly, the participants briefly knew each other through Pacific professional networks but had no personal relationship with each other, so there was no effect on the dynamics of the focus group.

Conducting the Research

This qualitative research employed the *talanoa* method to engage participants in sharing their perspectives and lived experiences on volunteering for their community. In a traditional Pacific *talanoa*, the participants ought to be in one room as the facilitator and talk openly, not necessarily in a particular order or topic, but most importantly to interact and share knowledge and experiences (Vaioleti, 2013).

In conducting the Zoom focus group *talanoa*, the participants were respectfully welcomed and acknowledged when they appeared. The researcher discussed safekeeping matters, such as respecting each other's comments and maintaining the confidentiality of the information shared within the group only. This also includes gaining participants' verbal consent to record the interview on the computer, which they all approved. Thus, the recording started from this point on to the researcher's laptop and mobile phone. This was to ensure that everything shared and discussed was captured, and available to be transcribed.

The *talanoa* began with a round of introductions, allowing the participants an opportunity to briefly share information about themselves, their names, workplaces, and Pacific backgrounds. The introduction was an important part of the *talanoa*. It helped to set the tone and to give context to each participant's background. After the introductions, the researcher reiterated the purpose of the research, and the process of transcribing the recorded *talanoa* and that each will be sent a copy of the transcript and summary for their approval (which will be discussed in the data analysis section). The participants were again given the opportunity for questions, but no questions or concerns were raised at this point.

Having *talanoa* in a small group was much easier than the researcher's previous experience where he facilitated a community focus group *talanoa* of 12 participants. For instance, the participants comfortably shared their experiences of volunteering in a non-time-restricted manner, whereas in a bigger group the information may not be as authentic due to time and shyness.

To conclude the *talanoa*, the researcher reminded the participants of their right to withdraw from the research within two weeks after the Zoom, after this period, the recording would be transcribed and they would each receive a copy for final viewing, which they may change. Further, the participants were advised that if the researcher did not hear back from them in two

weeks, then it was assumed that the transcript was satisfactory according to Massey University's research guidelines. The entire focus group *talanoa* took 1 hour and 20 minutes.

Data Analysis

Thematic analysis was employed for data analysis. Thematic analysis is a widely used method of analysis in qualitative research. Braun and Clarke (2013) explain thematic analysis as a significant way of finding, analysing, and reporting patterns within data. This means that themes were detected from the data and not made up by the researcher (Huberman & Miles, 2002).

The recorded materials were accurately transcribed into a Microsoft Word document and summarised. Each participant was sent a copy of the transcribed and summarised materials. They were given an opportunity to make amendments to their responses as required, which also assured them of the authentication and credibility of the transcript (Mero-Jaffe, 2011). The participants were also sent the Authority to Release the Transcript Form (Appendix D) with a request for their signed form to be returned within two weeks. All the signed forms were received within two weeks.

The participants were advised that if the researcher did not hear back from them in two weeks, then it was assumed that the transcript was satisfactory which was discussed with the supervisor. One replied by email, while the other two did not respond to follow-up emails. They were finally sent an email to reassure them of the security of their transcript which was kept in a locked cabinet and on a password accessed computer in the researcher's home.

The next step in the data analysis process was reading the transcript multiple times, which allowed the researcher to familiarise himself with the information expressed through the participants' points of view. Reading the transcripts multiple times enabled the researcher to identify and understand the main themes and experiences. This was followed by thematic analysis which was finding similar and/or different patterns/data throughout the transcript while ensuring the contexts are not lost (Braun & Clark, 2013). However, once the themes were identified they were explained by relevant literature to further illustrate their value in developing meaningful, theoretical, and informed research.

Ethical Considerations

The research complied with Massey University's Code of Ethical Conduct (MUHEC, 2017), which required ethical approval from the Massey University Human Ethics committee. A low-risk notification was submitted to the MUHEC's office, which was granted two weeks later through an email (Appendix E).

The research will now address the key ethical considerations.

Informed Consent

Informed consent is paramount to research. Before any data is collected, there needs to be precise preparation which involves clarification and discussion (Oliver, 2003). This is to ensure participants know exactly what is involved in the research before they sign (Bowling, 2002). Further, it involves agreeing to the use of data, its analysis, reporting, and dissemination (Blaxter et al., 2006). The participants were given a Participant Information Sheet (Appendix A) which also stated that their participation was voluntary and that it meant they could withdraw from the research at any time. Once the participants accepted the invitation, they were sent a Participant Consent Form (Appendix B), a Group Interview Schedule (Appendix C) and an Authority for the Release of their Transcript (Appendix D).

Anonymity and Confidentiality

As the researcher lives and works in the same community as the participants, anonymity could not be guaranteed. However, the researcher reassured the participants that all possible efforts had been made to ensure their identities, including details of the organisations, were kept anonymous. For example, the participants were given pseudonyms as Participant A, B, and C when referring to their reflections in this report. Additionally, when scheduling the Zoom interviews, the researcher made sure that only the participants were the intended recipients of the invitations and further email correspondence. The participants' details and information shared were safely kept and stored in a password-protected laptop with all printed materials locked away in a cabinet that only the researcher could access. The recorded Zoom interviews were deleted immediately after the completion of the transcripts, and the transcript materials are to be destroyed after 1 year.

Conflict of Interest

The researcher could potentially have known or worked with someone who is known to the participants. However, if a potential conflict of interest was identified, the researcher would

ensure that the confidentiality of participants and their organisations were strictly maintained. This included not disclosing or sharing details of professional organisations, community groups or social clubs the participants associated with.

Avoidance of Harm and Cultural Considerations

The participants were sent the Interview Schedule (Appendix C) a week before the Zoom, to allow them time to view and comment where necessary. This was to avoid any potential harm and to identify any culturally inappropriate wording. There were no harm or cultural concerns identified.

Limitations

There were limitations to this research project. One was the small sample size of three participants which cannot represent the Pacific social and community workers who volunteer tirelessly for their families and communities. Therefore, due to the size of this research project, it was not possible to generalise the findings. Bell (2014) suggested that careful consideration needs to be taken not to claim more for the results than is warranted, and to avoid generalisation based on insufficient data (p. 228). However, for small projects generalisation may be unlikely, but relatability may be entirely possible (Bell, 2014).

Another potential limitation as mentioned earlier was that the participants live and work in the same community, which meant that the participants were likely to share similar experiences and perspectives. But this may potentially hold participants back from fully engaging in the focus group *talanoa* in concern for their privacy, thus, limiting their voice and contribution to the data. Another limitation is not being able to conduct the focus group *talanoa* in a more typical Pacific way. To *talanoa* in the Pacific way is for the researcher and participants to sit down in one room to talk openly, sharing their experiences face-to-face, revealing the thoughts, feelings, views, and perceptions underpinned by cultural values and protocols (Vaiotei, 2013). The *talanoa* was conducted on Zoom due to Covid-19 restrictions.

Conclusion

This chapter presented the basis of the research design which explained how the qualitative study is underpinned by two approaches the insider/outsider, and the focus group *talanoa*. These were utilised to obtain three Pacific social and community workers' lived experiences and

perspectives on volunteering which was carried out and recorded on Zoom. Thematic analysis was also employed to analyse the collected data. Critical to conducting the study, however, was ensuring that ethical considerations are complied with according to Massey University's standards. Limitations were identified and were obtained and corresponded with Massey University's low-risk requirements. The following chapter discusses the results and findings from the study, including direct quotes from participants.

CHAPTER FOUR: FINDINGS

Introduction

The aim of this research was to explore the value of volunteering to Pacific people through the perspectives and lived experiences of three Pacific social and community workers. This chapter outlines the data collected through a focus group *talanoa* with the three participants over Zoom. The chapter will first introduce the three participants' backgrounds and briefly explain their volunteering experiences, followed by a summary of the four themes identified from the data:

1. The meanings of volunteering
2. The impact of volunteering
3. Crisis and disaster management
4. Challenges and support required to facilitate volunteering.

The Participants

Table 1:

The Research Participants

Participants	Occupation	Volunteering background
Participant A	A registered social worker for a government agency and has five years of experience.	Volunteers to community groups during the weekend, and weekdays after working hours
Participant B	Community support worker for a primary health organisation (PHO) for over two years and has previously worked for a government agency.	Volunteers in several community groups initiatives during the weekends, also after hours.
Participant C	A registered social worker with over five years of experience and employed by a non-government organisation.	Volunteers during the weekends and after working hours on weekdays to her immediate and wider family and the wider community.

The table above presents the three participants, their occupations and their volunteering experiences. All identifying features such as gender and age were left out because they all volunteer in a small community.

The Data - What Motivates Pacific People to Volunteer?

The participants identified their perspectives of volunteering as based on their lived experiences of growing up in their respective Pacific communities. These have been grouped into the themes of definitions, the influence of volunteering, crisis management, and challenges and support required to facilitate volunteering.

The Meanings of Volunteering

All three participants pointed out that the term volunteering is not appropriate to Pacific culture as it contradicts the traditional Pacific value of *alofa* [love] where one gives to others and does not expect anything in return. The participants' meanings of the act of *alofa* are shown below:

I guess I don't even know if you can call it voluntary workers, but it's through church. Being raised in the church is to help with fundraising, being on different committees for different groups. "I don't think many people think about it really, not until someone says it [volunteering], something like that. (Participant A)

Probably here if we can look at finding a different word, a PI word because, volunteering, of course, we are always as Pacific islanders drop whatever you got on and we are going to go out and help our aiga, kaiga, whānau out there with whatever. (Participant B)

Participant C specified that the act should not be called volunteering or service:

I probably wouldn't go down the route of calling it servicing people because that is double entendre. I think it's more a matter of identifying as a collective, you know, Pacifica community. What is inherent I guess in us, we don't look, or I don't look at volunteering as servitude, I would see it as being there for one another along those lines. It won't be volunteering, and it won't be servitude because that brings out the slave type of mentality. The Māori have 'awhi' what does Pacifica have in terms of encompassing that?

The meanings were centred around the act of *alofa*, in offering support to those in need. However, the term volunteering is clearly not ideal when referring to the act of *alofa* and suggests the need to find a Pacific term instead.

A Sense of Obligation

The three participants have vast experiences of volunteering in their Pacific, and the wider communities. Participant B suggested that it is an expectation of Pacific people to attend to each other's needs:

Absolutely, whatever, doctor, nurse, counsellor, cook, to make sure our families are well looked after, but whether is monetary, or [a]few tins of corned beef, chicken, there is always going to be some form of koha or aroha. At the end of the day, we are always going to be there for each other, regardless.

Participant A explained that volunteering was a common practice growing up and is expected to be continued.

Being raised in the church, it is to help with fundraising, being on different committees for different groups.” Participant C commented that contributing to her extended family's funerals is to ensure their wellbeing is taken care of. “We take on the mantle of supporting our grieving families, so they don't have that added stress. We'll be looking at like caterers, and funeral directors I guess, in terms of set up and things like that.

The three participants are affiliated with a church, as are most Pacific people. They each voluntarily participated in their church activities differently. Participant B and his family are rostered for church cleaning one month per year, during which they are expected to purchase their own flowers to decorate the church. In addition to this, Participant B financially contributes to church groups, “I try my very best to go and support the other groups when they have social activities, cake stalls, fundraisers and things like that.”

The participants have clearly indicated that they are genuinely obligated to the ongoing development and sustainability of their community, particularly within the church settings.

Maintaining Community and Professional Engagements

On a professional level, all three participants commented that they volunteer towards specific tasks during their working days, including after hours and during the weekends. Participant B is encouraged to take time off work to contribute to the community, in whatever way, including work initiatives such as supporting staff at Covid-19 clinics. Participant C is a registered social

worker and did food drives at the supermarket during the weekends and after work. Participant A is also a registered social worker who volunteered one weekend a month for an organisation working within the prison system, putting on events for children whose parents had been put into prison. This inspired Participant A to take up a career in working alongside youth and whānau. “I guess that is what drove me to be in [...], I mean, how do we stop this cycle going?”

All participants shared their voluntary experiences with the community through their professional roles. One suggested the benefit of volunteering which led to her current career.

The Impact of Volunteering

Who Benefits?

All three participants agreed that their voluntary efforts to the community and their professions would have benefitted recipients hugely. Participant C stated that “For me, the things I do benefits my immediate and extended family.” As for Participant A:

In terms of the church, definitely the church is benefitting in terms of fundraising because I organise the housie (a preferred Pacific term for bingo), which is our main source of income. It helps to sustain the church.

As for the choir:

I think it's the people we sing to because we sing at funerals, we sing at birthdays things like that and pretty much anyone who hears us, especially during funerals if we can console a person's grief through music then that is a real thing and one of the reasons why I joined the choir. (Participant A)

Regarding volunteering for professional organisations:

The beneficiaries would be the young children because unfortunately, they are not able to have certain activities, do certain things or even have a good meal. So, if we provide those for these families even once a month, they are the ones who are benefitting. And they get to meet other young people, so they know that they are not alone, that they see other young people who are going through the same experiences as they are. (Participant A).

For Participant C, her voluntary support certainly benefited her extended family and community:

In terms of doing things in a fakalavelave [funerals] we have had so many funerals this year, it's so ridiculous within the [...] community. I guess, how it impacted my daily life or my life in general, being present has strengthened those family ties. The familiar relationships are not only amongst my children and family but vice versa, so if anything, it's just strengthening those ties, and knowing that there are reliable people within my family group. What I take away from this, is I can rely on my family in a pinch, my extended family.

All participants identified those who particularly benefit from their community volunteering efforts. The church was identified as the main recipient, and the elderly people and young people were also identified as recipients who benefited from the participant's voluntary efforts.

Crisis and Disaster Management

Managing Crisis

The three participants' volunteering efforts have been greatly impacted by the Covid-19 pandemic. The two social workers' roles were limited compared to Participant B, a community worker who was considered an essential worker and was expected to briefly work through the lockdown. Participant B was able to volunteer before Covid-19:

Was I able to volunteer before covid-19? Yes, I was, especially with Cancer Society with the daffodil day and things like that; St Vincent de Paul, volunteering when it comes to their collection days.

Participant A decided not to participate in any volunteering obligations, including attending church as she was not fully vaccinated.

Covid-19 has held me back from wanting to go and mingle with other people because I have a 16-month-old child, so I am thinking of, how is it going to affect my baby if I get Covid-19

To protect everyone around her, Participant A avoided going to church for about three months and claimed that she missed everyone "So that is how it impacted me going to church, and just missed that fellowship with people."

Participant C commented that she:

Helped out with the food delivery that we were doing last year and this year as well and in terms of the engagement. Think that I am being mindful of now, like being away from the office, social isolation within the Pacific Island elderly community, I guess is making regular contacts with family members that I am aware of who live alone, you know just that phone call to check in, that is how it has changed the engagement I guess process for me.

All the participants stated their restricted ability to continue volunteering during the lockdown periods due to Covid-19. While two participants could not volunteer, one was able to support through food delivery and keeping regular contact with the home-alone elderlies in the community.

Impact on Family and Community

The participants recognise the impact their volunteering has on their families. For example, Participant A commented that:

I guess it pulls you away from your family. Like with organising a housie (a common Pacific term for Bingo), that is half of your Saturday gone. If I am working, Monday to Friday and then church on Sunday, Saturday is basically the only time I get to spend with my family, so I guess it's a negative impact it has.

Similarly, Participant B stated that:

We are taken away from our families, but the good thing is for me and my partner our kids are grown up now and they understood that the work that we are doing whether it be for church, sports, or things like that, work-related, yeah it did have a big impact on our daily lives.

However, when the participants were asked the question of whether they would encourage others to volunteer, they all agreed that they would certainly encourage their family members and community to volunteer. Participant A commented that she would recommend volunteering:

I used to take my son who is an 18-year-old now to previous voluntary work that I did, but I think there is not any promotion for doing voluntary work in the Pacific community. I just wanted to add that my boy was encouraged by his school to go out and do volunteering to build his self-confidence because a lot of our Māori

and PI people are quite humble and quiet. It is almost like another route for building our Māori and PI.

All the participants stated the impact of their volunteering efforts on their families, mostly around the amount of time they are away from their families. But on the other hand, they see the benefit to their children which echoes the terms reciprocity, as discussed in the literature.

Challenges and Support Required to Facilitate Volunteering

Challenges Faced when Volunteering

The three participants have no memories of experiencing any challenges when volunteering in the community, as opposed to when they volunteered for their organisations. Interestingly, the two social workers Participant A and Participant C have encountered different levels of challenges compared to that experienced by Participant B, the community worker, particularly during work-related volunteering. For example, Participant C shared a challenging situation she encountered during volunteering at work for an event at the supermarket called food drives. The event involves food appeals where people donate whatever food items they can, which the social service takes away and distributes to clients and families in need. Participant C explained how emotionally challenging this experience was:

So, one of the challenges was the uncomfortableness of, you know we pride ourselves on giving and everything else, but there is only a select few that enjoys giving, so my challenge was getting past that stigma of don't look at me as a brown person waiting for your handout but look at me as volunteer of an agency, asking for support for the people.

In Participant A's case there appeared to be imbalances in the system and available resources to ensure quality and successful volunteering:

Volunteering for the people that are coming through are Māori and Pacific, I am the only brown face or PI while the rest of the workers are Europeans. It is sort of a barrier in some ways, as they may not be able to relate to our Māori and PI young people and whānau.

Participant B on the other hand shared a different perspective compared to Participant A and Participant C. According to Participant B, there were rarely any challenges occurred during volunteering:

I don't think I came through too many challenges, only because you [I] sort of got given sash [gears] and all that, and then you just stood there kind of thing. Absolutely, even though you are there in full kit, you'd probably did get the looks at times, but nothing compares to what Participant C went through. If I am being honest, I would probably be there for an hour or so [street appeals], but the people I was working for, I had no problems with them.

All three participants recognise the differences between volunteering for their community groups and their professional organisations. While each participant does not recall facing issues when volunteering for their respective communities, two participants have identified challenges they have encountered during work-related volunteering.

Support Required

The provision of support is crucial to volunteering. When conducting church fundraisers, for example, Participant A explains that one of the challenges she encounters is that some activities are done by machines, so if the machine breaks down, she sensed that everyone blamed her.

When asked how they would deal with the challenges mentioned above, Participant C explained that:

You have to learn to shake it off, you have to learn not to take things personally, and I guess that is one of the life lessons you get being of Pacific born and raised locally girl, don't take things personal.

Participant B further suggests:

You need to talk to other people kind of thing because we like to hold things in and then that means we are taking things personally. We need to speak about them openly, you know, share with the other people we are talking to your support mechanism right there who are helping you out.

Participant A stated that having been involved with church fundraising “it is a lot of experience of knowing the crowd and how to calm things down. It is their money they are playing with so [!] just have to learn how to smile.” But regarding her work environment:

I guess resourcing is always a challenge when you are volunteering for an organisation that is heavily funded so that’s been a challenge. Also...it would be good to see a lot more brown faces helping out in our community.

Having access to good resources was identified by one of the participants, and not being limited by the materials but to also have the right type of work colleagues helps. It was also mentioned that having access to leaders to communicate challenges with and get support and professional advice from on the day helped as volunteering is needed both in the community and professional spaces.

Conclusion

There have been very similar and different experiences and perspectives shared by the participants during the *talanoa*, which have been sorted into themes.

The meanings of the term volunteering were clearly centred around the act of *alofa* in offering support to those in need. However, the term volunteering is clearly not ideal when referring to the act of *alofa*, thus, this suggests the need for a Pacific term instead.

The impact of volunteering particularly looked at who benefited from their voluntary support, which they all agreed are certainly the receivers. However, the participants recognise the impact of volunteering on their families regarding the amount of time spent on volunteering,

In crisis and disaster management, it was clear that the participants were frustrated with being unable to volunteer due to Covid-19 restrictions and lockdown. However, the participants made it clear that volunteering is a value they would certainly promote and encouraged among their families and community.

Challenges and Support Required to Carry Out Volunteering

It was interesting that the social workers had experienced challenges differently from the community worker. Also, the need for efficient resources to carry out successful volunteering services was mentioned. What has emerged from the *talanoa*, particularly on ‘challenges and

resources', is the need for future research on organisational attitudes towards social workers and community workers, including the level of support available.

The next chapter will discuss these findings in relation to the themes of value, impact, and challenges and support needed for volunteering.

CHAPTER FIVE: DISCUSSION AND ANALYSIS

Introduction

The purpose of this research report is to explore the value of volunteering for Pacific people through the perspectives and lived experiences of three Pacific social and community workers. The participants' perspectives of volunteering within their community have been analysed and compared with the key literature explored in the Literature Review. The discussion of the findings is structured thematically under the following headings:

1. Definitions
2. The influence of volunteering
3. Crisis and disaster management
4. Challenges and support required to facilitate volunteering.

Defining Volunteering

Through the focus group *talanoa* the participants offered their personal definitions of the term volunteering according to their lived experiences, along with their own interpretation that centred around their community. All three participants recognised that the term volunteering is not Pacific and does not mean anything to them (DIA, 2001; Faleolo, 2013; Feeney, 2007).

One participant pointed out that the act of giving or doing something to help others is exceptionally common and that it is not thought of as volunteering, but it only comes to mind when someone mentions it. Another commented that the act of helping is making sure that families are well looked after, and offering support in whatever way, and that there will always be some form of *koha* [gift] or *aroa* offered. Therefore, it is expected of Pacific islanders to drop everything and attend to the needs of *aiga*, *kaiga*, and *whānau* [families]. This also demonstrates what Te Momo (2013) commented on, that doing such an act fulfils a cultural obligation.

Further, the act is more than just volunteering, which Van Til's (1998) defines as "a helping action of an individual that is valued to him or her" (p. 6). According to one participant, it is an inheritance, that needs to be done wholeheartedly, and it ought to be done to honour the values that he or she inherited. This demonstrates the value of reciprocity, which is driven by the intergenerational act of giving and receiving (MPP, 2021). This inheritance of helping others must be reciprocated for future generations.

Religion and culture go hand in hand for Pacific peoples (Fehoko, 2013), and they are critical motivational factors for Pacific volunteers. Pacific people have a strong affiliation with culture and religion, particularly among the Christian denominations (MPP, 2021; Statistic New Zealand, 2018). All three participants illustrated their commitment to their church community and families in different ways. For example, one is rostered for church cleaning duties as well as voluntarily contributing to church group fundraisers. Another participant who was raised within the church is now contributing to the church through fundraisers and involving herself with various group executive committees.

This reaffirms the suggestions by Garland et al. (2008) that the longer an individual has attended a congregation, the greater the opportunity is for them to be involved in volunteering in community social services, the culture of the church, and effectively promoting volunteering to others. In addition, religious people are considered generous, with those who are closely associated to a religious community and tend to volunteer at their place of worship (Gronlund et al., 2011).

Cultural values also motivate volunteers (Millar, 2004). The three participants expressed that their community engagement efforts illustrate the traditional Pacific values in which they have been raised. For example, one participant commented that in a time of need, he is expected to drop whatever he is doing and attend to the needs of others. Tamasese et al. (2010) suggest that volunteering activity such as this fulfils a cultural obligation and the expression of cultural values.

The Influence of Volunteering

The Benefits of Volunteering

All three participants commented that their volunteering is to benefit receivers. For example, one participant explained that his church certainly benefits from his voluntary work which is expected of him as a church member (Garland et al., 2008). Another commented that helping her wider family during funerals intends to benefit the family first and foremost, however, it pleases her to know that she helps to lessen their stress. Although this act is simply to fulfil a cultural obligation, it certainly reinforces the value of maintaining harmonious relationships among families and the community (Cnaan et al., 1996).

Impact of Volunteering

While the research aim is to explore the value of volunteering through the participants' perspectives and lived experiences, it is critical to briefly look at the impact volunteering has on the volunteers and their families, particularly to learn how volunteers manage potential impacts. One participant, for example, commented working full-time Monday to Friday and that being involved in the church fundraisers can take up half a day, mostly on Saturdays. Sunday is basically the only day of the week for the family. Although it may be seen as a negative impact on her family, this aligns with Putman and Campbell (2010) and Garland et al.'s (2008) view that churchgoers generously volunteer at their place of worship.

Crisis and Disaster Management

Managing Crisis

Halpern (1974) suggested that “volunteering is Indigenous and has that human ingredient that tries to alleviate the pain which is experienced by both helper and helped in times of disasters” (p. 243). Unfortunately, however, the participants had very limited opportunities to exercise any of their volunteering roles during the Covid-19 lockdown periods from March–June 2020 due to government restrictions. They all acknowledged their inability to commit to any of their voluntary activities for both their employment organisations and community institutions (Payne, 2006).

However, the two social workers played minimal roles in their organisations which they generally conducted over the phone including attending virtual meetings. Participant C made regular phone contact, particularly with families and clients who lived alone, which aligns with the village's cultural practices (Crichton-Hill, 2018; Mafile'o, 2005). Participant B, the community worker who was an essential worker, was able to carry out work in the community as specified by his organisation.

Challenges and Support Required to Facilitate (Community) Volunteering.

Challenges

Volunteering involves many challenges and requires frequent support required for continuity, like that in a village setting, where everyone looks out for each other, where resources are also shared, and relationships among villagers are valued regardless of one's status (Autagavaia, 2001; Vakaoti, 2013). One of the participants shared an incident she encountered while she

volunteered by doing a food drive at the supermarket for her organisation. She felt that the attitude towards her was racist, which she claimed to have left a great impact on her confidence to volunteer. The other social worker expressed her frustration at the lack of Pacific and Māori social workers who could relate better to Pacific and Māori whānau, which she alleged was a barrier. These challenges clearly affected the participants, interestingly, and contradicted the Pacific value of relationship.

Support Required

Volunteers need various supports to enable them to deliver their tasks, with the most pivotal being efficient resources. Resources vary from funds to purchase materials and tools (Feeney, 2007), premises to gather, and volunteers to offer their time and skills to assist individuals or community groups. As one participant mentioned, the availability of accurate resources is always a challenge. In the village context, everyone plays a vital role, whether it is by way of sharing resources or sharing of knowledge (Tamasese et al., 2010; Taufe'ulungaki, 2004; Vakaoti, 2013). The participants highlighted their need for sufficient resources to enable them to carry out quality community volunteering.

Summary

Presented in this chapter is a collection of perspectives and experiences of the three participants. There are four themes discussed and compared with reviewed literature. The findings indicated that the participants had personal definitions of the term volunteering, particularly pointing out that it is not a Pacific term, which they propose needs to change to suit Pacific values and beliefs. This aligns with the literature that suggests that it is a Western term that has no meaning for Pacific people.

Also indicated in the findings, is the impact of volunteering on recipients as well the volunteer. According to the participants, while their volunteering benefits the recipients, it fulfils their cultural obligation. Multiple examples were also cited of the participants' experiences of supporting the church communities and families. Thus, it reinforces the value of maintaining harmonious relationships among family and community.

However, there are minimal definitions given to crisis and disaster management, particularly during the Covid-19 lockdown periods, as the participants had limited physical involvement. However, they managed to provide support by making regular phone calls, thus aligning with the

village concept that everyone supports each other. Finally, participants recognised the challenges they encounter and the ways to deal with them, which also considered the village concept where everyone is equally important and expected to play a vital role that is beyond the challenges. Sufficient resources were also identified as necessary to facilitate quality volunteering.

The following chapter is the conclusion and summary of all the findings that arose from the research, with the recommendations to be further explored.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

Introduction

The aim of this research report was to explore the value of volunteering for Pacific people through the perspectives and lived experiences of three Pacific social and community workers. Participants identified their voluntary contributions to their families and community, a common practice that they grew up in. The recommendations highlight areas where Pacific volunteers can develop further to inspire more Pacific people throughout Aotearoa New Zealand and around the globe to give back to their families and communities.

Conclusions

The participants in this research indicated that volunteering plays a valuable part in their lives. Being born and raised in a close-knit Pacific community, it is imperative to seek an opportunity to give back to families, and community groups, particularly the church. A key finding was that the participants viewed the act of volunteering as inherited, a normal and practical way of community life. The term, however, is non-Pacific and with a somewhat different meaning to Pacific which is centred around the value of *alofa* [love]. These perspectives were in line with the literature (Crichton-Hill, 2018; MPP, 2021; Payne, 2006; Patel et al., 2007) that cultural beliefs and traditional practices were historically influential in communal obligations, coercion, and reciprocity.

Religious and cultural values have been identified to be motivating factors for Pacific volunteering. The literature (Fehoko, 2013) suggested that the two go hand in hand as one, and it is impossible to separate religious from cultural values. The participants discussed their commitment to their churches and families as driven by the Christian value of love. One participant commented that being raised in the church environment means giving back to God's work through volunteering, was the right thing for her to do (Feeney, 2007).

The cultural value of relationships was also raised as a critical motivation for Pacific volunteering. The literature (Tamasese et al., 2010; Taufe'ulungaki, 2004) points out that relationship is a critical aspect of maintaining success among village members, through sharing experiences and knowledge, including obligations. The three participants expressed that helping wherever they can, is a way of maintaining relationships with families and the communities.

However, the participants acknowledged that they were not able to volunteer throughout the Covid-19 pandemic due to government restrictions. Two of the participants identified challenging incidents which they encountered during a volunteering event. Despite the incidents, and the challenges they created, the participant identified ways of addressing this issue. The participants suggested the need for volunteers to be provided with efficient resources to enable them to conduct volunteering successfully.

Finally, this small-scale study shows that these participants highly valued their contributions to their families and community. While most of their perspectives and experiences matched and sided with the literature, the participants were enthusiastic to openly share in a focus group *talanoa* their lived experiences and perspectives on volunteering. While the study discusses Pacific volunteering as motivated by cultural and religious values and beliefs, there needs to be further study into the impacts of volunteering on the volunteers and their families.

Recommendations

The research has highlighted key findings for what motivates Pacific people to volunteer within their communities. The first is found in the definition of the term volunteering, which the participants identified to have no meaning to them. What motivates them is the cultural and religious values of the act. To encourage more Pacific people of all ages, genders, and religion to participate in future community voluntary, however, it is recommended that the term ought to change to a Pacific ethnic specific term/s that reflects Pacific values. Also highlighted in the findings is the need for sufficient resources to carry out quality and sustainable voluntary work in the community. The research recommended that organisations or community groups that organise voluntary services provide volunteers with the necessary resources.

Finally, for any changes to occur, it needs to start from the top down. The research recommends that the Pacific voluntary contribution to society needs to be acknowledged by the funders and policymakers, such as Ministry for Pacific Peoples (MPP), Ministry of Health (MOH), and District Health Boards (DHB) to:

1. Provide sufficient funds towards training Pacific people to be more involved in volunteering, most importantly to train Pacific and non-Pacific cultural and religious values that are deemed motivational for Pacific.
2. Monitor Pacific volunteers, allowing them enough time with family, particularly those with young children.

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APPENDIX A: PARTICIPANT INFORMATION SHEET

The value of volunteering to Pacific people

Participant Information Sheet

Kia ora, Talofa lava, Mālō e lelei, Mālō ni, Kia orana, Fakaalofa lahi atu, Noa'ia, Mauri, Ni Sa Bula Vinaka, Tena koutou katoa and warm Pacific greetings to you all.

Introduction. My name is Fati Tapu, and I am a MASW student at Massey University. I am carrying out a piece of research as part of my degree. I would like to invite you to take part in this project, entitled *The value of volunteering to Pacific people*. Before you decide it is important that you understand what the research is about and what it will involve. Please take the time to read the following information carefully, and please do not hesitate to call me if there is anything that is unclear to you. However, you may choose not to take part in this research. Thank you for reading this information.

What is the research about? The purpose of this research is to better understand the importance of volunteering to Pacific peoples. The research will particularly focus on exploring the reasons that motivates Pacific people to volunteer and the impacts it has on day-to-day activities, welfare support, and disaster and crisis management.

What will I have to do? As part of this research, you have been asked to take part in a focus group talanoa, where you will discuss a series of topics around volunteering in Pacific communities. The talanoa will be facilitated by Fati Tapu to be held on zoom. It will involve 4 participants of Pacific ethnicities and is expected to take approximately 1.30 – 2 hours from 5:30 – 7:30pm.

How will this project benefit me and my community? Although you may not benefit directly from participating in the talanoa, however, the results of this project will provide non-Pacific an understanding on the value of volunteering to Pacific people. The findings will be put into a research report to be published and kept at the Massey University Library.

How will my data be kept safe? Notes will be taken by the student researcher during the focus group talanoa. The talanoa will also be audio recorded and transcribed. The notes and recording will be kept strictly confidential. For example, fictitious names will be used in the final report. Participant's information to be safely locked away in a locked cabinet at the researcher's home, whilst the recordings to be destroyed immediately following the transcription of the talanoa. The transcripts will be securely stored in a locked cabinet at the researcher's home which will be destroyed after 5 years.

Follow up phase: Once the transcribing finishes, you will be sent a copy for corrections and additions before the findings are analysed. The researcher will contact you by email once the

research report has been completed, providing you with a summary of the report and information on how to access the full report.

Managing the process: The researcher will utilise culturally appropriate measures to ensure ethical issues are managed and dealt with accordingly.

A small *koha* will be given at the end of the *talanoa* as a small token of appreciation for your time and contribution to the research.

For further information, please email the researcher, Fati Tapu: fati.tapu02@gmail.com or the supervisor, Dr Vincent Wijeyasingha: V.Wijeyasingha@massey.ac.nz

Thank you for agreeing to take part in the research.

APPENDIX B: PARTICIPANT CONSENT FORM

The value of volunteering to Pacific people

Participant Consent Form

I _____ voluntarily agree to participate in the value of volunteering to Pacific people research.

- I understand that participation involves a focus group talanoa, which is a Pacific way of discussing and sharing of experiences, stories, and knowledges in exploring a deeper meaning regarding the research topic.
- I have had the purpose and nature of the study explained to me in writing and I have had the opportunity to ask questions about the study.
- I understand that even if I agree to participate now, I can withdraw at any time up to 2 weeks before the transcribing starts or refuse to answer any questions without any consequences of any kind.
- I understand that I will not benefit from participating in this research.
- I understand that the talanoa will be recorded, and transcribed. The recorded materials will be destroyed immediately at the completion of the transcribing, with the transcribed materials to be locked away in a safe cabinet which will be destroyed after 5 years.
- I understand that I can withdraw permission to use data from my interview within two weeks after the interview, in which case the materials will be deleted.
- I understand that in any report on the results of this research, my identity and any identifying features will remain anonymous. This will be done by discussing any details of my interview which may reveal my identity or people I speak about.
- I understand that anonymised extracts from my interview may be quoted in the published research report by Massey University.
- I understand that all information I provide will be treated confidentially.
- I understand that if at any time during the talanoa where conflict or harm occurs, the researcher would have cultural appropriate methods in place to deal with them.
- I understand that I will be given an opportunity to ask further questions at any time.

Signed: _____

Date: _____

APPENDIX C: FOCUS GROUP INTERVIEW SCHEDULE

The value of volunteering to Pacific people

Focus Group Interview Schedule

1. **Identify what volunteering means to Pacific people**
 - a) What are some community activities have you and your whanau participated in?
 - b) Where are these activities taking place? (At own home? Church? In the community?)
 - c) Would you describe these activities as volunteering? Why or why not?
 - d) Who are benefitting from these activities? Yourself? Your family? Community?

2. **How volunteering impacts on day-to-day activities, welfare support, disaster, and crisis management**
 - a) How do the activities mentioned above impact your daily life?
 - b) Were you able to volunteer before Covid-19?
 - c) Were you able to volunteer during Covid-19 lockdown period?
 - d) How has the pandemic changed your community engagement through volunteering?

3. **Explore the support required, and challenges faced to facilitate community volunteering.**
 - a) Are there specific activities which occurs specifically within your ethnic community or community groups that do not exist in others?
 - b) What are some of the challenges that you have encountered during volunteering?
 - c) What support do you require to enhance to volunteering capability?
 - d) Would you recommend community volunteering to other Pacific people?

Thank you for taking part in this focus group.

APPENDIX D: AUTHORITY TO RELEASE TRANSCRIPT

The value of volunteering to Pacific people

Authority to Release Transcript

I confirm that I have had the opportunity to read and amend the transcript of the interview conducted with me.

I agree the edited transcript and extracts from this may be used in reports and publications arising from the research.

Signature: _____ Date: _____

Full name – printed: _____

APPENDIX E: ETHICS APPLICATION



26/07/2021

Dear: Fati Tapu

Re: Low Risk Notification - 4000024710 - The value of volunteering to Pacific people

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our database for inclusion in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

If situations subsequently occur which cause you to reconsider your ethical analysis, please contact a Research Ethics Administrator.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research."

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director - Ethics, telephone 06 3569099 ext 85271, email humanethics@massey.ac.nz."

Please note, if a sponsoring organisation, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to complete the application form again, answering "yes" to the publication question to provide more information for one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

Yours sincerely

Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Research Ethics Office, Research and Enterprise
Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand T 06 951 6841; 06 95106840
E humanethics@massey.ac.nz; animalethics@massey.ac.nz; gtc@massey.ac.nz



Louisa Cleverley was born in Fiji and came to New Zealand at the age of seven. She comes from New Zealand lineage on her father's side, and Kiribati on her mother's. Growing up in her Kiribati family and community fuelled a love for her culture and people.

Intrigued by mental health, her educational journey began with a Bachelor of Science in Psychology. She began working at a 24/7 crisis helpline and was exposed to the various social

issues people faced. Hearing the stories and struggles of the most vulnerable in the community, particularly Pacific people, motivated Louisa to pursue a career in social work, steering her towards further study, and graduating with a Master of Applied Social Work in 2021.

Louisa followed her disposition back to mental health, recently transitioning into a Child and Adolescent Mental Health Services role at Taeaomanino Trust in Wellington after two years with their Family Start team. She recognises that the i-Kiribati people are a minority group that are often lost within the minority umbrella of Pacific people in New Zealand. She is committed to helping bridge the gap arising from the misunderstandings and assumptions between traditional and Western; i-Kiribati and other Pacific groups; and clinical and cultural. Louisa encourages others to build awareness, be open-minded and willing to learn, not just for non-Pacific people, but for all Pacific people to recognise the unique values and qualities that underpins each distinctive culture.

A Kiribati Proverb:

Kateira ma rabakaura bon kinaakira

Our culture and our knowledge are our identity

**UNDERSTANDING I-KIRIBATI WELLBEING
AND HOW THESE UNDERSTANDINGS CONTRIBUTE TO
CREATING MORE CULTURALLY APPROPRIATE
SOCIAL SERVICES**

A research report presented in partial fulfilment of the requirements for the degree of
Master of Applied Social Work
at Massey University, Palmerston North, New Zealand

Louisa Cleverley

2020

ABSTRACT

Not everyone gets to experience overall health and wellbeing, despite it being the one thing we should not be deprived of in life. Pacific people in New Zealand are a fast-growing population, and research shows that they do not experience the same health benefits others do. While effort has been made to understand the needs of this population better, the results remain largely unchanged. Additionally, methods of practice and research to better understand and target the needs of this group tend to accommodate the more dominant Pacific populations, while less research has gone into understanding the smaller ethnic populations such as I-Kiribati. This research project sought to explore I-Kiribati meanings of wellbeing and how these understandings contribute to creating more culturally appropriate social services.

The research utilised a qualitative approach, using semi-structured interviews to explore the perspectives and experiences of five I-Kiribati professionals working in health and social services, using purposive sampling. The participants were from the same geographical area in New Zealand. The findings were mostly in line with the literature and outlined important aspects that contribute to the wellbeing of both Kiribati and other Pacific groups, issues preventing Pacific minority groups from accessing social services, such as language barriers, acculturation issues, lack of cultural knowledge and understanding within health, and social services were also identified. The findings also suggested the importance of utilising cultural knowledge to inform social work practice, as well as the need for service providers to expand their understanding of the Kiribati culture through partnership and more involvement with Kiribati communities around New Zealand, as this will both increase cultural competency and contribute to better health outcomes for I-Kiribati. The findings of this research could be used to further understanding of wellbeing and knowledge on the Kiribati culture and needs of this group, while also informing practice methods for enhanced engagement to best meet the needs of ethnic minority groups.

ACKNOWLEDGEMENTS

First and foremost, I would like to thank God for giving me the strength, knowledge and opportunity to undertake this research study and to persevere to the very end. Without his blessings, this achievement would not be possible.

My deepest thanks are extended to the five participants who willingly gave their time to share their views about the research topic.

I would also like to thank my supervisor, Dr Tracie Mafile'o. Thank you for your enduring support, patience, and encouragement throughout this process. It has been such a valuable and meaningful experience for me.

Thank you also to my family, especially my precious mother for always supporting me throughout my years of study. It has been a worthwhile journey.

Kam bati n rabwa.

GLOSSARY

<i>i-Kiribati</i>	people of the Kiribati islands
<i>kaainga</i>	extended family hamlet
<i>reberake</i>	being too forthcoming
<i>te mae</i>	a traditional Kiribati garland
<i>te mwaneaba</i>	a traditional Kiribati meeting house
<i>te utuu</i>	family

CHAPTER ONE: INTRODUCTION

There is a common vision shared amongst New Zealanders that families, children, and communities deserve to experience good overall health and wellbeing. However, not everyone experiences this same quality of life. Defining the concept of wellbeing has been challenging, and how it should be defined remains unanswered (Dodge et al., 2012). There is a diverse and fast-growing population of Pacific peoples in New Zealand made up of at least 13 different cultures and languages unique to their own specific group (Manuela & Sibley, 2014). The largest Pacific group identifies as Samoan (49%), followed by Cook-Islands (21%), Tongan (20%), Niuean (8%), Fijian (5%), Tokelauan (2%), Tuvaluan (1%) and Kiribati (0.7%) (Statistics New Zealand, 2013).

Pacific people living in New Zealand do not acquire the same health benefits as non-Pacific peoples and are disproportionately represented in lower socio-economic areas; have poorer mental health compared to non-Pacific peoples; live in over-crowded homes, and have much poorer health in general than non-Pacific peoples (Ministry of Health, 2015). Additionally, Pacific peoples have lower access rates to health and social services despite their higher rates of health issues (Vaka et al., 2016; The Health Promotion Agency, 2018). Furthermore, there is undeniable evidence that although Pacific people do access health and social care services, they do not attain the same health benefits as others (Tukuitonga, 2013). This suggests that the services they are accessing may not be offering the right or appropriate treatment that they require (Tukuitonga, 2013). While there have been vast improvements over the years in terms of understanding Pacific wellbeing and how health and social services can accommodate the needs of this group, there is a gap in the literature around knowledge and understanding of the smaller minority groups such as Kiribati.

Kiribati is located in Micronesia in the middle of the Pacific Ocean. It consists of 33 atolls and is home to 117,606 people (Schutz et al., 2019). Due to the low-lying atolls, Kiribati is immensely vulnerable to the effects of climate change, including rising sea levels, which causes further problems with drinkable water, sewerage, coastal erosion, and health issues (Gillard & Dyson, 2011). Given the impacts of climate change, many I-Kiribati have migrated to New Zealand over the years in hopes of better future outcomes. Thus, the Kiribati population in New Zealand is predicted to increase further, due to the effects of climate change and rising sea levels which can make the islands of Kiribati uninhabitable (Schutz et al., 2019).

Although there is a smaller number of I-Kiribati in New Zealand compared to other Pacific groups, they are the fastest-growing Pacific group. According to the 2013 census, the population of I-Kiribati in New Zealand was 2,115. This shows an increase of almost 100 per cent since the 2006 census, which recorded 1,100 I-Kiribati people (Ministry of Social Development [MSD], 2015). While little is known about this population, there is some evidence to suggest that they, too, deal with many stressors as a result of migration, domestic violence, inadequate housing, and/or health issues. (Teatao, 2015; Teariki, 2017; Gillard & Dyson, 2011)

It is therefore necessary that we take a closer look at understanding what wellbeing entails for this group, as this will help further our knowledge of wellbeing and how these understandings and knowledge can be used to contribute to developing more culturally appropriate social services for minority ethnic groups such as I-Kiribati.

About the Researcher

I am an I-Kiribati who migrated to New Zealand at the age of seven. My father is a New Zealander, and my mother is from the islands of Kiribati. Growing up in a country where a small number of I-Kiribati reside, community and family was of great importance to us, especially my mother. This led to our active involvement in community gatherings, Kiribati traditional dancing, singing, and yearly Kiribati Independence Day celebrations. Being an active member of the Kiribati community from a very young age has allowed me to sustain my Kiribati culture and language throughout the years.

Aims of the Research

This research will focus on exploring meanings of wellbeing amongst I-Kiribati people in New Zealand, and how these understandings contribute to creating more culturally appropriate social services for I-Kiribati living in New Zealand

Structure of the Report

This report is presented in six chapters, of which this is the first, introducing the researcher's positionality in relation to the research topic and providing background information about the topic. Chapter Two will present a literature review from both New Zealand and overseas, regarding meanings of wellbeing; the barriers preventing Pacific peoples from accessing social services; and particularly the importance of increasing cultural knowledge in both informing

service care practice, as well as increasing cultural competency within service delivery. The research methodology will be presented in Chapter Three, highlighting the qualitative approach. Chapter Four will present the findings, which will be further discussed in Chapter Five with reference to the current literature. Lastly, the final chapter will provide a summary of the research report, as well as research recommendations.

CHAPTER TWO: LITERATURE REVIEW

Introduction

The literature review is presented in five sections. The first section will look at Pacific meanings of wellbeing with a particular focus on I-Kiribati wellbeing. The next section will explore the challenges I-Kiribati face and the barriers that may prevent their access to health and social services. The following section will look at the literature around cultural competency and the developments that have been made to increase better practices for Pacific peoples. Next, the literature regarding the importance of utilising Indigenous culture in informing social work practice is explored. The last section concludes the literature review.

Defining Wellbeing

The concept of wellbeing has been a topic of interest over the centuries by philosophers, and more recently by psychologists, public health workers, policymakers, and social workers. Dodge et al. (2012) point out that the following terms have been used to define wellbeing: quality of life, life satisfaction, happiness, health, self-acceptance, and the ability to fulfil one's goals.

Additionally, the World Health Organisation (2020) defines health as a “state of complete physical, mental, and social wellbeing, and not only the absence of disease or infirmity”. This research aims to explore the I-Kiribati meanings of wellbeing, the various issues they face, and the barriers preventing them from accessing social services. Additionally, the importance of increasing cultural knowledge and how this can further develop and inform practice within service and care delivery in New Zealand.

Defining wellbeing is complicated due to its multi-layered nature. Many Pacific and Indigenous people perceive or define notions of health and wellbeing as holistic, encapsulating the physical, social, spiritual, and mental dimensions (King et al., 2009; Tiatia, 2008; MSD, 2015). In many Pacific cultures, an individual cannot exist in isolation, but rather exists in relation to others. Relationships with, and between others in their community or village, the land, family, and the spirit realm are all co-dependent, and are all important to Pacific worldviews of health and wellbeing (King et al., 2009; Tiatia, 2008). For the purposes of this research, I will be referring to this definition of wellbeing as it recognises the holistic nature of wellbeing that is consistent across many Pacific groups (Samu & Suaalii-Sauni, 2009; MSD, 2015; Kepa & Manu'atu, 2011; Schaaf-Mila, 2006).

Kiribati Wellbeing

Understanding Pacific worldviews of health and wellbeing have been an ongoing discussion throughout the years due to the health disparities evident between Pacific and non-Pacific peoples in New Zealand. Additionally, mainstream European perspectives on health and wellbeing have always worked at the population level; and thus, the interventions used do not take into account Pacific worldviews of health and wellbeing (Statistics New Zealand, 2011). Kepa and Manu'atu (2011) argue that Pakeha or mainstream culture tends to be more individualistic and thus, marginalises Indigenous or migrant peoples, whose cultures and languages express notions of both connectivity and collectivity. Similarly, Tiberius's (2004) study found that in collectivist cultures like Asian American, wellbeing involves pursuing goals that benefit or make others in their community happy.

Due to the limited literature on the Kiribati population in New Zealand, only a small portion of the research was found in regard to I-Kiribati meanings of wellbeing. A study by Kuruppu (2009) looked at how the integration of I-Kiribati cultural values and beliefs is utilised to adapt to the stressors of climate change. Their research indicated that in the Kiribati culture, the individual cannot live in isolation, but rather live interdependently, working together as a community to combat the daily stressors and struggles they experience. Their study further highlighted that community wellbeing is usually prioritised over personal wellbeing, given their cultural belief that working together as a community can accomplish greater things that will benefit the entire village, rather than working individually (Kuruppu, 2009). This suggests the vital role community has in the wellbeing of I-Kiribati.

Similarly, research conducted by representatives of the Kiribati community in New Zealand came together to develop a Kiribati conceptual framework for family violence. They highlighted four main aspects perceived to be important for I-Kiribati to enhance wellbeing in the home. These are: having a healthy environment, skills of self-reliance, maintenance of Kiribati custom, and respect within the family and the *kaainga* [extended family hamlet] (MSD, 2015). Their findings reflected that of Kuruppu (2009), however, their study further added that family and community are important contributors to I-Kiribati wellbeing as they provide the social space for the maintenance of I-Kiribati culture and traditional practices (MSD, 2015).

Challenges I-Kiribati Face

There is limited literature concerning I-Kiribati in New Zealand, and only a few studies have been done regarding some of the challenges I-Kiribati face. For instance, research by Gillard & Dyson (2011) and Teariki (2017) studied the support system around the settlement of Pacific migrants, including I-Kiribati. Their research indicated that many Pacific families felt that there was a lack of support from the government in terms of what support was available to help them adjust to their new environment. Instead, they had to rely on their own families and communities to provide financial and social-economic support, in which most cases the accommodation arrangement led to overcrowded homes, thus, resulting in poor health, tension and unnecessary stress to both the host families, as well as the newcomers (Teariki, 2017). Additionally, due to their smaller number, I-Kiribati tend to have fewer cultural networks compared to other Pacific groups, which may become an issue, particularly for those who do not have family living in New Zealand (Teariki, 2017).

Family violence is also another issue facing I-Kiribati women and families in New Zealand. Domestic violence is very common in Kiribati and is generally seen as acceptable by both men and women (Teatao, 2015). In Kiribati, men are typically seen as superior to women and are justified in beating their wives if they are disobeyed, or if women are suspected, or known to be unfaithful. This can be problematic for recent migrants from Kiribati, as they may be unaware of the legal consequences of domestic violence in New Zealand. Additionally, due to the commonality and perception that domestic violence is acceptable, such cases may go unreported, allowing for the continuation of violence in the home, consequently putting more victims at risk. Domestic violence not only impacts the health of women, but also restricts their power to make decisions limits their access to health and social care services (due to fear) and involvement in social activities, and even impacts their ability to evolve and enhance their quality of life (Teatao, 2015). Additionally, these issues are exacerbated by the barriers that prevent Pacific people from accessing health or social services. These barriers include a lack of knowledge about the types of services Pacific people can access, language and communication barriers, fear of being judged, and minimal cultural knowledge or understanding on the part of the service provider (Cook et al., 2012; Tiatia, 2008).

Additionally, acculturation and adapting to the system, cultural and societal norms of the host country as a result of migration, has been linked to mental health issues such as depression, as well as other health-related problems amongst Pacific peoples and other ethnic minority groups

(Berry & Hou, 2016; Bhugra & Becker, 2005; Schluter et al., n.d.). Acculturation is a complex process that results when individuals from a different culture migrate to another country and eventually adapt to the culture of the host country (Khawaja et al., n.d.). Although previous studies have found acculturation to be linked to stress and health-related issues, some studies have found acculturation to have a positive impact on the wellbeing of migrants. Adapting to the cultural norms, values, and beliefs of the host country allows them to feel a sense of belonging (Khawaja et al., n.d.; Ministry of Health, 2003). As there is no literature on the impact of acculturation on the Kiribati population, it is unclear whether or not acculturation contributes to the wellbeing of I-Kiribati in New Zealand.

Cultural Competency

Cultural competence requires an awareness of cultural diversity. It recognises the importance of culture and its role in care delivery; the development of cultural knowledge, beliefs and worldviews; and the ability to operate respectfully and effectively when working with people from different cultures (Vaughan et al., 2018). The need for culturally appropriate health and social services is not a new topic. However, significant developments have been made over the years, such as creating Pacific services for Pacific peoples; understanding Pacific worldviews of health and wellbeing, and how these understandings can inform better practice, and create culturally appropriate service delivery. For instance, the development and implementation of the *Fonofale* model of care; *Boutokaan Te Mweeraoi*, a Kiribati conceptual model for achieving wellbeing in the home; or the *Seitapu* framework which was developed to assist Pacific and non-Pacific staff working with Pacific clients in mental health and addiction services (MSD, 2015; Vaughan et al., 2018; Tiatia, 2008). Despite this, research by the Mental Health Inquiry Pacific Report (n.d.) indicates that there is a need for more Pacific services that can accommodate the unique and diverse cultures, cultural beliefs, and worldviews that are present among Pacific groups.

Furthermore, cultural competency also recognises the importance of having knowledge and awareness of the appropriate ways of approaching and engaging with Pacific clients. This includes showing respect, which can be shown in various ways, such as greeting them in their own language; taking the time to build trust and rapport with the client, and ensuring the consultation is not rushed (Cook et al., 2012; Te Pou, 2010). Additionally, more involvement with Pacific minority communities increases cultural knowledge, first-hand experience regarding the issues they experience, and a better understanding of how to best meet their needs (New Zealand Government, 2018; Tiatia, 2008). Not only can this help inform better practice, but it

allows for the development of trust, rapport, and respect, particularly with smaller minority groups such as I-Kiribati, who have fewer cultural networks.

Indigenising Social Work

Recognising culture, context, and the various needs of people from diverse ethnic backgrounds are essential for developing culturally appropriate services, and necessary for competent social work practice (Gray et al., 2008). The decolonisation of social work aims to address the lack of fit between Western social work theories and practice, and Indigenous cultures (Gray et al., 2008; Rowe et al., 2015). Furthermore, it recognises the value of culture, cultural knowledge, and beliefs, which are deemed to be important contributors to wellbeing (Biddle & Swee, 2012; Dockery, 2019). While much research on Pacific and minority groups tends to focus more on the cultural differences in understanding health and wellbeing (Tiatia, 2008), there is a growing recognition of the need to include Indigenous knowledge and methodologies in care delivery (Gray et al., 2008; Rowe et al., 2015; Ravulo et al., 2019). Research by Rowe et al. (2015) state that Indigenous people should not be objects of research, but rather be partners of the research process, whereby recognising the importance of their culture and knowledge, worldviews, realities, and acknowledging their voices and experiences.

While there is a growing interest regarding the significance of Indigenous knowledge in social work practice, it is essential to note that not all approaches and models of care are fitting for all Pacific groups, due to the diverse cultures, values and/or beliefs that are unique to each culture (New Zealand Government, 2018; Mitaera et al., 2016; Crichton-Hill et al., 2013; Southwick et al., 2012; Tiatia, 2008). While Pacific models of health are important, there is a real tension regarding ethnic-specific and Pan-Pacific when it comes to constructing approaches and models of care for Pacific people (New Zealand Government, 2018). However, there is some research to suggest that drawing upon, and utilising ethnic-specific concepts or approaches have been deemed effective and valuable to many Pacific peoples, such as the Paolo suicide prevention resource for Samoans and the Cook Islands' ethnic-specific concepts and approaches to mitigating family violence (New Zealand Government, 2018; Mitaera et al., 2016). Their findings also reflected that of Ravulo et al. (2019), which indicated that the process of enhancing the lives of Pacific peoples should always be supported by the theories and practice methods unique to their specific culture (Mitaera et al., 2016).

Conclusion

The health disparities experienced by Pacific groups have been an ongoing topic over the years, and while significant developments have been made to address the needs of this group better, these issues are still prevalent today. Additionally, research regarding the smaller ethnic minority groups such as I-Kiribati tends to disappear under the term 'Pacific', and as a result, health and social services may believe that models or approaches used for certain Pacific groups may also work for I-Kiribati. Given that I-Kiribati is a growing population in New Zealand, service providers must expand their cultural knowledge and understanding around I-Kiribati culture and their worldviews on health and wellbeing, as this will help inform better practice, and contribute to creating more culturally appropriate social services.

The literature explored I-Kiribati meanings of wellbeing and discussed some of the barriers preventing I-Kiribati from accessing social services. Additionally, the literature also acknowledged the importance of culture in informing practice delivery to help reduce health inequalities experienced by Pacific minority groups. The following chapter will discuss the methods used in this study and how the data was gathered.

CHAPTER THREE: METHODOLOGY

Introduction

The purpose of this research was to explore the meanings of wellbeing for I-Kiribati and how these understandings of wellbeing contribute to making social services more culturally competent for Kiribati people living in New Zealand. The methodology, research approach, and design of the study will be explained. The recruitment of participants will be outlined and subsequently, an explanation of the data collection and data analysis method. Ethical issues and any limitations of the study will be considered.

Methodology and Research Design

The method used for data collection was a qualitative design, using face to face semi-structured interviews. Qualitative research aims to explore phenomena ‘from the interior’ and consider the perspectives, experiences, values, and beliefs of the participant being interviewed, while acknowledging that these will differ from one participant to another (Ormston et al., 2014; Stake, 2010). The interview is a conversation with a purpose, and it is the favourite tool used in qualitative research, as the interviewer does not know what the respondents know, and therefore, must rely on their responses. However, keeping in mind that the research questions and the overall idea of the inquiry inform the process of the interview (Cypress, 2018). Nonetheless, the researcher can willingly go where the data and respondents lead (Cypress, 2018).

Qualitative researchers deem all perspectives to be valuable and thus, reject the idea suggested by Howard Becker (1967; as cited in Taylor et al., 2016), who suggested the concept of ‘hierarchy of credibility’ which assumes that the perspectives of the dominant or powerful people are more valid than those who are not. The goal of qualitative research is therefore, to explore various perspectives, giving those who are rarely heard an opportunity to have a voice. This research reflects this well as it focuses on understanding the meanings of wellbeing from the perspectives of I-Kiribati, who are an ethnic minority group in New Zealand. The research project utilised a qualitative approach that is ideal for the focus and questions of the research project, by exploring the in-depth perspectives and experiences of I-Kiribati social service professionals to understand I-Kiribati meanings of wellbeing and how these understandings contribute to creating more culturally appropriate social services.

Additionally, qualitative research allows the researcher to develop insights and theories from the data and further expand on it in the discussion chapter of the research (Stake, 2010; Taylor et al., 2016). Unlike quantitative research, qualitative researchers look at the situation and people holistically, rather than being reduced to variables (Taylor et al., 2016). By demoting people's narratives to statistical calculations, we may lose the opportunity to encapsulate the struggles, experiences, perspectives, and beliefs of the participants (Taylor et al., 2016). Qualitative research is also fitting with the nature of social work practice, as it promotes skills and values such as listening, empathising with the participants, and empowering them by providing a platform to voice their stories to possibly effect change within the realm of social work practice (Taylor et al., 2016). This research utilises face-to-face, semi-structured interviews to gather and collect data from the participants. This method allowed the researcher to ask additional questions to gain more in-depth information as well as the opportunity to clarify any misunderstandings.

Participant Recruitment

I am an I-Kiribati who has been an active member of the Kiribati community for several years, and as a result, I was able to connect with the leaders and members of the community, which helped make the recruitment process possible. The method of participating in this project involved getting in touch with one of the leaders of the Kiribati community to link me to potential participants. The recruitment process involved sending out emails of invitation and calling the participants via phone, as the latter was deemed more culturally appropriate. Given the lack of I-Kiribati social workers in New Zealand, the researcher broadened the selection criteria to include I-Kiribati working in the social services field throughout New Zealand. This allowed for those working as health professionals, teachers as well as leaders in the Kiribati community to participate. The letter explained an overview of the research project, what the participants would be involved in, and also included information about the rights of the participants as well as the schedule of the interview (see Appendix A).

The selection criteria involved participants needing to be of Kiribati descent, who are currently working in the social services industry, and who have a minimum of two years' experience working in their respective fields. As it was difficult to get in touch with other professionals from other geographical locations, I was able to get in touch via email and phone with I-Kiribati professionals who resided closer to my location. This resulted in two participants volunteering. Through the means of snowballing, I was able to contact other participants, which resulted in

three more participants volunteering. Due to the availability and a lack of I-Kiribati social workers, five participants were recruited, of which four were health professionals, and the fifth participant was employed in the public sector. All five participants are active leaders and members of the Kiribati community. Appointments were made with each participant to meet and conduct the interview in a location that was mutually agreed upon.

Data Collection

Prior to the commencement of the interviews, I restated the purpose of the research project. Some time was given to the participant to read the consent form, and with the participant's agreement, the Consent Form was signed. Given that I am bilingual, it allowed the participants to speak in whatever language they were most comfortable with. The interview was conducted in both English and the Kiribati language, as some participants preferred to conduct the interview in our mother tongue. The interviews varied in length; some took up to one hour while other interviews lasted over an hour to two hours in length. The interviews were recorded using a voice recording app that I downloaded onto my phone. Upon completion of the interviews, I transcribed the interviews verbatim and sent the transcripts to the participants who were given the opportunity to edit the transcript if they felt it was needed, or if they declined its use in the research. All participants consented to the transcripts to be used for the research.

Data Analysis

Qualitative research has two fundamental approaches to analysing data; the deductive approach and the inductive approach. The inductive approach allows the data itself to draw out the structure of analysis and is mainly suitable where very little, or nothing is known about the study (Burnard et al., 2008). The most frequently used approach in qualitative data is that of thematic content analysis. This allows the researcher to analyse the transcripts and identify and discuss the themes from the data with reference to the literature (Burnard et al., 2008). This method is suitable as it allows the researcher to carefully explore and capture the perspectives of the participants in-depth while also being able to compare the viewpoints of the participants (Guest et al., 2011).

The process of analysis took an inductive approach. I began by thoroughly reading through the transcripts and taking note of any significant points or themes related to the aims of the research project. Next, the topics were given labels and arranged in a way that related to both the research aims and the ideas raised by the participants. Once themes were labelled and grouped,

patterns, resemblances in perspectives, and experiences were observed to gain a better understanding of the views of the participants.

Ethical Consideration

Although I am an I-Kiribati, I ensured proper cultural protocol and approaches were considered when working with the participants. Ethics is an important part of research and should be considered throughout the duration of one's research. Social workers are bound by the ANZASW Code of ethics in both their practice and in social work research, and this project was part of the Master of Applied Social Work programme. A low-risk Massey University Human Ethics Application (Appendix E) was completed and peer-reviewed by classmates and a supervisor. Discussed below are the ethical considerations of this research.

Anonymity and Confidentiality

Anonymity and confidentiality are often associated together because the anonymity of participants is crucial when maintaining the confidentiality of their sources (Novak, 2014). The research was conducted using face-to-face interviews, and thus the anonymity of the participants was not possible, however, the confidentiality of participants was ensured through the use of pseudonyms in the research report and did not include any information that could be used to identify the participants of the study (Novak, 2014).

Informed and Voluntary Consent

Informed and voluntary consent is central in research as it gives participants the freedom to decide whether or not they want to participate in the research. In terms of the research project, participants were sent a letter of invitation that included the participants' rights, the purpose, and the aims of the research project. This information was again discussed before the commencement of the interview, and a Consent Form (Appendix C) was also given to the participants to sign.

Limitations

One of the main limitations of this research project is that it is not generalisable due to its small sample size. However, this research used semi-structured interviews which provided a means of gathering in-depth information and insight from the participants. Qualitative studies are capable of achieving trustworthiness or dependability if steps are taken in the research process to make

sure that the voices and viewpoints of the participants are accurately represented in the findings (Lietz & Zayas, 2010). One way to achieve this is to take into account the four ideas that work together to achieve trustworthiness and dependability. These are credibility, transferability, auditability, and confirmability (Lietz & Zayas, 2010). This criterion ensures that the research is conducted to achieve trustworthiness, consistency in methods, and clarity by maintaining and ensuring the systematic documentation and that the results of the research reflects the ideas and experiences of the participants, rather than the researcher's own perspectives. The current study met these requirements by ensuring that consistency was maintained with each participant, ensuring proper documentation and that the viewpoints of the informants were not influenced by the researcher.

Conclusion

This chapter discussed the research methodology, design, approach used, data collection, and analysis. Ethical considerations were also explored, and insight into how these were alleviated was discussed. Lastly, the research limitations were discussed. The following chapter will explore the data collected from the five interviews that were conducted.

CHAPTER FOUR: RESEARCH FINDINGS

Introduction

This chapter aims to outline the data collected from five interviews/*talanoa* conducted with I-Kiribati professionals working in the social services field. The interviews are based on understanding I-Kiribati wellbeing and how these understandings contribute to creating more culturally appropriate social services in New Zealand. Section One will introduce the participants and their current roles. The second section explores the participants' views and understandings around I-Kiribati wellbeing. The third section will explore barriers hindering I-Kiribati from accessing social services, while the last section will discuss the perspectives of the participants regarding what contributes to effective and culturally appropriate social services for I-Kiribati in New Zealand.

Introduction of Participants

Areta

Areta is an I-Kiribati currently employed in education and has been in this role for over five years. Areta received her qualification in Australia before moving to New Zealand. Areta is also an active member of the Kiribati community in New Zealand and has been a former member of the board. Being a member of the Kiribati community plays a significant role in Areta's life as it allows her to maintain and connect with her culture and peers. Areta also shares that teaching and working in the health sector has been rewarding, in the sense that it has allowed her to help fellow I-Kiribati members of the community while also using her role as a platform to maximise her Kiribati culture.

Stelly

Stelly is an I-Kiribati currently employed in the medical field and completed her qualification in New Zealand. However, she worked in Kiribati for less than a year before coming back to New Zealand to finish her qualification. Stelly also shares a similar passion for working as a health professional and states that due to the lack of I-Kiribati working in her role, she feels privileged knowing that she is there to help her people.

Sally

Sally is an I-Kiribati working in the mental health sector, practising as a mental health professional for seven years. Sally gained her qualification in Fiji and then moved to New Zealand to further her studies. It was only when she migrated to New Zealand that she developed a passion for working in the health field, more specifically in mental health. Sally shared her interest in helping those who have mental illness, especially in reducing the stigma around mental health, which is very common in New Zealand particularly within the Kiribati culture.

Bella

Bella is an I-Kiribati employed in the health field and has been working in this area for more than 30 years. Bella received her tertiary qualification in New Zealand and has since been working as a health professional. Bella is a board member of the Kiribati community and is passionate about helping and improving the lives of I-Kiribati families and children, specifically those who have recently migrated to New Zealand.

Tatibe

Tatibe is an I-Kiribati working in the public sector and is an active leader and member of the Kiribati community. She received her tertiary qualifications from Fiji, Australia, and New Zealand. Tatibe shared her passion for helping vulnerable families and individuals, which has led her to work in the public sector to see that government initiatives are meeting the needs of vulnerable people.

Kiribati Wellbeing

The participants described and explained what wellbeing meant to them as I-Kiribati living in New Zealand. Similar meanings and understandings of wellbeing were shared across all five participants. The participants believed that wellbeing is not only about being physically well, but is holistic, involving the social domain, spirituality, culture, family, community, and the home. These aspects were perceived to interconnect and exist together to achieve wellbeing, rather than existing alone.

Furthermore, a common view amongst the interviewees was that wellbeing had to exist in the home first for all other domains of wellbeing to be achieved.

Firstly, if they have a good environment in the home, then the whole family is happy, their children are happy, they will succeed in school and have better future outcomes, and more importantly they will achieve wellbeing. (Tatibe)

Three broad themes emerged from the analysis in relation to the meanings of wellbeing.

Family and Home

Family and home were believed by the participants to be important aspects of wellbeing. All the participants described wellbeing in the home as having a healthy support system within the family; spending quality time with family, respecting one another, loving and nurturing your children; ensuring that as a parent they are meeting their needs and lastly, that there is financial stability.

I think wellbeing starts within the home, it's about looking after your money, your house, and ensuring your children feel supported and happy. So even the support system needs to be strong within the family because if there are fights in the family it will cause dysfunction and wellbeing won't exist. (Areta)

Another participant stated:

Wellbeing to me as an I-Kiribati is not just about having no medical condition, it's based on having a strong family support, financial support, it's about less stress and more socialising... it's very broad, but it starts within the home, since the birth of your child and how we cultivate that space, like nurturing, so if there is a lack in any of these areas, in terms of support in financial, community or family then wellbeing is lost. (Sally)

Spending quality time with family such as singing, and praying is also something that Tatibe shares is important to her wellbeing. These are practices that Tatibe remembers doing growing up as a child in the islands of Kiribati. Tatibe feels that these practices have somewhat lost its importance since migrating to New Zealand:

Wellbeing is very broad... so if your environment is good... if you look to our Kiribati culture before... in our homes, we have family night prayers and singing with the family... this is achieving wellbeing. Now coming to New Zealand, we have

lost this because we are so consumed with work that we begin to think this is more important than all these other things we used to do back home. (Tatibe).

Culture

Maintaining cultural practices, values, and beliefs was also important to all five participants in terms of achieving wellbeing. Migrating to New Zealand to attain a better future was a common reason found among the participants. All participants felt that migrating to New Zealand came with a sense of sadness and feelings of homesickness. However, this resulted in the desire and need to maintain cultural links with their homeland by establishing a community where I-Kiribati could come together to celebrate and revive cultural practices, dance, sing and connect with one another. One participant felt that maintaining her culture and cultural practices are necessary to achieving wellbeing as it is part of her identity and allows one to feel whole:

To me knowing your culture... your language is part of wellbeing... because if you don't, something is missing, and you don't feel whole. Sometimes when I am feeling down, I will do something that connects me back to my culture... like for example, I will sit down and begin weaving Te mae [traditional Kiribati garland] and just by doing this I will all of a sudden feel happy... it's almost as if I'm back home again. (Bella)

Tatibe sheds light on the important role culture plays in wellbeing, and explains the significance of sustaining and reviving the Kiribati culture, values and beliefs to help Kiribati families in New Zealand achieve wellbeing in their homes:

Our goal as a community is to sustain the Kiribati culture because our belief is that there are many ways that our people can be helped but we also believe that our Kiribati culture, our values and how we use these, can help the wellbeing of our people in their environment and homes. (Tatibe)

Bella also explains that being far away from home results at times, in feelings of sadness: "When I am feeling sick... I go back to Kiribati and I come back feeling better... I feel rejuvenated". Another participant stated that her culture is an integral part of her wellbeing as it is a part of who she is "My culture is important because it is a part of who I am as a person... it is my identity" (Stelly).

Sally explained that migrating to New Zealand has resulted somewhat in a loss of ‘pure Kiribati’ culture, especially for her children who were born in New Zealand. Sally further explains that taking the best of both the Kiribati and New Zealand culture is what she envisions for her children’s wellbeing:

Culture is a big part of wellbeing, and now that we are in New Zealand, we don’t have that pure Kiribati culture, we have to adapt to New Zealand culture and be more flexible and understanding of the younger ones because they have a mixture of both Kiribati and New Zealand. I have to remember that they do not think of the Kiribati culture the same way that I do. I teach my children to not forget about their culture but to marry the two, Kiribati and New Zealand culture... to take the best of both, I think that would help them achieve wellbeing. (Sally)

Community

Community was also a recurring theme perceived to be important to I-Kiribati wellbeing. In the Kiribati culture, *te mwaneaba* [the traditional meeting house] is a place of gathering. People gather at *te mwaneaba* to celebrate important events, perform traditional dancing, sing, and discuss ways that families in the village can help one another, such as helping each family with their plantation, or planning times where each family takes turns fishing for the village. *Te mwaneaba* is therefore central to the I-Kiribati way of life and promotes wellbeing for the Kiribati people. Being away from their homelands, I-Kiribati in New Zealand perceive their community to be important for their wellbeing as it allows them to maintain their cultural link with their homeland. It is within this space that I-Kiribati will gather to socialise, revive their cultural practices, and discuss ideas and ways of enhancing I-Kiribati wellbeing:

When we look back to our childhood and how we were raised... te mwaneaba is a place of gathering... everyone gathered at te mwaneaba and that’s wellbeing... when we are at te mwaneaba we gather there to talk about some of the things we can do in our community... if it’s to help a family with their plantation... and these are all part of our wellbeing... these are a part of our cultural values which are important not to lose when we come here. (Tatibe)

Another informant commented:

Staying in touch with my community is important because it's like... your feelings of sadness and feelings of missing your culture, like your homesick and when you come here you get culture shock. So, my role in my community is getting the togetherness of my peers, to practice our Kiribati dance, raising funds for our club... that's what I really enjoy because I forget about the sadness and feel less homesick. (Areta)

Similarly, Stelly also views the importance of being socially connected with family and community to be important components of her wellbeing:

Having a good environment and community... because us I-Kiribati love being social and love being together with our family and community. When you go to a Kiribati home, chances are there are more than just one family living under one roof. (Stelly)

I-Kiribati Wellbeing

The participants' perspectives on I-Kiribati wellbeing were based mainly on family, having a healthy and happy environment and home, understanding and maintaining the Kiribati culture, values and beliefs, and being an active member of the Kiribati community. All five participants believed these realms of wellbeing are interdependent and are necessary for achieving I-Kiribati wellbeing in New Zealand.

How these Understandings Contribute to Creating Culturally Appropriate Social Services for I-Kiribati in New Zealand

This section will first discuss some of the challenges hindering I-Kiribati from accessing social services, while the second section will present the participants' views concerning how understanding I-Kiribati wellbeing can contribute to creating more culturally appropriate social services for I-Kiribati in New Zealand.

All five participants strongly believed that having knowledge of the Kiribati culture and the challenges they face is essential to understanding how to help I-Kiribati achieve wellbeing. Without a deep understanding of the Kiribati culture, social services have minimal success in providing the appropriate help I-Kiribati need.

Cultural Challenges

Language Barrier

The lack of understanding and speaking of the English language was a common barrier that some of the participants believed hindered I-Kiribati from accessing social services, “language is perhaps something stopping our people from seeking help, they may feel shy or embarrassed to speak English” (Stelly).

Another informant expressed her joy in working as a nurse because she is able to assist with interpreting both Kiribati and English during health visits:

I am always happy when I work in the hospital and I see Kiribati people because that's where I can help my community, I can help translate for them, especially if they can't speak English. There is some medical terminology and sometimes it's hard for them to express themselves which is a worry for me in case they go home with a completely different medicine or understanding. (Areta)

Another informant believed that English is not only a barrier for I-Kiribati seeking professional help, but also a barrier for service providers:

To me, the main thing is the language first, like if English is not their first language, then that will be a barrier for them and to the service provider in order to fully help them. (Sally)

Shyness

Shyness was also another common issue the participants believed to be a barrier hindering I-Kiribati from seeking help. The informants believed that seeking help from outsiders is not in the Kiribati way or culture, which thus, prevents many I-Kiribati from accessing social services. As one informant stated:

In the Kiribati culture I feel like generally we were raised to not to be so reberake [forthcoming] it's sort of frowned upon, so it's sort of in our culture to just wait and be helped instead of them actually going there to seek help. (Stelly).

Another informant stated:

Another barrier is culture, they don't understand how Kiribati people operate... most of the Kiribati people don't tend to ask for help, they don't want to be "out there" so they tend to hold back... and if you think about it, there are many differences within Pacific groups and I feel like Kiribati people are different to other Pacific groups, in the sense that we are not so outspoken, we are more reserved and not willing to seek help, and that's our culture. (Sally)

Similarly, Tatibe also understands how challenging it can be for I-Kiribati to approach others first, a barrier that is common amongst I-Kiribati:

As an I-Kiribati, I know that we like to wait for others to come and approach us... we don't like to be the one to approach first. (Tatibe)

Also, Areta explains that being shy to approach and speak English is a common barrier she sees within her community and when working with I-Kiribati:

In my experience knowing what we are like as I-Kiribati... we get shy sometimes, we get shy or embarrassed to approach others and sometimes they think others will laugh at them when they speak English. (Areta)

Difficulty with Adapting to New Zealand Culture and Way of Living

The lack of flexibility in adapting to the New Zealand culture and way of life was another recurring challenge identified by the informants. While the participants agree that social services must have an understanding of the Kiribati culture to deliver the appropriate help, they also believe that it is essential for I-Kiribati to adapt and be aware of the New Zealand culture and system, as this will help them achieve wellbeing:

As one of the leaders of the Kiribati community, one of the challenges we have faced is... how can we reconcile the New Zealand way of thinking and the Kiribati thinking? That's the challenge, because their mindset is fixed... they have come from Kiribati with this type of thinking and ways of doing things and they want to bring that approach here which doesn't work or fit in this context... and if they come here with their I-Kiribati custom and culture, that's where they will have problems for themselves and their wellbeing. (Tatibe)

Another participant stated:

It's important for service providers to understand the Kiribati culture but I also think that our people need to understand the system here in New Zealand first, so the awareness of the culture and system here. Like when you come to New Zealand you are fixated on your own culture and tend to forget that this is not Kiribati so it's important to adapt. (Areta)

The normality and acceptance of domestic violence amongst many I-Kiribati people is a great concern for one participant. Bella uses this as an example to emphasise her point about why I-Kiribati need to adapt and learn the system in New Zealand, especially those who have recently migrated from Kiribati:

We get a lot of seasonal workers coming here from Kiribati and their thinking is very typical of Kiribati culture, where they accept violence as the norm and so we have to educate and tell them that if this occurs here in New Zealand you will be punished and imprisoned for it. Even women, they have this idea that this is normal and so when it happens in their home, they accept it and won't say anything. (Bella)

In the previous section, the participants identified a few common barriers that hindered I-Kiribati from accessing social services. Due to these challenges, the participants provided their views on how these challenges can be mitigated. This section will present a few themes related to what the informants believed would contribute to creating culturally appropriate social services.

Culturally Appropriate Social Services

A view that was commonly raised by a few of the participants is that many social services cater for the dominant Pacific groups, thus assuming that what may work for other Pacific peoples will also work for I-Kiribati. Having culturally appropriate social services that not only recognises Pacific peoples as a whole, but can also accommodate the growing minority groups such as I-Kiribati, is an important view shared by the participants:

We need to understand that we live in a multicultural country and especially in social services you will be working with many races. I have found that where I work, they don't cater for the different races only the dominant ones... like with our system now, they think Pacific peoples are all the same, but it's not because

there are so many differences within the Pacific races, so you can't assume my needs will be the same with other Pacific groups or Pacific peoples. (Bella)

Another informant stated that using her role as an I-Kiribati working in education is a privilege, as she can help and support I-Kiribati students as she understands their culture and can connect with them better:

Kiribati people tend to disappear under the term Pacific, and when this happens it is assumed that what works for others, like a Samoan, would probably work for an I-Kiribati... because Samoan culture is very dominant here. So I am happy because there have been some Kiribati students who have come through and I feel good because I can help them and be able to speak in our language... and they feel comfortable to ask me questions in our language and that's what I want for them... to feel included in the system. (Areta)

Partnership with other Social Services

Another recurring view that was shared by some participants is the need to establish a link between social service providers and leaders of the Kiribati community. Some of the participants believed that having representatives from the Kiribati community who are able to work in partnership with other social service providers could help I-Kiribati feel more comfortable in approaching social services. By creating this link, the participants feel that I-Kiribati can easily approach the leaders about whatever needs they have, and the leaders will then link and guide them if necessary, to the appropriate services:

Looking at the perspectives of service providers who are non-I-Kiribati, understanding our culture is important and also leadership. Say, for instance, I was a Pacific service provider wanting to know how to help I-Kiribati consumers, I need to know how to partner up with Kiribati people, but if they just leave us out, then that's a problem... because as an I-Kiribati, I know that we don't like to be the one to approach first. (Tatibe)

This view was also shared by another participant:

There needs to be that trust and rapport, and I think through the body of our committee, the trust is already there, so we feel more comfortable talking and telling them what is going on. Also, because the Kiribati representatives are in a

place where they can inform those services on the appropriate cultural approaches to use. (Sally)

Having Knowledge of Kiribati Culture/Ways of Communicating

Having some knowledge of the Kiribati culture and how to engage with I-Kiribati was another view raised by the participants. The informants believed that due to some of the barriers I-Kiribati face, having some knowledge of their culture, language, and ways of approach, can help mitigate some of these issues. One participant stated:

When working with I-Kiribati, it is good to talk nonsense first, to warm up first and then get to the main points because if you go straight to the point, it can be off-footing. Also asking open questions because Kiribati people won't elaborate when you ask them closed questions and knowing how to talk to them... it's more appropriate to ask rather than to tell. So, for example, "shall we do this?" rather than "let's do this" (Bella)

Another participant stated:

I think it can be very helpful if non-Kiribati service providers learn to say a few basic words in Kiribati when working with us because it helps us relate better to them and knowing a little bit about our culture can help us feel more comfortable talking to them. (Stelly)

Tatibe believes that it can be challenging for service providers to help I-Kiribati as they have no understanding of the Kiribati culture, she further explains that having Kiribati service providers will therefore benefit many I-Kiribati, as they will have an understanding of both New Zealand and Kiribati worldviews:

If they understood our culture, then they would know that there are things that we used to do back home that are important to our wellbeing so it is justified that we need Kiribati service providers as they can understand both worldviews. (Tatibe)

Conclusion

This chapter outlined the I-Kiribati understandings of wellbeing and how these understandings contribute to creating more culturally appropriate social services for I-Kiribati in New Zealand. The first part discussed I-Kiribati meanings of wellbeing. This was placed within three categories: Family, culture, and community. The participants also identified challenges that they believed hindered I-Kiribati from accessing social services such as shyness, language barrier, and a lack of flexibility to adapt to the New Zealand culture and way of living. The last section provided insight into how these understandings can contribute to creating more culturally appropriate social services for I-Kiribati living in New Zealand. The following chapter will discuss the research findings with reference to the relevant literature.

CHAPTER FIVE: DISCUSSION

Introduction

This research project aims to explore I-Kiribati understandings of wellbeing and how these understandings contribute to creating more culturally appropriate social services. The views of the participants are discussed here in light of the current literature. The discussion is presented as follows: main components of I-Kiribati wellbeing, cultural challenges I-Kiribati face, and lastly, how these understandings contribute to creating culturally appropriate social services.

Kiribati Wellbeing

According to current literature, Pacific wellbeing is holistic, encompassing the physical, spiritual, family, community, and culture (Samu & Suaalii-Sauni, 2009; MSD, 2015; Kuruppu, 2009; Manuela & Sibley, 2004). The limited literature regarding I-Kiribati wellbeing reflects the broader research found within Pacific understandings of wellbeing, such as the importance of community, family, spirituality, and culture. The participants both agreed and added to the current literature around I-Kiribati wellbeing, which will be discussed in this chapter. The first section will discuss the main areas of I-Kiribati wellbeing that arose from the findings, while the second section will discuss some of the challenges faced by I-Kiribati in New Zealand and how these understandings contribute to creating more culturally appropriate social services.

Family/Home

The participants often spoke about family and home in relation to one another. The participants agreed with the literature (Kuruppu, 2009; MSD, 2015; Gillard & Dyson, 2011) that family includes both the nuclear and extended family and is the foundation of Pacific cultures. A recurring finding in the research was that establishing wellbeing in the home is necessary for other areas of one's life to flourish, and if wellbeing is not achieved in the home first, then it may cause dysfunction between family members and affect other areas of wellbeing. This suggests that family is the foundation of I-Kiribati wellbeing. Although the literature around Kiribati wellbeing did not particularly highlight this, the participants agreed that both *te utuu/kaainga* [family/extended family] and the *mwaneaba* [traditional meeting house] are key mechanisms that provide the social space for the maintenance of the Kiribati culture, teaching, and learning of skills, necessary to live in unity with others and the environment (MSD, 2015). Once *te utuu* and *mwaneaba* are able to fulfil these roles, wellbeing can, therefore, be achieved

(MSD, 2015). Furthermore, the participants agreed with the literature (MSD, 2015) that within *te utuu/kaainga* showing respect to the leaders of the family, having a helpful attitude and knowing one's role and responsibilities is important. The participants also agreed with the broader Pacific literature (King et al., 2009; Tiatia, 2008) that both financial and emotional support, praying, singing with the family, and socialising also contributed to their wellbeing.

Community

The findings from the current study found that collectivity and community are significant components of I-Kiribati wellbeing. This was also reflected in the literature (Kuruppu, 2009; MSD, 2015; Gillard & Dyson, 2011) which discussed the vital role of *te mwaneaba* and how community is a central part of I-Kiribati culture and wellbeing as it provides a space for families and individuals to gather together and discuss the responsibilities of a community; to socialise; celebrate their culture through dancing and singing; and more importantly to maintain the Kiribati custom and ensure that it is passed down to the younger generation. Additionally, there is a strong sense from the findings that community has an even greater importance to the participants now that they are living in New Zealand. One participant voiced that having a community in New Zealand has made her feel less homesick, and she no longer feels sad that she is away from her homeland. Thus, coming to New Zealand can be a cultural shock for many migrants such as I-Kiribati, as they find their place in a country where Western culture and individuality are commonly celebrated (Berry & Hou, 2016; Bhugra & Becker, 2005).

Additionally, the findings of the current study suggest that service providers working with recent migrants from Kiribati should ensure their clients are well connected with their communities, as this can contribute to their settlement in New Zealand. However, this can be made complicated if both service providers and the families do not have connections or knowledge of the Kiribati communities in New Zealand. Therefore, more community involvement and exposure across Pacific communities is necessary if service providers are to further their cultural knowledge, build meaningful connections, and enhance new changes in social work practice, which in turn contributes to better outcomes for Pacific peoples (Mitaera et al., 2016; Ravulo et al., 2019; Tiatia, 2008).

Culture

Although culture is difficult to define, it is known to encompass many things, such as one's values, traditional beliefs, language, way of living, and cultural practices distinct to a particular

culture (Tiatia, 2008). Despite the limited research on the implications of culture in I-Kiribati wellbeing, the findings agreed with the literature that maintaining one's cultural identity is an important contributor to people's wellbeing (Biddle & Swee, 2012; Dockery, 2019; MSD, 2003). Additionally, the literature on culture is often explored in deficit terms in attempts to explain cultural differences in health or wellbeing (Tiatia, 2008). However, there are possible opportunities for service providers to diminish inequalities experienced by minority groups through better research and understanding of the beneficial effects of culture in care delivery (Tiatia, 2008).

Furthermore, the participants agreed with the literature (MSD, 2003; Khawaja et al., n.d.) that maintaining and having a strong cultural identity provides feelings of belonging and security. One participant expressed that when she is feeling sad and low, she will begin doing something that links her back to her culture, such as creating a Kiribati garland, and by doing this, she will all of a sudden feel happy. Therefore, sustaining the Kiribati culture is vital for I-Kiribati living abroad, as it allows them to feel connected to their motherland. Additionally, the participants stated that although their Kiribati culture is essential to their wellbeing, merging both the Kiribati and New Zealand cultures was deemed equally important for the wellbeing of their children and themselves. The current findings are also in line with the previous literature (Yampolsky et al., 2013), which states that connecting and merging one's own diverse cultures links to greater wellbeing.

Cultural Challenges

While Kiribati notions of wellbeing are essential to understand, the participants also believed that for social services to help I-Kiribati meet their needs and achieve wellbeing, having knowledge of the Kiribati culture and the challenges they face is essential to understand.

Shyness/Language Barrier

The current study found that English is a common barrier hindering I-Kiribati from accessing social services. This finding is also in line with previous literature (Tiatia, 2008; Vaka et al., 2015; Schutz et al., 2019) that difficulty in speaking and understanding the English language is a common barrier preventing Pacific peoples from accessing social and health services in New Zealand. While not discussed in the literature, the participants further added that shyness or feelings of embarrassment to speak English hinders many I-Kiribati from accessing social services. The participants also agreed with the literature (Tiatia, 2008; Vaka et al., 2015) that

language barriers could impact the quality of care for the client, for instance, if there is any confusion or misunderstanding regarding the patient's illness, this may affect their diagnosis, or the patient may not understand the instructions given for the use of their medication.

While previous literature discussed culture, language, and or limited knowledge as crucial barriers preventing Pacific peoples from accessing social services, the reasons behind the barriers to quality of care are complex and rather unexplored (New Zealand Government, 2018; Tiatia, 2008). However, the results from the current study also suggest that shyness to approach others may be one of the main reasons preventing I-Kiribati from seeking help from outsiders. The participants stated that shyness and being too *reberake* [forthcoming] or “out there” is culturally frowned upon, and for this reason, I-Kiribati people may not be willing to seek help from outsiders. This cultural mentality can therefore be misunderstood by non-Kiribati service providers as a reluctance to seek or need assistance. Thus, emphasising the need for better solutions in addressing the barriers preventing Pacific minority groups such as I-Kiribati as this can significantly reduce health inequalities for Pacific peoples in New Zealand (Tiatia, 2008).

Difficulty in Adapting to New Zealand Culture

The current study also found that the lack of flexibility of I-Kiribati to adapt to the New Zealand culture and system is another barrier preventing I-Kiribati from achieving wellbeing. The literature states that individuals who migrate experience many stressors, including the loss of cultural norms and social support systems, and feeling homesick which in turn impacts their mental wellbeing (Bhugra & Becker, 2005; Teariki, 2017; Gillard & Dyson, 2011; Berry & Hou, 2016). The participants agreed with the literature and stated that when they first migrated to New Zealand it was difficult to adjust to the culture and way of life. Some of the participants added that because their children were raised in New Zealand, they had completely different worldviews, and while this caused stress at times, they eventually came to the realisation that adapting to their children's culture and perspectives allowed them to experience less stress and feel more at peace. This led the participants to believe that adapting to the New Zealand culture contributed to achieving wellbeing. Although there is no indication in the Kiribati literature that acculturation contributes to their wellbeing, the findings reflect the broader literature, stating that there is a positive link between acculturation and wellbeing (Khawaja et al., n.d.; Yampolsky et al., 2013). While not discussed in the literature, the results from the current study also suggest that a lack of acculturation or flexibility to adapt to the culture and system in New Zealand may be a barrier to accessing social services for I-Kiribati. The participants stated that because I-

Kiribati do not tend to seek help from outsiders, their families are usually their first point of help. This suggests that I-Kiribati in New Zealand may find it difficult to access professional help as it is not in their “I-Kiribati way” or culture to ask for help from those they do not know. These findings reinforce the importance of community involvement across Pacific minority groups and the need for better research regarding effective ways to target and engage with ethnic minority groups, as this may help them feel more comfortable in accessing social services (New Zealand Government, 2018; Tiatia, 2008).

Culturally Appropriate Social Services

The participants from the study expressed that the majority of social services cater for the dominant Pacific groups and that there is an assumption that what works for other Pacific groups will also work for Pacific minority groups, such as I-Kiribati. While the participants agree with the literature (Southwick et al., 2012; Crichton-Hill et al., 2013) that there is a need for more culturally appropriate social services that cater for the multi-ethnic population in New Zealand, there is less clarity regarding the types of approaches and methods used that is fitting for all Pacific groups (Tiatia, 2008). This can be partly due to the diverse cultures and perspectives within Pacific groups, making it more challenging to identify what culturally competent care is (Tiatia, 2008).

Additionally, there has been ongoing discussion around the need for more ethnic-specific approaches in care practice delivery, due to the diverse cultures and worldviews present amongst Pacific groups (MSD, 2015; New Zealand Government, 2018; Mitaera et al., 2016). The literature further indicated that service providers working with Pacific peoples should always draw upon cultural concepts and theories that are unique to the client’s culture, rather than utilising contemporary approaches alone (Mitaera et al., 2016; New Zealand Government, 2018; MSD, 2015; Ravulo et al., 2019). One participant supported this view by stating that social services need to understand that there are cultural practices, values, and beliefs that are unique to the Kiribati culture, which is essential for enhancing Kiribati wellbeing. This supports the idea presented by many researchers that utilising cultural knowledge may have its benefits in reducing the health inequalities experienced by Pacific and Indigenous groups (Gray et al., 2008; Rowe et al., 2015).

How do these Understandings Contribute to Creating Culturally Appropriate Social Services

The challenges discussed previously are recurring issues that the participants believed to be preventing I-Kiribati from achieving wellbeing in New Zealand. The participants stated that these issues are important to understand if service providers are to develop appropriate methods of working with I-Kiribati. The following will discuss the themes that the participants believe may contribute to creating more culturally appropriate social services.

Partnership with Social Services

The results of the current study raised important issues and challenges that face I-Kiribati in New Zealand. While the participants believed that understanding Kiribati worldviews and culture is significant to developing more culturally appropriate social services, the participants stated that working in partnership with other service providers would be a better solution to some of these issues. The participants expressed that because I-Kiribati do not tend to seek help from outsiders, the most effective way of reaching out to I-Kiribati in New Zealand is to work alongside the Kiribati community leaders or representatives, because they have a full understanding of the Kiribati culture, appropriate methods of approach, and more importantly, they have established trust and rapport with their community members. The current findings reflect the broader literature on Indigenous social work (Gray et al., 2008; Rowe et al., 2015) which reinforces the importance of working alongside Indigenous communities to implement cultural practices and ideas in this modern-day context for the purposes of healing and empowerment of the community. Thus, knowledge and practices learned from Indigenous communities can be applied in Western contexts, which becomes particularly important when working across culturally diverse groups (Gray et al., 2008; Ravulo et al., 2019).

Knowledge of the Kiribati Culture/Ways of Approaching

The results from the current study have consistently highlighted the importance of culture and its role in the wellbeing of I-Kiribati in New Zealand. The participants agreed with the literature (Cook et al., 2012; Te Pou, 2010; Tiatia, 2008) that it is necessary for service providers working with Pacific or minority groups that are of a different culture, to have some understanding of their client's cultural background, as this helps the practitioner become more attuned and sensitive to their client's cultural beliefs, values, and specific needs. One participant emphasised the importance of cultural knowledge in care delivery by stating that certain cultural practices contribute to the wellbeing of I-Kiribati, however, because service providers have little knowledge of the Kiribati culture, it makes it challenging to provide the necessary help I-Kiribati may need to

achieve wellbeing. Thus, emphasising the significance of expanding cultural knowledge and its pivotal role in care delivery (Gray et al., 2008; Rowe et al., 2015).

Furthermore, the participants agreed with the existing literature (Te Pou, 2010) that knowing how to appropriately engage, and approach Pacific peoples is important when working with them. One participant highlighted that when working with I-Kiribati clients, it is more appropriate to ask, rather than to tell. For instance, “shall we do this?” rather than “let’s do this.” Therefore, having some cultural awareness and knowledge can result in better outcomes for both the client and the practitioner. The participants further agreed with the literature (Cook et al., 2012) that knowing how to greet others in the client’s language can be understood as showing respect and care, which can significantly assist with rapport, and thus reinforce positive outcomes. One participant supported this view by stating that knowing a little bit about the Kiribati culture or how to greet in their language can help I-Kiribati feel more comfortable speaking with the service provider.

Additionally, the participants agreed with the literature (Te Pou, 2010) that many Pacific peoples respond in ways that can be misleading to a non-Pacific professional. For instance, the nodding of the head does not always suggest that they understand. Thus, it is imperative that non-Pacific social workers and healthcare professionals have awareness and knowledge of these things when working with Pacific groups (Cook et al., 2012; Te Pou, 2010).

Conclusion

The study set out to explore the meanings of I-Kiribati wellbeing and how these understandings contribute to creating more culturally appropriate social services. The findings from this study are mostly in line with those found in the current literature regarding the meanings of Pacific wellbeing.

According to the participants, culture, family, environment, and community, were essential components of I-Kiribati wellbeing, and all were equally important to, and interdependent on one another. The participants, however, put a strong emphasis on the home/family as being the foundation of their wellbeing, stating that wellbeing has to be achieved in the home and within the family first before other areas of wellbeing can be achieved. Additionally, family and the community were perceived to be key mechanisms for maintaining I-Kiribati cultural practices, customs, beliefs, and values, as it provides a space for gatherings to celebrate and sustain the Kiribati culture. Moreover, the participants perceive their community to be of greater importance

now that they reside in New Zealand, as it allows them to preserve their culture and uphold cultural ties with their homeland.

Additionally, the participants and the literature agreed that acculturation or adapting to the culture of the host country is a potential contributor to the wellbeing of migrants. Although cultural identity is essential to maintain, the participants added that merging the best of both the Kiribati and New Zealand cultures is integral to their wellbeing, as this contributes to self-growth and success, particularly in a country that promotes individualism.

Conversely, barriers preventing I-Kiribati from seeking professional help were also identified by the participants as significant to understand in order for service providers to deliver culturally appropriate services for I-Kiribati. Cultural issues included language barrier, lack of acculturation or adaptation to New Zealand culture and systems, and shyness in approaching service providers. Furthermore, the results from the current study added that culturally, it is uncommon for I-Kiribati to ask strangers for help, and they would be happier seeking help from close relatives. This cultural mentality is one of the main reasons why I-Kiribati may not feel comfortable seeking help from outsiders. Though this perspective was not highlighted in the literature, this finding suggests the need for better research on ways to address barriers preventing Pacific peoples from accessing health and social services. It also emphasises the importance of community involvement, as this can help develop meaningful connections with Pacific minority groups such as I-Kiribati by creating a safe space that may encourage and allow them to feel more comfortable in seeking help from social services.

Moreover, the participants acknowledged that although there have been improvements in increasing cultural competency within social services, they are mostly tailored towards the more dominant Pacific groups. Thus, suggesting the importance of expanding cultural knowledge, specifically around the smaller Pacific populations. The findings further support the need for more ethnic-specific approaches and practices that tailor specifically to the needs of Pacific peoples. Additionally, the participants and the literature agreed that partnership with ethnic minority groups is necessary for increasing cultural competency in the workplace, as this can help service providers further their cultural knowledge and have a better understanding of the issues prevailing in Pacific minority groups.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

Introduction

Overall, this study met its research aims of exploring the meanings of I-Kiribati wellbeing and how these understandings contribute to creating more culturally appropriate social services. The method used for data collection was a qualitative design using semi-structured interviews. The findings of the study were mostly consistent with those found in the reviewed body of literature. However, participants did offer perspectives that extended the information in a few areas. According to the participants, maintaining Kiribati cultural knowledge, values, and beliefs are significant contributors to the wellbeing of I-Kiribati in New Zealand. Though, merging the best of both Kiribati and New Zealand cultures can positively impact and enhance the wellbeing of I-Kiribati.

Additionally, challenges and barriers that prevent I-Kiribati from seeking and accessing social services are mostly influenced by cultural factors, and a lack of Kiribati cultural knowledge, on the part of the service providers. Thus, service providers can use this knowledge to develop effective strategies that will improve accessibility to social services and create more culturally appropriate social services that can accommodate the needs of this group. However, due to the small-scale qualitative approach adopted by this research, its scope has been limited. Thus, more research is needed to further the knowledge and understanding of Pacific minority groups. The study also supports the broader literature on the importance of ethnic-specific interventions, which recognises that the process of enhancing wellbeing for Pacific peoples should always be underpinned by the theories and concepts unique to their own cultures. The Kiribati proverb '*Kateira ma rabakaura bon kinaakira*' which translates to 'Our culture and our knowledge are our identity' perfectly sums up this point, as it guides us to recognise and ground our approaches in Indigenous Pasifika concepts and ideologies, to empower and enhance the wellbeing of Pacific minority groups in New Zealand.

Recommendations

The following are recommendations that I believe are beneficial to consider for future research and interventions regarding Pacific wellbeing and developing more culturally appropriate social services for Pacific minority groups.

Practice Recommendations

- Increasing the diversity of the Pacific workforce can help mitigate some of the barriers that prevent Pacific people from accessing health and social services.
- Having more Pacific workers involved at the management and decision-making level as this allows Pacific people to be involved in creating and making policies that will benefit their people.
- Increasing involvement and collaboration between service providers and Pacific minority communities, as this can establish positive relationships and connections, particularly with smaller communities such as I-Kiribati. This allows for the integration of cultural knowledge, cultural practices, language skills, and a deeper understanding of the issues Pacific people face.

Research Recommendations

- Better research on how to address some of the issues and barriers Pacific minority groups face in terms of access to health and social services. This will help inform policymakers and those in management who have the power to make better changes for the wellbeing of Pacific people in New Zealand.
- More research around ethnic-specific initiatives and interventions that can support and accommodate the specific needs of Pacific minority groups.

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APPENDIX A: INFORMATION SHEET

Kiribati understandings of wellbeing: creating culturally competent social services

Kam na Mauri,

My name is Louisa Cleverley. I am currently a student at Massey University, completing a Master of Applied Social Work. I am an I-Kiribati from my Mother's side and Pakeha from my Father's side. A requirement of the programme is to complete a small research project under the supervision of Dr Tracie Mafile'o. I invite you to participate in this research project.

The purpose of this research is to explore the I-Kiribati meanings of wellbeing and how these understandings can contribute to creating more culturally appropriate social services. I-Kiribati are an ethnic minority group in New Zealand and just like other Pacific groups, they too experience many social issues such as housing, family violence, low income and health issues.

Yet Pacific peoples have much lower access rates to health and social services. Although there are many factors contributing to this low access, a lack of cultural understanding on part of the service provider is an issue that is still very much alive today. Pacific models of care or approaches cannot be assumed to be fitting for every Pacific group and thus, a deeper understanding of wellbeing for the smaller Pacific groups such as I-Kiribati is necessary to explore if we are to create more culturally appropriate social services.

Participant recruitment

I am looking for participants

- Who are I-Kiribati
- Who work in the social service industry
- Who have a minimum of two years working in their respective fields

Project Procedures

You will be asked to sign a consent form upon your agreement to participate in this research project, and we will negotiate a time and place to meet to conduct the interview. The place of meeting will be at a place that is convenient for you and it is expected that the interview will take approximately one hour. Your permission will be asked for the interview to be audio-recorded and upon the completion it will be transcribed by me. Upon your request and permission, a copy of the transcript will be sent to you for checking, and you may make any amendments to the transcript if you wish. In order to keep your identity anonymous, the use of a pseudonyms will be included to ensure the confidentiality of the participants and organisations.

Data management

Any written notes from the interview will be stored in a locked filing cabinet in my home and electronic data will be stored on my computer which is password protected. My

supervisor will be the only one to see the research data and once the research project has been marked by Massey University, all files and data will be destroyed by me.

Participants Rights

You are not obligated to accept this invitation to participate in the study. However, if you decided to participate, you have the right to:

- Decline to answer any particular question;
- Ask any questions regarding the study at any time during participation
- Withdraw from the study up until the transcripts has been returned to me with your approval
- To have access to the summary of the project findings once it is completed
- Ask for the recorder to be turned off at any time during the interview

This project has been evaluated by peer review and judged to be low risk. The researcher[s] named above are responsible for the ethical conduct of this research.

Please contact either myself or my supervisor, Dr Tracie Mafile'o, if you have any questions about this research project or if you would like to participate.

Louisa Cleverley

Dr Tracie Mafile'o

T.A. Mafileo@massey.ac.nz

Yours sincerely,

Louisa Cleverley

APPENDIX B: INTERVIEW SCHEDULE

Kiribati understandings of wellbeing: Creating culturally competent social services

Interview Schedule

1. Can you tell me about your background as an I-Kiribati working in social services?
2. How have you worked in a cultural way with I-Kiribati in New Zealand?
3. What have been the challenges of working in a cultural way with I-Kiribati in New Zealand?
4. What in your experience limits effective social services practices with I-Kiribati people?
5. What does wellbeing mean to you as an I-Kiribati?
6. What are some of the things that you believe can contribute to social services practice to achieve I-Kiribati wellbeing?
7. Are there any other comments you would like to make?

APPENDIX C: PARTICIPANT CONSENT FORM

Kiribati understandings of wellbeing: creating culturally competent social services

PARTICIPANT CONSENT FORM

I have read the Information Sheet and have had the details of the study explained to me.

My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio-recorded

I wish/do not wish to have my recordings returned to me.

I wish/do not wish to have the data placed in an official archive.

I agree to participate in this research project under the conditions that have been set out in the information sheet.

Signature: _____ Date: _____

Full Name (printed) _____

APPENDIX D: AUTHORITY FOR THE RELEASE OF TRANSCRIPTS FORM

Kiribati understandings of wellbeing: creating culturally competent social services

AUTHORITY FOR THE RELEASE OF TRANSCRIPTS

I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and excerpts from this study may be used in reports and publications arising from this research.

Signature: _____ Date: _____

Full Name (printed) _____

APPENDIX E: MASSEY UNIVERSITY HUMAN ETHICS COMMITTEE, LOW RISK APPROVAL



Date: 14 May 2019

Dear Louisa Cleverley

Re: Ethics Notification - 4000021029 - Kiribati understandings of wellbeing: creating culturally competent social services

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

If situations subsequently occur which cause you to reconsider your ethical analysis, please contact a Research Ethics Administrator.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research."

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director - Ethics, telephone 06 3569099 ext. 85271, email humanethics@massey.ac.nz."

Please note, if a sponsoring organisation, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to complete the application form again, answering "yes" to the publication question to provide more information for one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

Yours sincerely

Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and
Director (Research Ethics)

Research Ethics Office, Research and Enterprise

Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand T 06 350 5573; 06 350 5575 F 06 355 7973

E humanethics@massey.ac.nz W <http://humanethics.massey.ac.nz>

UNDERSTANDING PACIFIC HEALTH AND WELLBEING NEEDS

E vave taunu'u le malaga pe a tatou alo va'a fa'atasi
Our destiny is within sight when we paddle our canoe together.
(Samoan proverb as cited in Le Va, 2020, p.1.)



Julieanne Manoa was born in New Zealand, and raised in Tonga until the age of 10, before returning to New Zealand. She carries with her a strong foundation built on her family, faith and her culture instilled in her from a young age; providing her with a sense of security in herself, guiding her work, and keeping her grounded in her roots.

Julie's devotion to working with Pacific people in mental health was established through helping youth in the church.

This influenced the professional and educational paths she followed, including studying and accomplishing her undergraduate and postgraduate qualifications specialising in the Mental Health, Addictions and Psychology fields, with her latest achievement of a Master of Applied Social Work from Massey University added in 2021.

Her passion for engaging with young Pacific people and their families to understand, support and navigate the challenges of mental health is obvious, with over thirteen years dedicated to working in the field of mental health. Julie's current role as the Cultural Advisor Paskifika within Child Adolescence Mental Health and Young Adults at Te Whatu Ora ADHB enables her to do the best she can to help Pacific people who engage with her, and she continues to be hopeful and aspire to make a difference in the lives of our Pacific people, against the odds.

A Tongan Proverb Osiki a velenga:

Ko'e te fai ha ngāue ki he lelei taha'

We must put all our effort into it.

WHAT DOES RECOVERY MEAN TO PASIFIKA SOCIAL WORKERS WORKING IN COMMUNITY MENTAL HEALTH SERVICES USING A FONOFALE MODEL PERSPECTIVE?

A research report presented in partial fulfilment of the requirements for the degree of
Master of Applied Social Work
at Massey University, Auckland, New Zealand

Julieanne Manoa
2020

ABSTRACT

It is about time mainstream and community mental health recovery approaches change because the situation for Pasifika people is getting worse. According to the literature there is increasing concern for Pasifika people who are over- represented amongst high prevalence of mental illness in comparison to non- Pasifika people despite the multiple policies and legislations by the New Zealand government to address mental health ethnic disparities and discrepancies (Tufala, 2018). This project aims to understand what recovery means for Pasifika social workers who are working at community mental health services using a Fonofale Model perspective. By exploring their views through semi-structured interviews their knowledge, professional experiences and meaning attributed to Pasifika recovery is sought in order to elicit what they consider as the best way to Pasifika recovery. The research applies a by Pasifika for Pasifika approach and discovered in its thematic analysis the problem is because western mental health services lack Pasifika solutions such as Fonofale model and Talanoa in nearly all facets of the mental health sector. A recommendation where a combination of clinical and cultural procedures is put forward where cultural assessments, cultural formulations, and culturally specific trainings eliminates the current issues such as institutional racism.

ACKNOWLEDGEMENTS

*I le taele o lo'u nei fatu e momoli atu ai le agaga faafetai. E tusa ai le tou fesoasoani ma faufautua,
lea ua fa'ataunuuina ma maea ai le tapenaga o lenei lipoti.*

I would like to acknowledge my supervisor Gisa Dr Moses Ma'alo Faleolo Associate Dean - Pasifika -School of Social Work for his expert guidance, inspiration and support to complete this project. I wish to acknowledge the participants and their valuable contributions for the following research. The Pasifika clients who have helped me shaped my personal and professional experience over the years and I dedicate this project to them. Lastly, I would like to acknowledge my family, colleagues and friends from who have supported me throughout my journey to becoming who I am today and to continue to inspire and to serve others.

A Tongan Proverb Osiki a velenga

Ko'e te fai ha ngāue ki he lelei taha'.

We must put all our effort into it.

CHAPTER ONE: INTRODUCTION

The Origins of the Research Topic

Pasifika people are rich in history, resilient and lionhearted despite a number of experiences testing this resolve, such as the 1970s infamous Dawn Raids, where many were subjected to questions regarding their New Zealand citizenship, even though they were lawful residents; parental migration anxieties especially after leaving loved ones behind in the Islands; and dealing with the adaptive challenges of a new country such as discriminatory negative stereotypes, poorer health outcomes and social statistics.

As a New Zealand-born Pasifika woman, I was raised in Tonga and my worldview is through the lens of culture, traditions, customs, spirituality and traditional family values. Pasifika cultural beliefs including spiritual harmony connect past, present and future aspirations. Thus, the essence of Pasifika is to reinforce and maintain a sense of cultural identity for community harmony which equals to overall good mental health and wellbeing. Spirituality is also fundamental to all Pasifika people and wellbeing does not exist without the balance of the spirit, mind and body or *atamai, sino moe laumali*. Pacific people categorise the importance of wellbeing as a complete mental, physical, family, social and spiritual, or holistic approach to wellness.

I chose this topic because Pasifika people need mental health services to be effective and culturally responsive as evidenced and supported in government policy and legislation. With over 13 years of experience working in mental health addiction services, I want change and we need *action* now.

Pasifika people represent 7.4 percent of the total population with over half being younger than 25 years old. Two-thirds of Pasifika people 62.3% (181,791) identified with at least one Pasifika ethnicity born in New Zealand (Masters & Tiatia- Seath, 2019). 'Pasifika people' is an ethnically diverse population group that includes Samoans (48.7% of Pasifika people's population - 144,138), Cook Islands Māori (20.9% - 61,839 people), Tongans (20.4% - 60,333 people), and Niueans (8.1%- 23,883) (Paterson et al., 2018).

Research Question, Aims and Objectives

The main research question for this study is: What does recovery mean to Pasifika Social Workers working in Community Mental Health services using a Fonofale Model perspective?

There are three aims: firstly, to understand what recovery means for Pasifika social workers who are working at community mental health services using a Fonofale Model perspective. Secondly, to identify and report on the barriers to recovery from mental illness for Pasifika people who present to community mental health services. Thirdly, to recommend solutions to address the aforementioned barriers to the recovery of Pasifika people who present to community mental health services.

Definition of Terms

The term Pacific is a pan-ethnic umbrella term to account for those who are Indigenous to Oceania; the people of Melanesia, Micronesia and Polynesia who are born there and migrated out of this region to forge a new way of life in countries like Aotearoa New Zealand. This includes people from the South Pacific island nations and territories served by the Secretariat for the Pacific Community (SPC) with more than 22 countries and 1200 Indigenous languages (Mafale'o, 2013).

Whereas, the term Pasifika refers to people living in New Zealand who migrated from Oceania especially the generation born in these host countries and either know a lot, or not a lot about their cultural heritage, social histories, and countries of origin. They identify with Oceania due to their ancestry and have children to mainly Polynesian peoples that include dual and blended mix ethnicities (e.g. New Zealand-born Samoan or New Zealand-born Tongan) (Faleolo, 2013). Both the terms Pacific and Pasifika are used interchangeably in this report.

The term *Fonofale* has two means. *Fono* literally means meeting, while *fale* literally means house, so the term *Fonofale* can mean meeting house. However, the Fonofale model is named after its inventor's grandmother, Fuimaono Karl Pulotu-Endemann in 2001, where it symbolises the dimensions of health in a Pacific person.

Talanoa is a generic term referring to a conversation, discussion, sharing of ideas and talking with someone. It is a term that is shared by Tongans, Samoans, and Fijians. Talanoa is also used for different purposes; to teach a skill, to share ideas, to preach, to resolve problems, to build and maintain relationships, and to gather information. It is a culturally appropriate and a prominent research method (Vaiolleti, 2006).

Structure of the Report

This research report is made up of six chapters. Chapter One introduces the background of the topic being investigated, the research question, aim and the definition of the terms. It also includes the researcher's position and motivation for undergoing this topic.

Chapter Two explores the literature and research on Pasifika and non-Pasifika interpretations of mental illness, social work and recovery models.

Chapter Three provides the justifications, the preferred research design used to test the research question and aims of this project, as well as the ethical consideration and limitations of this study.

Chapter Four is about the findings from the interviews with six Pasifika mental health social workers, and their perspectives on recovery and solutions to improve the recovery of Pasifika people who present to community mental health services.

Chapter Five provides a discussion that critically analyses the findings and literature review from the author's perspective.

Chapter Six and the final chapter provides conclusions and pulls together the key points and recommendations for the research report, including solutions and strategies for incorporating Pacific perspectives in the recovery models for mental health illnesses and disorders.

CHAPTER TWO: LITERATURE REVIEW

Introduction

A literature review explores previous research and their investigations, analysis and evaluation on the following topic of interest. The aim of this literature review is to examine the literature on Pasifika interpretations of mental illnesses, Pasifika identity, mental health services development, cultural frameworks and recovery mental health models. Pasifika people continue to be burdened by mental illness and face significant barriers to mental health treatment compared to other ethnic minority groups due to language barriers and the shame of having a mental health illness (Tuimavave, 2017). Despite the multiple policies and legislation by the New Zealand Government to address the health inequalities, Pasifika people tend to present late, entering directly into acute services as a last resort, which leads to higher rates of compulsory treatment and forensics admissions (Tufala, 2018). The research literature consistently reports high rates of mental illness, against continuing lack of access to community mental health services and limited use of Pasifika cultural frameworks. If culturally appropriate care models that align with Pacific worldviews and concepts of mental health are taken seriously, then perhaps the underrepresentation of Pacific people in the workforce and socio-economic barriers diminish (Faalogo-Lilo, 2012; Tiatia-Seath, 2014; Tiatia- Seath, 2017).

Pasifika Identity and Mental Health Development

Pasifika people view their sense of ethnic identity as holistically generated from various influences such as family, society, religion, spirituality, and positive affirmation (Manuela & Shipley, 2013). A *secured identity* requires managing internal and external conflicts and what it means to be a New Zealand-born Samoan; the key to a stable Samoan self-concept (Anae, 2001). Hence, when Samoans struggle to balance the internal and external conflicts successfully, *identity confusion* results where some New Zealand-born Samoan individuals will go through a *time out* situation to rediscover their sense of self. Churches are great places where Pasifika people rediscover their Pasifika ethnic identity through religious practices such as reading and praying in the Samoan or Tongan languages, making spiritual connections with past loved ones and ancestors, which all add to the development of the person's cultural identity, and sense of belonging both as a Pacific person, and a New Zealand citizen (Paterson et al., 2015). It is generally acknowledged among Pasifika communities that having a strong cultural identity is important for mental wellbeing and suicide prevention (Le Va, 2014).

Pasifika interpretations of Mental illness

Mental health is a site that either features those who can manage and balance competing internal and external conflicts successfully, and thus, are generally free from developing mental illnesses and have a *secured identity*. On the other hand, it can also be a site where the challenges and difficulties of managing and balancing internal and external conflicts become too great and consequently lead to mental illnesses and disorders, and an *identity crisis*. Tiatia's (2012) work on suicide in Australia and New Zealand found that loss of culture or *identity crisis* contributes to suicidal behaviours, where Pasifika young people are caught between two cultures and have to negotiate pathways of Traditional versus Western culture. For Pasifika people, they believe that mental illnesses originate from a manifestation of an external spiritual force, especially ancestral spirits, who have taken possession of the person due to a person or person's family breaking a particular custom, *tapu* [something that has been forbidden] and thus offending the spirits and the harmonious spiritual realm. It is not uncommon for some Pasifika people to say that they heard the voices of their passed loved one or an ancestor because they are connected to the spiritual realm and feel their presence and aura (Samu & Suaalii-Sauni, 2009). Some Samoan-born people transfer what they have been taught to their New Zealand context, and take the existence of evil spirits seriously by covering their mirrors in their homes at night to prevent evil spirits from moving around, or warning their children not to whistle at night so as to not conjure any evil spirits to visit them at night too. In the Tongan culture, mental illness is associated with the world of spirits or possessions called *āvanga* treated by *faito'o faka Tonga* [Tongan traditional medicine] and *faito'o faka-Palangi* [Western Medicine] (Vaka, 2016).

For all the aforementioned spiritual beliefs and others, most Pasifika people disagree; their behaviours and thoughts are not symptoms of mental illnesses or mental disorders. These would not be the cause behind an *identity confusion* but have more to do with a *secured identity*. A disruption in the person's spiritual connection to a harmonious realm would be a breach of *tapu*, for example, the *feagaiga* [the Samoan word for the sacred covenant between a brother and sister, or between a Samoan female social worker and a young Samoan male client] (Tamasese et al., 2004). In order to restore the spiritual realm, Pasifika people believe the only means of healing is to seek a traditional healer, who are a selected few, with spiritual powers to perform a ritual to achieve full restoration (Samu & Suaalii-Sauni, 2009). Pasifika people view mental health as inseparable from the overall wellbeing of the body, soul and spirit. Tongan people align health with the social, and most importantly spiritual dimensions, *sino*, '*atamai mo e laumālie* [body, brain and spirit] (Bloomfield, 2003). Mental health not only concerns psychological health, but is

also intertwined with the physical, cultural, family and spiritual health (Paterson et al., 2015). In addition, psychological wellbeing is also the relationship between feelings and the thinking space, which is interpreted through the lens of holistic approaches and practices. It is also identified to be a collective approach where mental health encompasses family and community responsibilities (Manuela & Shipley, 2013).

The problem is mental health continues to be one of the main concerns for Pasifika people living in New Zealand. According to the Ministry of Health, Pasifika people are most at risk of developing a mental illness, compared to the general population groups (Te Rau Hinengaro, 2006; Vaka, 2016). Research also indicates that the rate of mental illness among Pasifika people is more, at 25 percent in contrast to 20.7 percent for the overall population of New Zealand (Health Promotion Agency, 2018). Could the problem be because the Pasifika view of mental health is different from the non-Pasifika understanding? (Lilo, 2012). There is a strong likelihood that indeed this may be the case. A *negotiated space* where a reframing of the relationship between Indigenous Pacific knowledge and that of Western mental health knowledge is necessary in order to give prominence and equal standing to deeper understandings of ethnic-specific Indigenous knowledge (Mila-Schaaf & Hudson, 2009a; Mila-Schaaf & Hudson, 2009b).

Mental Health Recovery for Pasifika People

The latest Health Survey undertaken in 2016/2017 for Pasifika people emphasised a higher rate of psychological distress, compared to other ethnic groups in New Zealand. The New Zealand prevalence rate of mental illness reported an increase from 6.6 percent in 2007 to the current 7.6 percent for adults in specialist mental health and addictions services. New Zealand-Born Pacific people with a 12-month prevalence rate of any mental disorder were higher than those who migrated from the Pacific after the age of 18 years (Mulder et al., 2020). Pacific secondary students report high levels of depressive symptoms and self-harm compared to New Zealand Europeans and are three times more likely to report a suicide attempt in the previous 12 months (Fa'alili-Fidow et al., 2016). In General Practice, Pasifika people are less likely to access primary healthcare to treat their mental health illness; 4.4 percent complained of mental health problems compared to 35.4 percent of New Zealand Europeans, which can be due to several factors such as low mental health literacy, stigma and cultural attitudes (Mulder et al., 2020; Kwan et al., 2019). As well, Pasifika people are reluctant to use mental health services due to the lack of knowledge and ability to cope with mental health conditions, alternative traditional medicines and the alienating cultural characteristics of mental health services (Sartorius, 2015). It has also been

suggested that Pasifika people view the Western mental health system negatively (Tamasese et al., 2005). Pacific people with a serious mental disorder at 25 percent received treatment, compared to 58 percent of other population groups (Mulder et al., 2020).

The Mental Health Commission was established in 1998 and published the first *Blueprint for Mental Health Services - A National Development Plan* in the hope of the 'recovery approaches' in the delivery of services. The first *Blueprint for Mental Health Services* by the Commission started to address some of the gaps in recovery and loosely defined recovery as living well in the presence or absence of one's mental illness. As well, recovery was described as a journey as much as a destination, and it is different for everyone. Recovery includes a job, a home, good relationships with family/*aiga* [Samoan word for family/whānau and friends], strong links with one's culture, community and sustaining faith in a higher power (Mental Health Commission, 1997).

Recovery for Pasifika people with mental illness is dependent on all aspects of a person's life being in harmony: spiritually, physically, emotionally, and with family. Pasifika people need mental health services to provide a holistic approach to mental wellness that is inherent in their belief systems, where harmony is restored by addressing all aspects of a Pasifika person's wellbeing rather than the emotional and psychological dimensions alone (Mental Health Commission, 2000). However, there is also a growing concern in the presentation, assessment and treatment of Pasifika mental illnesses and a call for culturally appropriate frameworks and services (Lilo, 2012; Mila-Schaaf & Hudson, 2009a; Mila-Schaaf & Hudson, 2009b).

The concern is culturally based, especially mental health recovery services that do not take Pasifika worldviews about mental health recovery seriously, as Pasifika people are more likely to face barriers to mental health treatment than any other ethnic group due to language barriers and the shame of having a mental health problem (The Medical Council of New Zealand, 2010). English is not the first language for many Pasifika people, and given that most reside in Tāmaki Makaurau Auckland, the chances of knowing each other are quite high so confidentiality and anonymity are not necessarily assured. Such internal conflicts must be addressed. Vakalahi and Godinet (2014) suggest a culturally responsive service is one that incorporates Pasifika values that emphasise group identity instead of individual identity, an understanding of the collective obligations, reciprocity, and respect for others in promoting a collectivist understanding and strengths-based approaches. Research has been consistent in suggesting the need to incorporate Pasifika values in mental health practices for recovery from mental illness, which is

an integrated service that aligns with traditional Pasifika models that conceptualise wellbeing and Western offerings (Ida et al., 2012; Ihara & Vakalahi, 2011).

In addition, there are initiatives that address stigma, mental health literacy, family support and costs (Kwan et al., 2019). These external conflicts left alone not only impact the internal conflicts that could halt recovery progress, but also have far-reaching and wide-ranging consequences. Pacific people experience heavy mental health burdens but infrequently engage in treatment. It has been suspected that the presence of stigma of mental illness plays an important role in limiting help-seeking and presents challenges for Pasifika people (Subica et al., 2019). In addition, the low rate of access to mental health services corresponds to low mental health literacy of the medical model of understanding diagnosis, especially language barriers; and the medical practitioner's language versus the Pasifika person's understanding of this language. It has been identified that education and training of mental health clinicians and professionals can assist Pasifika in becoming confident in their help-seeking behaviours and encourage access to community mental health services, not as a last resort. Kwan and colleagues (2019) also found that Pasifika people accessed mental health services when family and social support including extended family, church groups and the community were involved as well.

Towards a Pasifika Mental Health Recovery Model

There are already examples of the development of a Pasifika mental health recovery model such as the *Seitapu* framework and the *Fonofale* model. The *Seitapu* framework integrates a Pasifika worldview for a Pasifika or non-Pasifika practitioner to maintain a balance between the intersection of clinical and cultural theories and practices in understanding and managing a mental illness. This includes (but is not limited to) family, language, *tapu* such as culture, spirituality, and relationships to working effectively with Pasifika people. This framework uses an image of a flower with petals representing clinical theory, clinical practice, and cultural theories and practices. Clinical and culture run diagonally surrounding a competent practitioner in the centre to be able to practice safely clinically and culturally (Vaka, 2016; Ioane, 2017).

The *Fonofale* Model is a metaphoric framework best known among Pacific mental health services (Pulotu-Endemann, 2001). It uses a metaphor of a Samoan house to conceptualise a holistic state of wellbeing held together harmoniously by various parts: the *fa'avae* [foundation] that signifies *aiga* [family], the *roof* [shelter] to characterise *aganu'u* [cultural values and beliefs]. The four *pou* [posts] symbolise the four dimensions of wellbeing: *fa'aletino* [physical health], *fa'aleagaga*

[spirituality], *mafaufau* [mental health], and the *other pou*, symbolising factors such as gender, age and socioeconomic status. The whole model is positioned within a circle that embodies the environment, a specific time in history, and the context (residence, politics and socioeconomics) (Yamada et al., 2019) so it can be utilised in New Zealand or internationally. The *Fonofale* model encourages health professionals to consider approaching Pasifika mental health recovery holistically (Seiuli, 2012). The *Seitapu* Framework and the *Fonofale* model have become leading examples of Pasifika mental health recovery approaches and a starting point for this research. The cultural formulation would support clinicians to evaluate cultural aspects of the diagnostics procedure including problematising the norms and culture of the diagnostic context (Humanit, 2019).

In 2012, The Mental Health Commission published *Blueprint 2*, and found that Pasifika people carry a higher burden of mental illness than the overall population; mental illness and addiction are complex with different compounding risks and protective factors that are different from other ethnic groups (Mental Health Commission, 2012).

It found that services must be culturally appropriate to address the barriers for Pasifika people who access mental health and addictions services, as well as to increase access for Pacific peoples to services to improve equity of outcomes for Pacific people. The most recent document about the status of Pasifika mental health called *He Ara Oranga- the report of the Government Inquiry into Mental Health and Addiction* published in 2018, cited interviews with Pasifika consumers who argued that the current mental health system is not working for them, and the dominance of mainstream models of practice have not allowed for Pasifika health and wellbeing. Pasifika people expressed their views about the quality of mental health services and described services as hostile, culturally incompetent, individualistic, cold and clinical. Pasifika people spoke of pain, inequality, institutional racism and preventable loss (Mental Health and Addiction Inquiry, 2018).

Solutions were provided to adopt the *Pacific ways* for example, in mental health services to reflect a *by Pasifika for Pasifika* approach where the interests of Pasifika families, clients and staff are upheld.

The social worker's role is crucial in the recovery of Pasifika people with mental illness and important in the cultural conceptualisation of practices in social work that reflects Pasifika peoples' worldviews. Pacific social work developments including theory, practice, and education

have primarily emanated in New Zealand to address the social, economic and cultural needs of Pasifika people, as critical in recovery. Social workers can work intentionally to support Pasifika people towards personal recovery, secure relationships and to strengthen family connections. Overall, a social worker takes pride in working holistically to understand a person, particularly the biological, psychopharmacology, psychological and social aspects of Pasifika people (Mafile'o & Vakalahi, 2018). Social workers have a vested interest in focusing on the recovery paradigm and they also fill a variety of roles including case management, counselling, administration and policy analysis (Starnino, 2009). Recent social work research emphasises the importance of Pasifika models of practice that reflect Pasifika values and cultural identity. Workforce development to increase Pasifika social workers as Pasifika social workers will have cultural understanding, and they can support Pasifika clients in strengthening their cultural identity, is important. In social work research, social worker values such as empowerment, and self-determination is appropriate to support clients in a recovery-oriented process (Brophy & McDermott, 2013). Social workers are inherently affiliated with recovery principles and ideally, can assist in a recovery-oriented approach to mental health settings for Pasifika people who presents to mainstream community mental health services.

Chapter Summary

Regardless of the overwhelming literature, mental health is an increasing concern for Pasifika people compared to other ethnic minorities. Literature also suggests that Pasifika people continue to lack access to mental health services for treatment, which impacts general health and wellbeing and means they are more likely to be vulnerable to further psychosocial stressors (Irwin et al., 2016). The literature has pointed out a need to negotiate the space of Indigenous Pacific knowledge and Western health knowledge to understand Pasifika people's worldviews, and to find solutions for mental health challenges. The literature is overwhelming that recovery for Pasifika people is dependent on the spiritual, physical, emotional and family wellbeing and therefore, services need to acknowledge Pasifika worldviews in service delivery. The literature is calling for culturally appropriate frameworks and services to improve Pasifika people's access to mental health services. This literature review has been consistent in that mental health recovery services have not acknowledged Pasifika worldviews and are more likely to face barriers to mental health treatment, other than language barriers and stigma. The planning and delivery of mental health services needs to be approached with care, as there is potential for unintentional harm by undermining protective factors in Pasifika culture (Mulder et al., 2020).

CHAPTER THREE: METHODOLOGY

Introduction

The purpose of this chapter is to outline the proposed methodological framework and rationale. This chapter evaluates the validity and reliability of the following research design. The chapter outlines the following sections: Introduction; research theory; research design which includes the recruitment criteria and sampling; data collection and data analysis; ethical consideration; the limitation of the study which pulls together the key features of the research design for addressing the research question; and the chapter summary, which emphasises the importance of combining Pasifika and Western research methodologies for this research project.

Research Theory

A qualitative research method is appropriate to answer the research question *What does recovery mean to Pasifika Social Workers working in Community Health services using a Fonofale Model perspective?* because it provides in-depth information, fundamental reasons, opinions, insights and motivations rather than a quantitative research method. This is because the latter provides information that covers the breadth and range, which is ideal for identifying patterns and trends statistically and quickly, whereas, the former uncovers information that is rich, detailed and meaningful (Merriam, 2002). A qualitative approach is preferred, so that phenomena such as the problems of recovery for Pasifika people in mainstream services, and how to find appropriate strategies, are usurped.

The qualitative research approach was also preferred because of the interest in how participants construct their knowledge, Pasifika worldviews and the meaning they associate with their professional experience (Merriam & Tisdell, 2016). It is compatible with the *talanoa* approach, which means talking and discussing, a natural and culturally appropriate approach to semi-structured interviewing (Vaiote, 2006). It is ideal for bringing to the centre of the research marginalised voices exposed to exploitation and abuse through experiments and colonising research (Chingwe & Makuwira, 2018). Thus, a qualitative research theory allows Pasifika participants to interpret the account of their reality working with Pasifika clients, and their professional expertise and interactions using the *Fonofale* model perspective.

Research Design

Recruitment

Purposeful sampling strategy and convenience sampling ensures the recruitment of information-rich participants relevant to the phenomena of interest, is preferred (Palinkas et al., 2015). The selection criterion looks to target six Pasifika social work registered mental health clinicians who have worked with Pasifika people for more than three years within New Zealand's mental health sector. Prospective participants should also have experience in knowing and using the *Fonofale* model, the recovery processes and programmes, and hopefully either be New Zealand-born or Pacific Island-born.

Once they are identified, an email with the Information Sheet (Appendix A) attached, is sent to inform the participants of details about the research project, what their involvement entails, how their identities will be concealed and how the information they share will be utilised. If they agree to participate, then this will be confirmed by attending a briefing before the interview, and after the interview, the researcher will ask whether the participant could introduce the interviewer to another prospective participant. In other words, the proposed sampling strategy will be a combination of purposive and snowball sampling (Payne, 2004).

Data Collection & Management

Participants who consented to be interviewed formalised this commitment by attending a briefing session just before being interviewed. This is what they were told after responding to the email with the Information Sheet, as this was their invitation. Given the global pandemic that is currently affecting countries around the world like New Zealand, a semi-structured interview is preferred but rather than face-to-face, a virtual interview is proposed. The Interview Schedule (Appendix B) or questionnaire is based on Quinn-Patton's (2001) framework: demography; knowledge; issues; solutions; and a question that explored the participants' views outside of the research topic being investigated. Participants will be asked to attend a briefing to go over the Information Sheet and given a final opportunity to ask any questions before they are interviewed via a Zoom interface.

All the audio-recorded information, when it is transcribed, will be anonymised in the final report and the participants will be approached to authorise the use of their transcript beforehand. Pseudonyms will be employed to uphold the participant's right to confidentiality and eliminate any traceable information that could lead to identifying the participant.

Data Analysis

The qualitative data was analysed using a three-step framework. Firstly, the information in the transcript was coded, where after canvassing, categories began to take shape. but in order to differentiate each category, colours were applied as well as a tally system. Secondly, tallies would be analysed further to commence pattern-matching processes where information that repeated itself or was very similar to each other was merged. For example, assuming the participants would all have knowledge about the *Fonofale* model; it would be better to represent this as a single consensus rather than six individual understandings. Where there would be variation in the participants' understanding of the *Fonofale* model rather than merging the information, it is differentiated. Pattern-matching not only manages repetitive information but also looks for trends like frequency and sub-categorisation. It is a refining process in order to get to the final step, thematic generation. This final step reveals the themes for the study that should be reported and more importantly provides answers to the research question. This is the step where comparisons and contrasts are triangulated between the key ideas usurped in the literature review, what the participants will provide in the findings, and the researcher's critical view.

Ethical Considerations and Limitations

This research project was approved and acknowledged by email from the Massey University Human Ethics Committee (MUHEC) and recorded as low risk. (Appendix C). The fundamental ethical considerations addressed in this research include harm to participants and the researcher. Given that the Pasifika community is a small one, and social workers who work in community mental health services is even smaller, the risk to participants is that they could be identified in this research project. This is addressed by ensuring participants are anonymised through the use of pseudonyms to minimise their identification and the organisations that employ them, in the transcripts and reporting.

In terms of the risk to the researcher who is a Pasifika person, the research topic is Pasifika-specific; the participants being sought are Pasifika; part of the data collection instruments is a Pasifika method, *talanoa*; and the researcher's research supervisor is also a Pasifika person; there could be an argument that the analysis and reporting are skewed in favour of Pasifika. To address this, transparency is pursued in all facets of the research design, from the release of the Information Sheet and Interview Schedule early in the recruitment stage, to approaching participants to check their transcripts, which were then moderated by non-Pasifika people such as the course coordinator and the Massey University Human Ethics Committee.

Cultural consideration for cultural sensitivity is essential to maintain the principles of partnership in terms of research in the area of mental health. At the same, the researcher has considered the power relationship, ethnic differences, racism, colonisation, socio-economic influences and inequality when researching vulnerable populations. Given the limited time and scope, we could not have completed more interviews. The sample size included six mental health social work participants of Samoan, Tongan, Samoan/New Zealand-European, and Tongan/Niuean ethnic backgrounds that are not representatives of general Pasifika social workers in the health sector.

Chapter Summary

In summary, this chapter has discussed the research methods and rationale and found that a qualitative research approach is preferred in order to address the research priorities. The main key features of the research design are to select appropriate participants through the purposive sampling method and appropriate semi-structured interview corresponding with the Pasifika *Fonofale* health model. A semi-structured interview or *talanoa* was preferable for gathering in-depth information required to correspond to the aims and the study question outlined in the main report introduction. Thematic analysis was then carried out to identify key themes and gaps in mental health service delivery. The thematic analytical framework was adopted to allow the data to be cohesively organised.

CHAPTER FOUR: FINDINGS

Introduction

The purpose of this chapter is to provide an overview of the responses collated from the participants' interviews relating to what recovery means for Pasifika mental health workers. The significance of this chapter is that it highlights concerns around limits placed on cultural frameworks, institutional racism and the lack of cultural training in current mental health service delivery.

The participants included three women and three men with ages ranging from 35-45 years. All participants identified themselves as Pasifika Social Workers from the child to adult community and hospitals for mainstream (Participant 2, Participant 3, Participant 4, Participant 5, Participant 6), and cultural mental health services (Participant 1) in New Zealand. The participants were New Zealand-born Pasifika with 3 to over 20 years of experience working with Pasifika clients with mental illness.

The results are presented in 4 sections. The first section explores the mainstream barriers to mental health recovery pointing to institutional racism. The second section outlines the cultural barriers to mental health recovery based on a cultural identity crisis. Section three highlights what the participants recommend for addressing these barriers called *talanoa*. The last section is the chapter summary that consolidates the key learnings and usurps key discussion points for the next chapter.

Mainstream Barriers to Mental Health Recovery in Social Service Delivery

All the participants described a lack of cultural frameworks being deployed in mental health mainstream services for Pasifika clients as the main barrier to social service delivery. Particularly the combination of clinical and cultural procedures to support their recovery. For example, Participant 5 expressed that recovery cannot happen in an environment based on just a medical model, Participant 3 highlighted how the clinical and cultural components can enhance each other, and Participant 1 puts it down to "culture" not having a voice.

I feel we don't have holistic approaches at mainstream, it is not just the Medical Model, you're just looking at for diagnosis or interventions where recovery occurs for Pacific Islanders. (Participant 5)

We would provide the wraparound using clinical approaches and the Fonofale in their recovery. Clinical and culture enhance each other, which is what is awesome about our cultural service and would be too beneficial at mainstream services too. (Participant 3)

...80 percent clinical and 20 percent social, whanau but spirituality and culture doesn't have a voice. The problem is the time it is extremely fast pace, but we need to be moulded in a way all those things are addressed. (Participant 1)

Primary Barrier - Institutional Racism

Most of the participants described institutional racism as the main barrier that prevents mainstream services from utilising Pasifika health models such as the *Fonofale* model. For example, Participant 6 refers to how mainstream “blocks” Pasifika knowledge, Participant 1 puts it down to professional blindness or “cultural bias”, and Participant 4 says mainstream does not acknowledge Pasifika health models because it is “not clinical.”

Institutionalism racism that kind of blocks people from wanting you to be able to articulate and to pave the way they go because once you have seen a difference, you open yourself up to prejudice... (Participant 6)

I definitely feel that we talk about cultural bias and racism I think it highlights how people do not see the need for it, but we need to hear the voice of our people not many of them are understood. (Participant 1)

Disconnection to workplace-we are not getting support from our workplace to work in a culturally appropriate way with families. Everyone else was like, no that is not our job, and that is not clinical. (Participant 4)

Most participants were concerned that there were limited Pasifika cultural assessment tools like the *Fonofale* model for Pasifika clients in mainstream mental health services. For example, as Participant 2 states:

We don't have cultural assessments and there are no cultural recommendations either, the important thing is their voice, not our voice. We give recommendations that are not appropriate and limit family from being part of deciding on those recommendations.

There was limited use of, or reference to the Pasifika *Fonofale* model in client formulations during Multidisciplinary Team Meetings (MDT) in mainstream mental health services. As Participant 1 says below:

Unfortunately, our MDTs are fast pressure, we don't get to really incorporate a lot of the cultural stuff as much as we could.

For reports and treatment plans at mainstream services, see Participant 6's comment:

We don't have cultural MDTs or formulations and probably it is easier for our doctors to understand and they are used to formulations from the medical world.

There was no recording of notes on the mainstream database for culturally specific services and usage of culturally appropriate approaches like the *Fonofale* model. See Participant 3's remark:

On our database, you can write a note that has the Māori aspect Te Whare Tapa Whā broken down in a clinical assessment, but we don't have that in a Pacific context. As a writer wanting to ensure that the reader there is a balance in the cultural aspects how the Fonofale Model is being implemented for our client.

Participant 3 points out the paucity of professional development activities and the lack of specific mandatory Pasifika cultural training for non-Pasifika staff members.

We used to have a Pacific workshop for new employees. It should not be annually it should be like twice a year thing. Talk about culture, talk about how the best approach for Pasifika, and it is not one size fits all. (Participant 3)

Participant 2 is bothered by the shortage of quality *Fonofale* model training in university, especially for Social Work degrees and at Medical School:

I remember the Fonofale is a model back at university was a tick box. It is very tokenism, it is sad, but that is how the system is. That is how it is taught but with our people if we do not get taught to us in a way that is official for people, why do we use the Fonofale Model? I used to hear about Erickson but what about our model of our people, 80 percent of our MH clients are our Pacific people.

Participant 5 talked about the future and alluded to the lack of research on current Pasifika health models and the need for society to incorporate Pasifika health models:

The Fonofale Model was made for that time and now we have new generations after new generations our culture has now evolved.

Secondary Barrier

Finally, most participants also identified secondary barriers in service delivery, such as limited services that provide mental health literacy for Pasifika communities, psychoeducation resources for families in order to reduce mental health stigma in the Pasifika communities, and limited Pasifika recovery-based vocabulary to describe mental health terms.

There is a lack of psychoeducation and knowledge about mental illness or services that provides this, and it is getting in the way of our recovery for our Pasifika people. There is a limited vocabulary for mental health in Samoan Language. I was hearing words that were degrading rather than understanding or empathetic or appropriate, words like valea (stupid) was through around a lot more or Ula vale (mischievous) to describe their children or their family members with MH. (Participant 1)

We need to educate our families to support recovery and wellbeing. I felt that many of our parents, more old-school traditionalist parents were the ones that struggled the most. They do not understand MH and a lot of them come to New Zealand, and it is all new to them. (Participant 2)

Cultural barriers to Mental Health Recovery in Social Service Delivery

All participants described cultural identity as part of knowing your family connections and lineage, cultural values like respect, customs, language and a sense of belonging. Participant 1's comment represents this universal tenet:

Cultural Identity is knowing where I come from, where my family come, my language and links with good recovery outcome for Pasifika.

All participants described that Pasifika clients and their families tended to agree with what health professionals told them even when they disagreed with the treatment plan. All of who assumed that this was due to many factors such as a lack of mental health literacy and cultural obstacles. For instance, see Participant 4's remark:

We're getting a lot of our Island people at the hospital, very quiet nod their head, say yes to everything, that's what they've been taught to listen and that's not even helping, they are too scared to have a voice, that's our problem, our people need to start, even though deep inside they don't want to.

Most of the participants indicated that as cultural identity continues to evolve and change, there are several layers that can directly or indirectly impact mental health recovery. For instance, Participant 4 mentioned the cultural dimension of "spirituality", not as a barrier but as a precursor to recovery because of its close relationship to religiosity and cultural identity.

Talking spirituality as part of identity, so 80% of all the clients that I work with are very comfortable and becomes part of their recovery. (Participant 4)

On the other hand, Participant 5 warns that the evolving nature of cultural identity can also usher further adversity, as sexual orientation diversifies and the struggle for acceptance becomes even more pronounced, but more importantly becomes another barrier to mental health recovery.

Identity is sexual orientation and for a long time we have been suppressing it, but our families are evolving, and our kids are dying for acceptance and inclusion. (Participant 5)

Most participants state that cultural identity for New Zealand-born Pasifika people presents with many barriers to mental health recovery, such as not feeling a sense of belonging, feeling stuck between two cultures (the Pasifika and New Zealand cultures), and lack of resilience and self-confidence to achieve their recovery goals. See Participant 3's comment below:

...it is having a sense of belonging, knowing who they are, it is about fitting into a different society, and there are opportunities that they can see and get on to, I want to be included in this, and it is not about assimilation, it is finding their place and communities. Where, with our New Zealand-Born, it is a lot of talking therapies, talking therapies. (Participant 3)

Most participants felt that traditional parenting did not work for young people, and approaches should be balanced in encouraging young people to have a voice and talk about their feelings.

I guess a way of trying to help the young ones to get them in the right direction, talk, but there was a parent who was extreme, that was really traditional, bringing

in cultural ways that were not working. Our culture does not give our kids much of a voice aye. (Participant 4)

Most participants believed that there are cultural obligations that create increased internal stressors for Pasifika clients as barriers to recovery, such as cultural expectations from parents. See what Participant 1 and Participant 4 state:

Pl young ones they got those high pressures, expectations from their parents, they are expected to be good role models, expected to be good Christians...their parents almost disowned them but not fully, said were ashamed of you, now we don't want anything to do with you. (Participant 1)

It's the cultural obligations as New Zealand-born to fulfil their parent's dreams and that pressure that they find, to be honest with their parents which slows down the process of recovery... (Participant 4)

Talanoa as a Pacific/Pasifika Mental Health Recovery Approach

The participants recommended using *talanoa* to accomplish two goals: first, to use the *Fonofale* model to educate Pasifika clients and their families, and second, as a means to profile and undertake a risk-resiliency (strengths-based) assessment.

Psychoeducation for Family

All participants said that providing psychoeducation for families using the *Fonofale* Model in the *talanoa* process is essential in assisting Pasifika clients in their recovery from mental illness and strengthening family connections. See Participant 1 and Participant 2's comments:

Psychoeducation is going out to churches and help our perception of MH. Not just in New Zealand but going out to the Pacific...let's get right into our culture, and talk about these sensitive subjects, explore different ways of communicating around Mental illness. (Participant 1)

The talanoa process and the connecting fehokotaki [connecting] when we talk about your family, you're actually connecting your lineage to who you are. We navigate that space for them cos whatever issues we are more here in New Zealand cos were told that were Tongan or Samoan. (Participant 2)

Most of the participants talked about the *talanoa* process in raising awareness of the cultural stressors of Pasifika people. For example, Participant 3's remark represents this view:

It is knowing more about the client before we can speak to the clinical aspect and the talanoa. I just think that it's the key for any approach and whether or not the client is Pacific or Non-Pacific but there is so much, fofola e fala ke tau talanoa [roll out the mats and let's talk] cos when you take that aspect and add to the Fonofale it's about negotiating that space. (Participant 3)

The Fonofale Model

All the participants spoke of the importance of the *Fonofale* model in mental health recovery and increasing the acceptance and incorporation of New Zealand-born Pasifika identity in mainstream services. The *Fonofale* model represents a Pasifika/Pacific culturally appropriate approach to recovery because it accounts for the mental, physical, social, spiritual, familial and cultural developments of Pasifika people. See Participant 4's opinion relating to emotional dysregulation:

Biopsychosocial model that too fits in the Fonofale model, it gives us a range of views where clients say to you these are the aspects that are affecting me that need more support or for instance, I need to find more about what my warning signs or emotional dysregulation, and it is looking at those aspects of providing more information in regards to that. (Participant 4)

All participants suggested that the *Fonofale* Model was also a useful tool in compiling a holistic assessment of Pasifika clients beyond the medical model assessment of those who first presented to mainstream services. As Participant 3 recommends:

We need to look and search aspect of the Fonofale model, use it unpack it, and understand a Pacific person or their makeup because the assessment will allow you to do that, your biggest thing has it, I feel it should be the entry point for our, Pasifika coming into the hospital... (Participant 3)

Finally, most participants used the *Fonofale* model when engaging with clients about such things like the effects of medication on their being; by using it as a visual or kinaesthetic tool, especially

for young people learners. See Participant 4's comment regarding a medical consultation relating to the person's diabetes and high blood pressure symptoms:

We use the Fonofale Model and talk about physical and asking them so are you currently seeing your GP or getting any care for, do you and usually when do you go there, actually they say they do for diabetes and high blood pressure. That's awesome, ok what can we do to support you in that area? (Participant 4)

Chapter Summary

The participants' responses have identified key themes: barriers to recovery in social services; cultural barriers in recovery to recovery; and recommended *talanoa* as the preferred approach to reducing the aforementioned barriers. The barriers to mental health recovery for Pasifika people are many and include the lack of cultural frameworks in treatment options, and the lack of training for non-Pasifika staff on how to engage with Pasifika people and utilise Pasifika cultural frameworks for treatment. A way forward would be to start with learning about the cultural backgrounds (identity, values, heritage and social history) of Pasifika people in order to dispel monocultural thinking and adopt the *talanoa* process and *Fonofale* model in their engagements, assessments, interventions and evaluations of Pasifika mental health issues and solutions.

CHAPTER FIVE: DISCUSSION

Introduction

Despite the acknowledgement by the current New Zealand Government concerned at the widening health inequality gap between Pasifika people and the general population, it continues to be a difficult proposition, because there is no easy fix. The present study critically and comparatively analyses the responses collected from participant interviews and the literature review relating to what recovery means for Pasifika mental health social workers. According to the *Fonofale* model perspective, recovery is a holistic process that draws on multiple factors to support the individual toward recuperation, rather than relying on the individual alone to reach this.

Significantly, the mainstream health system in New Zealand takes the latter approach to recovery, whereas a non-mainstream or Pasifika health system is the former approach to recovery. Thus, the report is organised in a way where two important discussion points are raised. Section one argues that the mainstream mental health recovery approach does not consider a cultural-spiritual recovery framework and contends that there are signs of institutional racism and a lack of cultural work training. Section two suggests that by incorporating the Pasifika approaches of *talanoa* and the *Fonofale* model, mental health recovery services could be more responsive, sensitive and effective by also employing more Pasifika social workers.

Barriers to Pasifika Mental Health Recovery in Social Service Delivery

The lack of utilising cultural frameworks as part of the mental health recovery process is very concerning. There is no sense of a relationship between mainstream and Pasifika perspectives apparent in the recovery process, and it seems that Pasifika perspectives are not taken seriously. All the participants described a lack of cultural frameworks being implemented in mental health mainstream services for Pasifika clients as the main barrier to social service delivery. Particularly, the combination of clinical and cultural medical perspectives and procedures to support their recovery. The research literature indicates that over many decades mental health services have not considered Pasifika cultural values, or concepts such as language, family, spirituality, and physical, mental and social aspects of a Pasifika person's wellbeing. For example, the *Seitapu* framework of Pasifika cultural and clinical competencies for clinicians to support Pasifika clients in mental health and addiction services, supports our findings with clinical and cultural

approaches. The *Seitapu* framework represents what is essential for Pasifika values and their worldview that include family, language, *tapu* [forbidden] such as culture, spirituality, relationships and the responsibility of organisations to work effectively with Pasifika people. It highlights the importance of working with clients and their families to assist in successful recovery, and understanding culture, spirituality and relationships when working with Pasifika people (Ioane, 2017). The concept of the *vā* highlights the importance of relationships in Pacific contexts and informs health providers about the Pacific view of health (Mila-Schaff & Hundson, 2009b).

It seems that the current mental health recovery approach and its services are driven by a monocultural and hegemonic ethos in the guise of a medical model that is narrow-minded, obsessed with scientific evidence-based outcomes, and relies on a book called the *Diagnostic and Statistical Manual Mental Disorders* for diagnosis and treatment. This institutional racism is apparent from my experience of working in mental health services in this country, as a Tongan woman, I have also observed a pattern of discrepancy in access to material resources and power determined by race, which advantages one sector of the population, while disadvantaging the other. Most of the participants described institutional racism as the main barrier that prevents mainstream services from utilising Pasifika health models such as the *Fonofale* model. The findings support the *Government Inquiry into Mental Health and Addiction report* (2018) where Pasifika articulated their views of the quality of mental health services described as hostile, culturally incompetent, individualistic, as well as the pain of institutional racism. In order to transform institutional racism, we have policies, practices and leadership that enable institutional racism to be systematically removed from the health sector and to embrace bicultural practices.

There is also a need, as most participants have pointed out, for more variety of assessment and treatment options for recovery. For instance, Pasifika cultural assessment tools like the *Fonofale* model for Pasifika clients at mainstream mental health services but, sadly, participants said there was limited use of, or reference to the Pasifika *Fonofale* model in client formulations during Multidisciplinary Team Meetings (MDT) in mainstream mental health services, and in reports and treatment plans. Participants also highlighted that there was no recording of notes on the mainstream database for culturally specific services and usage of culturally appropriate approaches like the *Fonofale* model.

Literature has highlighted the need for professionals to understand and work with the underlying principles and values of Pasifika people, and the *Fonofale* model is an example of this. Many

Pasifika communities are living in diasporic communities where traditional thoughts, values and behaviours clash with the culture of Aotearoa New Zealand. As a result, appropriate cultural and clinical mental health interventions such as MDTs, treatment planning and formulations based on the *Fonofale* Model can make a difference in supporting the recovery of Pasifika people. Most of the participants identified a lack of the *Fonofale* model training at university, especially for a Social Work degree and at medical school. This is consistent with government documents suggesting a need to upskill the current Pasifika mental health workforce so that part of the mental health services for Pasifika peoples can improve.

Addressing the Barriers with Fonofale and Talanoa

Talanoa is utilised where people feel comfortable to share and discuss issues with no boundaries, however, in reality, in the recovery process in mental health services, it is only the clinician doing the *talanoa* and the Pasifika person(s) listening. This is not an appropriate cultural framework for the mental health recovery process, when the process is only one-way whereas, an appropriate cultural framework should be a two-way process. The participants recommended using the *talanoa* process to accomplish two goals: first, to use the *Fonofale* model to educate Pasifika clients and their families, and second, as a means to profile and undertake a risk-resiliency (strengths-based) assessment. As well, all participants said that providing psychoeducation for families using the *Fonofale* Model in the *talanoa* process is essential for assisting Pasifika clients in their recovery from mental illness and strengthening family connections. Arguably, for many Pasifika people, families play an integral part in one's development (Ioane, 2017). The *talanoa* process can create an open dialogue for raising awareness and psychoeducational opportunities within the Pasifika communities. This is consistent with research highlighting the importance of social support from friends and family for Pasifika communities and psychoeducation (Kwan et al., 2019).

The *Fonofale* model has been proven to be an effective cultural framework to aid mental health recovery, however, there is a lack of utilisation because it is driven by a clinical medical model that focuses on individual recovery, rather than a holistic recovery approach. The *Fonofale* model emphasises the importance of culture, family, mental, physical, spiritual and social wellbeing including Pasifika values, and beliefs systems of understanding health and wellbeing. The current mental health recovery approach for Pasifika people does not do this. All participants spoke of the importance of the *Fonofale* model in mental health recovery because it accounts for the mental, physical, social, spiritual, familial and cultural developments of Pasifika people. It is a tool

for compiling a holistic assessment of Pasifika clients beyond the medical model assessment when they first present in mainstream services. Most participants had used the *Fonofale* model when engaging with clients about areas such as the effects of medication on their being, by using it as a visual or kinaesthetic tool, especially for young people learners. The *Fonofale* model is a culturally appropriate model to guide Pasifika and non-Pasifika clinicians in working effectively with Pasifika and non-Pasifika consumers. Research has been consistent with the effectiveness of the *Fonofale* model in assisting practitioners to think holistically about their engagement with Pasifika Communities (Seiuli, 2012). Pasifika people and culture continue to evolve, and therefore mainstream mental health services must understand fundamental traditional values and practices of Pasifika cultures as well as New Zealand-born struggles in a Western-dominated society.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

Concluding Statement

Pasifika knowledge of mental health and recovery is governed by spirituality, physical health, traditions, emotional and family wellbeing that are interconnected and multifaceted, as evident in the literature. A need for more holistic approaches in service delivery to aid the recovery of Pasifika people have been highlighted in several government recommendations and mental health policies over the decades. The Pasifika model that reflects recovery is the *Fonofale* model aimed at connecting and strengthening culture, heritage, family and identity, it is not limited to the health and wellbeing of Pasifika and has been mentioned in numerous government policies and research. The findings support the literature and encourage mental health service delivery to utilise a cultural framework such as existing models like the *Fonofale* model to support Pasifika people in not only recovery, but engagement and better treatment outcomes.

The findings from this research confirm the body of knowledge, both internationally and in New Zealand about the Pasifika worldviews of recovery. There are gaps in service delivery, and these gaps include the lack of cultural frameworks, particularly cultural and clinical frameworks such as the *Seitapu* model to aid the recovery of Pasifika people who presents to community mental health services. Primary barriers such as institutional racism prevent mainstream mental health services from utilising Pasifika health models such as the *Fonofale* model. Administration barriers such as cultural team formulations, note taking and cultural treatment in report writing. The lack of culturally specific mandatory training and cultural training at the tertiary level. Secondary barriers such as the lack of psychoeducation, mental health literacy and the limited recovery-based vocabulary to describe mental health terms. The findings also reiterated cultural barriers to recovery such as cultural identity issues that need to be addressed.

Recommendations

I recommend that recovery for Pasifika people should be revisited with further quantitative and qualitative research of Pasifika consumers who utilise mainstream and cultural mental health services. Further research on the utility value of the *Fonofale* model for service design delivery, psychoeducation resources, relapse prevention strategies and therapeutic interventions including the *talanoa* process for Pasifika people.

- Full implementations of the *Fonofale* model in mental health service delivery for engagement and culturally responsive practice with Pasifika.
- Institutional racism needs to be addressed and discussed at the management level.
- Cultural identity resources and training alongside the *Fonofale* Model.
- Mental Health District Health Board to improve relationships with Pasifika communities and Pasifika NGOs.
- Encourage the use of the *talanoa* process alongside the *Fonofale* Model.
- Mandatory Pasifika cultural training for non-Pasifika to be available in District Health Boards including the *Fonofale* model training.
- The need to improve the responsiveness to Pasifika through the education system at tertiary institutions.
- Psychoeducation using *talanoa* and the *Fonofale* model for Pasifika communities
- *Fonofale* model training and resources for the Pasifika Community
- Recovery language-based *talanoa* sessions with the Pasifika Community- breakdown of mental health stigma.
- *Talanoa* with Pasifika communities and youth regarding mental health literacy.
- *Talanoa* sessions in colleges about using the *Fonofale* model perspective in mental health and psychoeducation.
- Adolescence-based Pasifika mental health services using the *Fonofale* model (early interventions).
- Cultural Advisors and Pasifika Clinicians available in mainstream mental health services.

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APPENDIX A: INFORMATION SHEET

Study title: What does recovery mean to Pasifika Social Workers working at Community Mental Health services using a Fonofale Model perspective?

INFORMATION SHEET

Research Introduction

Malo e lelei, Talofa Lava, Kia Orana, Malo e lelei, Ni sa bula vinaka, Fakaalofa lahi atu, Malo ni and Kia ora koutou. My name is Julieanne Manoa and this study is part of a Master of Applied Social Work degree programme at Massey University. As part of the requirements of the programme I am currently undertaking a research project under the supervision of Dr Gisa Moses Faleolo.

This Participant Information Sheet will help you decide if you'd like to take part. It sets out why we are doing the study, what your participation would involve and what would happen after the study ends. Before you decide you may want to talk about the study with other people, such as family, whānau, friends, or colleagues. Feel free to do this.

I value your level of expertise in the field of Community Mental Health and I am interested in interviewing professionals/practitioners about what recovery means for Pasifika people using a Fonofale Model perspective. Please note that your participation is completely voluntary.

Project description and invitation

I would like to know what recovery means to Pasifika Social Workers working at Community Mental Health settings using a Fonofale Model perspective.

You are being invited to take part as a participant in this research project because you of a Pasifika professional/practitioner with 12 months or more years of experience working at community mental health settings.

Project procedures

A total of 80 minutes of your time is being asked for to attend a 30-minute briefing before the interview starts and then a 50-minute interview to follow. I will touch base for you to check your transcript and then use it for the research.

The interview is a Talanoa or a conversation of which afterwards you will receive a modest koha to thank you for your time commitment.

The interview will take place at a time and date convenient to you via ZOOM video conferencing. The interview will also occur outside of your work hours and should not interfere with your work responsibilities.

In the event that discomfort occurs while you are being interviewed, support on the day will be available.

The interview will be recorded and stored securely in a password-protected device that will only be accessible by myself. A summary of the report will be available for you upon written request.

Data Management

In this project your identity, any names of people you mention, and institutions will be kept confidential and anonymous and substituted with the use of pseudonyms.

Your information will strictly be used for the purposes of this research project alone and for no other reasons. All information collected from you will be locked and secured in a filing cabinet at Massey University where only the research supervisor and I can access.

Your information will be disposed of after five years.

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

Project Contacts

I have also attached below the interview schedule to give you an idea of the topics I hope to discuss in the interview.

If you are happy to take part or would like to learn more about this study, then please contact myself or my supervisor:

Researcher – Julieanne Manoa

Research Supervisor – Gisa Dr Moses Faleolo, email: M.M.faleolo@massey.ac.nz

Your participation would be much appreciated. Malo 'aupito

“This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University’s Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Prof Craig Johnson, Director, Research Ethics, telephone 06 356 9099 x 85271, email humanethics@massey.ac.nz”.

APPENDIX B: INTERVIEW SCHEDULE

5 Questions

1. Demographic and background 10 minutes

Thank you for participating in the following study so tell me about yourself?

That is interesting what motivated you to work with Pasifika people who experiences mental health?

2. Looking for knowledge, what do they know about the Fonofale Model? 10 minutes

How would you describe your understanding of the Fonofale Model? How do you use the fonofale Model with clients or family?

How useful is the Fonofale Model in engaging Pasifika clients? How is the Fonofale Model implemented in a clinical formulation?

What is your knowledge and understanding of the concept of spirituality? What is your understanding of the culture?

What is your understanding of the concept of family?

3. Problem definition (issues/concern/barriers 10 minutes

Have encountered any issues with the clinical application of the Fonofale Model in the context of mental health?

How does mainstream mental health services use the Fonofale Model?

Is the Fonofale part of service delivery and procedures in your organisation?

Can you identify any weakness of the Fonofale Model when applying to clients with mental health issues?

Have you encountered any barriers when working with the Fonofale Model? Is the Fonofale too broad and needed to be more specific? Why or Why not?

4. Remedies/Solutions 10 minutes

What were your solutions to the challenges you have identified previously when using the Fonofale Model in a clinical setting?

What changes if any to the Fonofale Model to fit your practice?

5. Other impacts 10 minutes

I appreciate the information you have provided; is there any other information you would like to share?

APPENDIX C: RESEARCH HUMAN ETHICS APPROVAL

Ethics Notification Number: 4000022500

Title: What does recovery mean to Pasifika social workers working in community mental health using a Fonofale Model perspective?

Thank you for your notification which you have assessed as Low Risk.
Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz. "

Please note that if a sponsoring organisation, funding authority or a journal in which you wish to publish require evidence of committee approval (with an approval number), you will have to complete the application form again answering yes to the publication question to provide more information to go before one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

You are reminded that staff researchers and supervisors are fully responsible for ensuring that the information in the low risk notification has met the requirements and guidelines for submission of a low risk notification.

If you wish to print an official copy of this letter, please login to the RIMS system, and under the Reporting section, View Reports you will find a link to run the LR Report.

Yours sincerely Professor Craig Johnson

Chair, Human Ethics Chairs' Committee and Director (Research Ethics)



Delena West is proud to be a New Zealand/Samoan woman, born and raised in Upper Hutt, Wellington, where she now lives with her wonderful husband and four children. As an adult, she has been able to reflect on her upbringing and fondly appreciate the influences of her Samoan heritage ingrained in her by her Samoan mother, grandmother and extended family.

After college, she studied and gained a Bachelor of Arts in Psychology and Criminology, just as social work caught her eye, but with a degree already in hand, she tentatively put it aside. Over the last few years, as a mother and wife with an established career in community development, Delena's deep-seated interest in social work resurfaced, compelling her to return to study and gain a Master of Applied Social Work in 2021.

As a Pacific parent with a child diagnosed with ADHD and mild autism, Delena knows first-hand the barriers and concerns that hold many Pacific families back from accessing support in New Zealand. She commends approaches like Ife's three-step model of stepping aside, falling in behind and walking alongside, as a powerful concept to underpin practice, with not just Pacific families, but with all families. Cultural humility, reflexive practice, understanding, learning and listening shapes the way she works with Pacific people.

Delena is dedicated and passionate about working with children and their families as a Care and Protection social worker at Open Home Foundation, where she has been for nearly two years. The holistic view, synonymous with Pacific models, is a perspective she adopts with all people, whilst trying to find ways to reconcile the barriers Pacific people face in accessing support services.

Defining alofa "E le na'o upu ma tala, a'o mea e fa'atino e iloa ai le alofa"

it is not just words, but action and commitment

which truly demonstrate love, compassion and concern for others".

(Mulitalo-Lauta, 2022, p.22)

SOCIAL WORK WITH PASIFIKA FAMILIES WITH CHILDREN WITH DISABILITY

A research report presented in partial fulfilment of the requirements for the degree of
Master of Applied Social Work
at Massey University, Palmerston North, New Zealand

Delena West
2020

ABSTRACT

Pasifika families with children with disability (PFCD) underutilise disability services in Aotearoa New Zealand (ANZ). This research set out to understand successful social work with Pasifika families with children with disability in ANZ. Using a qualitative approach, semi-structured interviews were undertaken with four social workers in mainstream disability organisations. The interviews explored how these social workers adapted their practice and what frameworks they were using in their work with Pasifika families.

The findings showed that social workers were adapting their practice when working with Pasifika families. Anti-oppressive practice (AOP) is crucial to understanding and incorporating Pasifika values and cultural humility; recognising the barriers Pasifika families face accessing services; and working to overcome these. The research findings uncovered themes which highlight areas which must be addressed in social work with PFCD, these themes are: systems and services; relationships; pace; humility; religion and spirituality; racism; boundaries; practice frameworks and approaches; views of disability; cultural humility; and family. The discussion uses structural, cultural and personal oppression as headings to organise the findings and literature. This research makes recommendations for practice, further research and policy, and contributes to a currently limited body of knowledge related to social work with Pasifika families with children with disability.

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Thank you to my family. To my parents for your eternal encouragement and love, and for your belief in me to do this. Thank you for looking after our children and picking up what needed to happen and doing it. To my sister, brothers and in-laws thank you for your support and love throughout.

Thank you to my children, Leilani, Olliver, Cooper and Joseph for your patience and for cheering me on. To my husband Rhys, thank you for your ongoing and continued love, support and patience, this research has been a team effort of late nights, proofreading and cheerleading.

Thank you to God above for setting me on this path and guiding me through all that these years have thrown at me.

CHAPTER ONE: INTRODUCTION

This chapter introduces the research topic of successful social work with Pasifika families with children with disability (PFCD). The chapter outlines the reasons for the topic, the research aims, the terminology used, defines Pasifika, disability and social work, and the researcher's personal interest in the topic. The chapter also provides the structure of the report and a chapter overview.

Why Social Work with Pasifika Families with Children with Disability?

Accessing disability services in ANZ (ANZ) is not a simple process (Munford & Bennie, 2013), and Pasifika people with disability are accessing services at a much lower rate than others with disabilities (Ministry of Health [MOH], 2017). Bryan (2007) claims those from a minority group with a disability experience “dual discrimination” (p. 75). For Pasifika children with disability, this discrimination is amplified by virtue of their age, with Groce (2004) claiming that disabled young people are some of the world's “poorest and most marginalised” (p. 13). These factors in themselves can be considered a lot to cope with without being compounded by systems which Hollinsworth (2013) describes as not suitable for Indigenous people. Hollinsworth further claims the International Classification of Functioning and Disability (ICF) fails to recognise the disadvantage faced, or how discriminatory factors for Indigenous people, may have a greater impact than the disability itself.

The Pasifika rate of disability in ANZ, once adjusted for age, is 26 percent, second only to Māori (Statistics New Zealand [SNZ], 2013b). However, the MOH (2017) found that only 5.9 percent of those accessing disability services through the MOH are Pasifika people. The MOH has also recognised the age difference in those accessing services between the Pasifika population with a median age of 23 years, and others with a median age of 32 years. As such, priority outcome one in *Faiva Ora, the National Pasifika Disability Plan* is “improved outcomes for Pasifika disabled children, youth and their families” (MOH, 2017, p. 15). The anticipated increase in the ANZ Pasifika population, from 8.1 percent in the 2018 census (SNZ, n.d.) to 10.9 percent by 2026 (SNZ, 2015, as cited in Crichton-Hill, 2018). These statistics demonstrate the need to gain more understanding around how social workers successfully engage PFCD and support increased utilisation of disability services by PFCD.

Research Aims

The purpose of this study is to explore social work practice with PFCD with the aim of understanding how social workers are working successfully in ANZ, a Western practice-dominated country. Specifically, the study sought to:

1. Understand how social workers adapt their practice to engage PFCD and maintain these relationships
2. Identify whether there are some approaches or practice frameworks that prove more successful for social workers in this field of practice

Personal Interest

My interest in this topic stems from how my life intersects with this area both professionally and personally. I am of Pasifika descent, born in Upper Hutt, ANZ, to a Palagi father and a Samoan mother. Within this, I experienced what I once considered to be a very European upbringing, however, over time I have come to understand that a lot of who I am has been the influence of my Samoan mother, grandmother and extended family.

We also have a son who two years ago, at the age of 10, was diagnosed with autism and Attention Deficit Hyperactivity Disorder. The process of diagnosis and the work we have done to gain strategies to help him succeed has been invaluable for our family. However, the process for us was not easy, with many factors contributing to the delay in seeking help. The difficulty in knowing how to access help, and the knowledge that in doing so I would need to open up about the struggles we faced in a very confronting way, were part of this. My upbringing contributed to my wanting to keep it in the family and I felt *fa'amā* [shame] around needing to do this. Upon reflection, I also recognise my fear of the system despite having worked in it.

Around this time, I worked for an organisation looking after the health contract arranging respite for children with disability and preparing care plans and transition plans for young people moving into the adult system. It was through this work that I gained not only knowledge of the system, but also an understanding that my intuition was correct and there was probably more to our son's behaviour than "just being a boy". One of the things I noticed in this role was that none of the families I worked with were Pasifika. We were the only provider for this particular service in the local area, although there are other providers in the broader region with culturally appropriate

services for Pasifika families. As mentioned above, despite my having worked in the system I did not want our family to be a part of that system. Having been fortunate enough to gain the help we needed privately; I have questioned my reasons for avoiding the system. Aside from opening up, I was aware that I would need to really push to get help, something that I had advised families I worked with to do with the Needs Assessment Service Coordination team (NASC) when their service agreements were up for change, renewal or at initial assessment meetings. Whilst I am happy to advocate for others, it is not a part of my nature to do this for myself.

I now understand that the feelings I experienced such as the reluctance to go on a waitlist, the shame in not being able to cope alone, to meet with what feels like a hundred different specialists with no real connection to any of them and feel like another number, are common feelings. Combine these with my Samoan cultural differences that are innately a part of who I am, and I can see what held me back. Still, my family are not a part of the public system and if we were to look for respite, we have family we can ask, but I could never ask them to be assessed on their ability to care for my child and organise respite in such a formal manner without causing offence and shame for both myself and my family.

There is considerable personal interest for me in this topic. It is my hope that carrying out this research may offer some insight for practitioners on strategies that are truly helpful to engaging PFCD. By identifying some common themes and practice frameworks that others have found successful, I hope this can contribute to more Pasifika families feeling confident that the system understands and caters to our needs as Pasifika families also.

Definitions and Terminology

Pasifika

For the purpose of this research, it was decided to use the parameters from Statistics New Zealand (SNZ) for which ethnicities are included in the term 'Pacific peoples' from the 2013 census data. SNZ (2013a) listed the following ethnicities: Samoan, Cook Islands Māori, Rarotongan, Tongan, Niuean, Tokelauan, Fijian, Australian Aboriginal, Hawaiian, Kiribati, Papua New Guinean, Pitcairn Islander, Rotuman, Tahitian, Solomon Islander, Tuvaluan and Ni Vanuatu. Along with this, they included a category for 'Pacific peoples, not further identified'. It was decided to use the SNZ definition as ANZ statistics used in the literature have been sourced predominantly from SNZ.

The decision to use the term Pasifika to encompass these ethnicities is partly due to the use of this term being in line with *Faiva Ora, the National Pasifika Disability Plan* (MOH, 2016). It is also recognised as a term used in ANZ to encompass people from the Pacific living in ANZ and their cultures, excluding Māori who are tangata whenua the Indigenous people of ANZ (Ravulo et al., 2019).

Disability

The United Nations Convention on the Rights of Persons with Disabilities identifies disabled people as including “those who had long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others” (United Nations, 2006). This definition is used by the Office for Disability Issues (ODI, 2016) and is consistent within government departments such as the MOH in regard to the services available within ANZ.

It is, however, important to acknowledge the disability which can be experienced through belonging to a minority culture in the language (Huakau & Bray, 2000) and colonisation (Hollinsworth, 2013). As this research is looking at the utilisation of MOH-funded disability services by Pasifika families, the definition of the United Nations (2006) above will be used.

Children with Disability

Whilst the terms ‘disabled children’ and ‘disabled people’ are utilised in both the New Zealand Disability Strategy (ODI, 2016) and *Faiva Ora: National Pasifika Disability Plan* (MOH, 2017), this research uses the person-first term ‘with a disability’, “recognising they are primarily a person before any label is assigned to them” (Fuamatu, 2019, p. 26), aligning with language accepted more universally (Carter et al., 2017). Person-first terminology is more suited to this research as participants identified that PFCD value their child as a whole and did not wish to focus primarily on the difficulties they and their children faced through their disability.

Social Work and Pacific Social Work

Social work is defined as:

A practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation

of people. Principles of social justice, human rights, collective responsibility and respect for diversity are central to social work. Underpinned by theories of social work, social science, humanities and Indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing. (International Federation of Social Workers, 2014)

This is a complex definition which applies to the profession and academic world of social work as a whole. When the term social work is used in this research it refers to this definition and how it is practised in regard to this field of practice.

As this research is looking specifically at Pasifika families, it has been decided to include a definition of Pacific social work. This provides an alternative lens through which to view the results and may help to identify if there is a link between Pacific social work practice and the success of those social workers engaging with PFCD. The term Pacific is used with this definition as it encompasses all Pacific peoples whether in their Indigenous nations or the diaspora. Ravulo et al. (2019) have defined Pacific social work as:

Centring Pacific-Indigenous ways of knowing and doing, being and becoming for community, family and individual wellbeing whilst counteracting structural, cultural and personal oppressions within Oceania and thought the diaspora. (p. 4)

When referring specifically to this, the terms Pasifika or Pacific social work will be used.

Chapter Overview

Chapter Two: Literature Review explores and discusses the literature in themes of Pasifika views of disability, Pasifika social work, cultural humility and anti-oppressive practice (AOP). Literature was gathered from both ANZ and international sources looking at both Pasifika and Indigenous approaches.

Chapter Three: Methodology outlines the chosen method of qualitative research using semi-structured interviews and why this was the preferred option. It includes the limitations of the research, the ethical considerations made, the criteria for participants and how they were recruited, along with how the data was collected and analysed.

Chapter Four: Findings presents the findings of how the participants viewed and responded to themes revealed in the literature review. It then outlines the eleven themes that emerged through the research and analysis process.

Chapter Five: Discussion links the research findings to the literature reviewed using the three levels of AOP as the themes to organise the discussion.

Chapter Six: Conclusion and Recommendations are where key findings are presented here along with recommendations for further exploration. The conclusion provides a summary of the research as a whole.

CHAPTER TWO: LITERATURE REVIEW

Introduction

Literature addressing social work with PFCD is sparse, therefore, the literature reviewed covered a range of topics, namely Pasifika disability, Pasifika social work, disability, and children with disability. International and ANZ literature covering both Pasifika and other ethnic minorities was used.

The literature search used the Massey University library database, Discover, Scopus, Google Scholar and relevant government department websites including, the MOH and ODI. Literature was also sourced within these pieces and accessed either by the above method, or through internet searches. Emails were also sent to organisations or authors to access unpublished research that had been referred to within government papers. Literature from peer-reviewed sources, government papers and non-peer-reviewed articles are discussed to provide insight into the ANZ context.

The themes in this review are Pasifika views of disability; Pasifika social work approaches; and cultural humility. AOP is adopted as a conceptual framework to examine social work with PFCD and how the key findings from both the literature and the research contribute to the research aims. As such, an outline of AOP closes this chapter.

Pasifika Views of Disability

Diverse Views

Beliefs about disability are diverse both between and within cultures. As explained in the Introduction Chapter, Pasifika is a blanket term used to identify numerous cultures, therefore the diversity in Pasifika views of disability is complex. Differences in understanding and interpretation of what a disability is and what it is not can lead to lower self-reporting rates amongst non-Western communities (Hollinsworth, 2013; Jenkin et al., 2017).

Hickey and Wilson (2017) suggest disability is a Western concept and that prior to colonisation there was no disability. Understanding the different disability views and beliefs that influence PFCD offers an opportunity to work with people where they are at. People with disability stories

need to be heard and understood to enable participation in their families and community (Yeates, 2019).

Religious, Cultural, Medical and Social Explanations

Religious, cultural, medical and social explanations of disability are offered by Huakau and Bray (2000) to provide categories for Pasifika views of disability, stating these understandings do not sit in isolation, but overlap and influence each other. In a religious explanation, disability is a punishment from God for previous family behaviour (Huakau & Bray, 2000; Tahaafe, 2003). The cultural explanation is that a cultural taboo has been broken and/or ancestors have been upset by actions in the family (Huakau & Bray, 2000). Medical understandings can combine with a religious or cultural explanation (Huakau & Bray, 2000) for example, explaining a child's disability through their parent's disability, and earlier family upsetting God. They also discuss a progression that as more research becomes available, the medical understanding is taking centre stage with religious and cultural beliefs taking a backseat. However, some suggest this is not the case and claim regardless of religious beliefs, religious explanations were still strong for Tongan (Tahaafe, 2003) and Samoan (Fuamatu, 2019) families. This does not mean that medical interventions were not sought and considered. On the contrary, medical interventions are still an important avenue to explore (Fuamatu, 2019), but not in isolation from the family's religious or cultural beliefs about disability. Recognising that one does not preclude the other, but can work together, opens new ways of working with PFCD.

The social understanding of disability focuses on the relationship between the dominant abled and the minority disabled that results in the disabling (Huakau & Bray, 2000; Munford & Bennie, 2013). This social disabling can occur within communities and outside of them.

Fuamatu (2019) outlines the Samoan narrative of the *kalofa e* [poor thing] view, encompassing the terminology of those with a disability as *ma'i* [sick] or *malaia* [cursed or punished] (p. 151). These views result in the exclusion of those with a disability, demonstrating the social disabling within a community, and the power of language, as discussed further on.

Western Views of PFCD

It is important to address how Western views of PFCD influence social work with PFCD. For example, it is recognised within Pasifika communities that families will often take responsibility

for caring for those with disabilities (Hollinsworth, 2013; Huakau & Bray, 2000; Ne’emia, 2003). Ne’emia (2003) cautions accepting this and recommends training service coordinators so Pasifika families do not miss out on services because of a belief that family will assist. Hollinsworth (2013) labels this belief a “cultural myth” (p. 611) warning that often those that do the caring are themselves vulnerable and in need of support. This belief can also have a financial impact, as those who may end up providing care are then unable to work in paid employment themselves (Ne’emia, 2003). These Western views of PFCD have the potential for further disablement of PFCD by the systems set up to support them.

Applying AOP in regard to Pasifika views of disability ensures the dominant cultural discourses do not exclude Pasifika views, but seek to understand, respect and incorporate these in creating plans with PFCD.

Pasifika Social Work Approaches

Society is diverse, and such approaches must be culturally appropriate to reflect this and avoid further discrimination (Hickey & Wilson, 2017; Wiley, 2009). Understanding what informs a worldview helps to provide both context and opportunities for successful practice. It is recognised that there are Pasifika practice models (Mafile’o et al., 2019; Ravulo, 2016; Su’a-Tavila, 2019; Yeates, 2019) and recommendations for use of ecological systems theory and critical social theory (Crichton-Hill, 2018) along with a rights-based approach (Yeates, 2019). This section discusses cultural values that inform a Pasifika worldview, the intersection of Western and Pasifika practice and the core principles of Pacific social work practice.

Cultural Values

Common cultural values for Pasifika cultures have been identified as: collectivity and community; relationships and family; dignity and respect; humility; reciprocity; wellbeing and gender (Crichton-Hill, 2018). Crichton-Hill (2018) however, makes it clear these commonalities do not equal a ‘one size fits all’ approach, but provides a foundation for social work with Pasifika families. When considering collectivity and community, it is important to understand that Pasifika families may look for collaborative solutions that provide positive outcomes for the community (Crichton-Hill, 2018). It is argued that approaches that respond to cultural needs and the needs of the family over an individualistic approach, will be more successful than those which have a narrow

focus on the specific disability (Hickey & Wilson, 2017; Hollinsworth, 2013). This insight demonstrates how these cultural values should be known, understood and utilised in social work with PFCD.

Tautua [service] is a value of significance in *fa'asamoa* [Samoan tradition] (Su'a-Tavila, 2019) and the kinship system in Samoa (Tago-Elisara & Yeates, 2019). Su'a-Tavila (2019) describes *tautua* as a "unique service that underpins one's responsibility to serve accordingly at home, a village and church" (p. 15). This demonstrates the importance of service, reflecting collectivity and community and the respect given to the church and religion. The literature urges an understanding of Pasifika ways of social work with Pasifika families (Lauta-Mulitalo, 1998; Mafile'o et al., 2019; Su'a-Tavila, 2019; Tahaafe, 2003).

Intersection

Intersection is where Western practice meets Indigenous, a point Weaver (2015) discusses as often holding conflict. However, Weaver (2015) highlights that there does not always need to be tension, claiming the intersection has power and can provide balance to practice. The intersection presented here provides an opportunity through the incorporation of Pasifika knowledge into an integrated practice framework. The literature advocates for the use of Indigenous/Pasifika frameworks in partnership with Western practice (Crichton- Hill, 2018; Mafile'o, 2019; Mafile'o et al., 2019; Weaver, 2015) in line with this intersection.

Core Principles of Pasifika Social Work

Utilising the opportunity offered by this intersection requires an understanding of Pasifika social work. Mafile'o (2019) identifies the core principles of Pacific social work as love, relationships and humility. These core principles differentiate Pacific social work approaches and Mafile'o (2019) advocates for their use by Pasifika and non-Pasifika social workers. Love is central to Pacific cultures and the connections between people, it is the root word in greetings, and in social work it places the social worker in, and alongside those they are working with (Mafile'o, 2019). Love as a social work principle "infers selfless service, and a commitment to community and others beyond a job or profession. It is principally about our human connectedness" (Mafile'o, 2019, p. 215). Looking at the cultural values outlined earlier, love can be seen woven throughout, as can the principles of relationships and humility. Understanding the importance of relationships not

just between the social worker and the family, but within the family is crucial. The literature highlights the importance of understanding Pasifika familial structure, hierarchy and obligations, this knowledge provides social workers with the context to begin a respectful social work relationship with PFCD (Crichton-Hill, 2018; Mafile'o, 2019).

By gaining an understanding of Pasifika cultural values and the core principles of Pacific social work, practice can be enriched leading to more successful social work with PFCD. Hickey and Wilson (2017) suggest the current disability sector worldview is dominated by Western views and does not allow for the inclusion of Indigenous perspectives or, in this case, Pasifika perspectives. Research demonstrates that MOH-funded services engaging with Pasifika families are negatively impacted in four areas: limitations in allowing for Pasifika worldviews or cultures; confusion for Pasifika families in a system which is overwhelming, fragmented and poor coordination; limitations in the availability of those in the system that are culturally competent; and the need for a shift in the responsibility of accessing services (Percival et al., 2015). As further discussion demonstrates, AOP is crucial in ensuring this understanding occurs to ensure practice with PFCD is successful.

Cultural Humility

With the identification of these values and principles, it is important to understand how this looks in practice. The terms cross-cultural practice, cultural competency and others are identified as having the “knowledge, attitude and skills needed for working successfully with diversity” (Williams, 2018, p. 65). Cultural competency is often favoured in social work (Fisher-Borne et al., 2015) however, critiques of its inability to recognise power imbalances, and its emphasis on ethnicity fails to recognise other cultures such as disability (Fisher-Borne et al., 2015) make it unsuitable for PFCD. In addition, cultural competency has been questioned for its essentialist perspective, that to be culturally competent a practitioner should have knowledge across all cultures, and that culture is static and unchanging (Nadan, 2017). Cultural humility, however, “incorporates a lifelong commitment to self-evaluation and critique, to redressing the power imbalances... and to developing mutually beneficial and non-paternalistic partnerships with communities on behalf of individuals and defined populations” (Tervalon & Murray-Garcia, 1998, p. 123). It takes into account diversity within cultures and allows social workers to recognise the knowledge that is held by the client and their community (Ow, 2019). Fisher-Borne et al. (2015) highlight that cultural humility requires accountability in the form of ongoing learning and critical

self-reflection. Cultural humility in social work practice provides the critical reflection and AOP Nadan (2017) advocates for. As Mafile'o (2019) points out, the above principles of love, relationships and humility are well aligned within cultural humility in social work practice. For social work with PFCD cultural humility ensures the social worker is reflecting on themselves, their organisation and what barriers might be in place for families accessing services and acting upon these. Cultural humility can be seen to provide synergy with AOP and contributes to an AOP framework for working with PFCD.

Cultural humility also allows social workers to connect to PFCD by listening to their story, learning from it and validating their experiences (Yeates, 2019) and citizenship (Hallahan, 2018). When working with PFCD, it is important to remember a Pasifika perspective and allow for the diversity within that, cultural humility achieves this through the continued process of self-reflection and accountability. Ife's (2019) three-step approach of stepping aside, falling in behind and walking alongside in support, is a demonstration of cultural humility in practice. This three-step approach provides the opening to listen to the PFCD stories and gain insight into what they want to achieve through the social work relationship, and how social workers can support this to happen.

In practice, disability social workers are well positioned to facilitate the continued inclusion of the person with their families, supports and communities (Hallahan, 2018). Hallahan (2018) advocates for thorough assessments that listen to the hopes and dreams of those with disability and reinforces the above, that knowing their stories is vital. For PFCD this may mean knowing the family story, hopes and dreams. It also requires the identification of key family members who may not be the child's parent, but an aunt, uncle or grandparent (Ne'emias, 2003). At times, there may be suggestions for a support person for a family. Huakau and Bray (2000) discussed the difficulties that families might experience in this such as, who is appropriate and whether this would impose a financial burden or obligation on the family. Cultural humility would place this decision with the family as the experts in their situation and help to avoid the implementation of further barriers for the family by the social worker.

Language

Another aspect that cultural humility addresses is the power of language with claims that the English language is filled with power and is a "useful language of colonisation" (Autagavaia, 2006,

p. 52). Autagavaia (2006) argues that social workers have used language to enforce power, stigma and status and challenges *Palagi* [Pakeha] practitioners to question this power and use questions that complement cultural humility. Language, where English is a second language, can be disabling in itself (Huakau & Bray, 2000). For some families, without an interpreter present they would have answered 'yes' even if they did not understand the question (Ne'emias, 2003). Situating the family as the experts and listening to their needs and views would help prevent this. Whilst language has the power to divide, language also has the power to unite. Social workers who choose to use inclusive language can remove stigma and power and place themselves within the family (Mafile'o, 2006, 2019). AOP through cultural humility provides the impetus for social workers to reflect on their language, their organisational language and the language of the system as a whole, to ensure language does not inhibit PFCD from accessing services and support. AOP through cultural humility also compels social workers towards an ongoing process of reflection of themselves and their organisations as "cultural humility challenges us to ask difficult questions instead of reducing our clients to a set of norms we have learned in a training or course about 'difference'... and will provide a deeper well from which to approach individual and community change and effective long-term practice" (Fisher-Borne et al., 2015, p. 177).

Anti-Oppressive Practice

AOP has many elements which demonstrate its appropriateness as a conceptual framework for use with PFCD and incorporates an array of social work approaches (Callahan & Swift, 2007). Importantly, AOP challenges oppression in many areas including both ethnic and disability perspectives (Dominelli, 2018). Oppression often comes from "imposing beliefs, values, laws and dominant ways of life... through various governance policies and practices" (Mason & Bray, 2016, p. 81), and as can be seen above this is crucial to understand when working with PFCD. Maidment and Egan (2016) developed an integrated practice framework with AOP as the foundation, emphasising the role social workers have to recognise and counter oppression for those they work with. AOP requires critical self-reflection forcing social workers to challenge personal assumptions and recognise where the power sits and "strive to work across difference" (Green & Thomas, 2018, p. 190). Sims (2016) sheds light on the importance in AOP of discomfort as an avenue for challenging and then changing the structures and beliefs which enforce oppression. To carry out successful AOP, there is a need to become comfortable with discomfort, and to

question things when they are too comfortable, in order to identify where privilege clouds the ability to see oppression (Kendall, 2006, cited in Sims, 2016).

AOP creates awareness of, and confronts oppression at structural, cultural and personal levels (Dominelli, 1996, 2018; Maidment & Egan, 2016). Structural oppression occurs when laws, policies, processes and ways of practice place minority groups at a disadvantage whilst dominant groups are further privileged (Maidment & Egan, 2016). Cultural oppression refers to the acceptance of the dominant groups' values, behaviours and worldviews without considering those of the minority groups, inclusive of both ethnicity and ability (Maidment & Egan, 2016). Whilst personal oppression is the way an individual's beliefs can align with society's stereotypes which impacts behaviours and interactions (Maidment & Egan, 2016). These levels of oppression provide an opportunity for organising information regarding both oppression and in this case, approaching social work with PFCD using an AOP lens.

Anti-Racist Practice, Indigenisation and Decolonisation

Anti-racism, indigenisation and decolonisation are recognised as important in social work with Pacific communities (Mafile'o, 2019). Due to the dual discrimination faced by PFCD, it is important that these approaches are not used in isolation but as part of the wider AOP framework reflecting the view that a focus on racism is seen as a starting point for AOP (Dominelli, 2018). Anti-racist practice includes examining systems to find alternative ways of practising which promote, in this case, Pasifika approaches and recognise where the dominant Western approach limits and disadvantages marginalised people. Speedy (2015, cited in Ravulo et al., 2019) argues institutional racism can be traced to the time when Pasifika people were taken as slaves for European profit. Understanding the history and its impact on Pasifika people in ANZ is important when working with PFCD to gain insight into the extra barriers they may face, to look out for these in practice, and to employ an anti-racist stance.

Indigenisation incorporates Indigenous frameworks into practice and respects these as being as important as Western frameworks, if not more so (Ife, 2020). Decolonisation involves "addressing and dismantling the dominance of Western world views" (Ife, 2020, p. 27). Inflexibility and an inability to recognise non-Western needs in social work further embeds colonisation, devaluing and marginalising Indigenous knowledge and practice (Ravulo, 2016). AOP raises awareness of this and recognises its importance for social work with PFCD. Nadan (2017) advocates for social

work education that encourages AOP through developing critical reflection skills to ensure graduates know their own position in society and how this informs their attitudes and assumptions of others.

Conclusion

AOP recognises and confronts oppression in numerous areas including both race and disability, making it ideal as a conceptual framework for this study of social work with PFCD. Reviewing the literature has highlighted the diversity of the sector in regard to PFCD and the importance of not attributing a 'one size fits all' approach (Crichton-Hill, 2018). This diversity is reflected in the complexity of Pasifika views of disability with the need to understand both Pasifika perspectives and Western views of Pasifika peoples. Identifying Pasifika values and Pasifika social work approaches demonstrates what informs a Pasifika worldview, and this in turn provides insight for working with PFCD. Cultural humility is recommended for social work with PFCD, its reflective nature has the ability to overcome power imbalances and recognise the family as the experts.

Incorporating AOP encourages knowledge of Pasifika views of disability, Pasifika values and social work approaches, anti-racist practice, decolonisation and indigenisation, and cultural humility to aid successful social work with PFCD. As Weaver (2015) argues, if social workers are to use the well-known approach of 'meeting the client where they are at', this "will guide us to respectfully and holistically approach clients as cultural beings and recognise that a balance of mind, body, spirit and heart is key to wellbeing" (p. 7).

CHAPTER THREE: METHODOLOGY

Introduction

This research set out to gain a better understanding of successful social work practice with PFCD. This chapter explains the research design to outline how information was gathered and analysed, how participants were identified and recruited, as well as ethical considerations, limitations and self-reflexivity.

Methodology

A qualitative approach was employed for the research as the aims were to understand how social workers were working successfully with PFCD and to gather information about their practice with PFCD. A quantitative approach looks for a general cause-and-effect relationship using data to provide statistically significant findings (Rubin & Babbie, 2016).

Therefore, using a qualitative approach was deemed most appropriate as it provided flexibility to explore the social worker's individual experiences and gather information that had a deeper meaning (Royse, 2004; Rubin & Babbie, 2016). Using a qualitative method meant having a subjective approach, which has been described as empowering for participants (Marlow, 2011) and allowed me to gain an understanding into how they had adapted their practice when working with PFCD, capturing rich data (Ormston et al., 2014).

Interpretivism is a foundation of qualitative research (Ormston et al., 2014). In this research, I was relying on both the way the participants interpreted their observations of their work and interactions, and my observation and interpretation of the information they shared in the interview process. There was an interaction therefore between the researcher and the participants in order to create a reality (Marlow, 2011). My role was listening to the experiences described by the participants and using their experiences to begin to create a reality and an understanding of the information (Ormston et al., 2014). An interpretivist approach reflected the aim to understand how participants were successful in working with PFCD, a subjective rather than objective experience to interpret (Marlow, 2011).

Research Design

Participant Identification and Recruitment

The research engaged four social workers who have worked with PFCD for a period of at least 12 months with a requirement that they speak English. As the research took a qualitative approach, a smaller sample size which elicited in-depth descriptive information was appropriate (Marlow, 2011). I used purposive sampling to recruit social workers with the appropriate experience and knowledge to gain useful information (Ritchie et al., 2014). Of note, none of the participants were of Pasifika descent and all worked for mainstream organisations.

Once low-risk approval from Massey University (Appendix A) had been received I was able to start the recruitment process. This was not straightforward as in March 2020 the country went into level 4 isolation for the Covid-19 pandemic. I, therefore, held off contacting organisations during this time as people in the sector were under pressure to ensure the families, they were working with were coping, as external supports had been removed from homes. Once ANZ reached level 2 status, I sent emails to organisations local to me who I knew worked in the disability sector with the Information Sheet (Appendix B), Consent Form (Appendix C) and Interview Schedule (Appendix D) attached. This elicited my first two participants both from the same organisation. I then followed up with two organisations that expressed interest that I had not heard further from, but this failed to produce further interviews. At this point, I reached out to contacts in the community who had offered to share information about my research with their networks and telephoned Pasifika organisations rather than relying on emails. My third and fourth participants were gained through contacts who shared information about my research within their networks and were from outside my local area region.

Data Collection

Semi-structured interviews were used for data collection. Gill et al. (2011) support the use of interviews for gathering information when deeper insight is required, making interviews an appropriate tool for my research project. Using semi-structured interviews allowed me to be prepared with questions based on the objectives of the research, whilst giving me the flexibility to dig deeper when participants raised an idea I had not considered that could add value to the research (Gill et al., 2011).

With social workers recognised as highly skilled interviewers, it could be assumed that this would, in turn, make them good research interviewers, however, caution is needed to recognise the difference between interviewing techniques (Shaw & Holland, 2014).

The interviews took place in participants' workspaces at their request and took 50-75 minutes per interview. Upon completion, interviews were transcribed and emailed to the participants with a Transcript Release Authority form (Appendix E). No participants required any changes to be made. I informed participants that a copy of the research would be made available to them following its completion.

Data Analysis

Qualitative analysis looks for and identifies "patterns in the data, noting similarities and differences" (Marlow, 2011, p. 215). The thematic analysis process required me to employ an interpretivist approach, using the information to create themes and categorise the data. When selecting the process to carry out the analysis I was aware that whilst thematic analysis provided the flexibility needed in qualitative research, I needed to be clear on what I did and how I did it (Braun & Clarke, 2006). To do this, I used an approach outlined by Spencer et al. (2014) which entailed familiarising myself with the data in order to identify themes. At this point I began a process of categorising the data using these themes, then by continually reflecting on themes and data and asking questions of myself and my decisions, I was able to identify sub-themes. I kept the research question at the forefront whilst allowing the exploration of other themes presented during the analysis (Spencer et al., 2014). Once this was done, I was able to group segments of participants' responses into the framework and identify where the similarities and differences were within the data. I was then able to view the data in relation to both my research questions and the literature review.

Ethical Considerations

Before embarking on any interviews, I discussed my research with both my peers and my supervisor. Due to the pandemic, this was done via phone and video conferencing. This involved presenting my proposed research and ethical issues that I had identified, with an opportunity for feedback on ethical issues I may not have considered. I completed a low-risk ethics notification

for the Massey University Human Ethics Committee which was approved in May 2020 (see Appendix A).

To ensure informed consent and that participants were respected, I emailed them the Information Sheet (Appendix B), Consent Form (Appendix C) and Interview Schedule (Appendix D). Providing the interview schedule helped to alleviate anxiety about what lay ahead and allowed participants to prepare. At the interview, I re-covered the points outlined in the consent form to ensure understanding and answer any questions. The Information Sheet (Appendix B) outlined steps to ensure privacy, additionally, documents and interviews were stored on a password-protected computer with recordings removed from my phone within an hour of the interviews taking place. I tried to ensure the comfort of participants by providing food and drinks to share and using a venue of the participants choosing.

None of the participants were known to me prior to the research therefore there was no conflict of interest to address.

Limitations

The small sample size as well as the use of purposive sampling are limitations which mean the findings cannot be generalised (Holosko, 2011). However, given the purpose of the research was to gain insight into successful practice with PFCD and understand frameworks and approaches used in this practice, interviews were the most appropriate option (Rubin & Babbie, 2016). Whilst the sample is small, the use of a recognised process for analysis (Spencer et al., 2014) was used, which helps to provide data and information that is trustworthy and grounded (Ormston et al., 2014). A qualitative approach leaves itself open to interpretation differences (Marlow, 2011). My interpretation and categorising will likely be different to other people and will be influenced by the lens I work through. Reflection has therefore been used throughout the research process.

Self-Reflexivity

Researchers need to reflect on their biases in qualitative research (Ormston et al., 2014). As mentioned in the introduction, I have a personal interest in the topic of this research. It was important that I was not only aware of this but was able to reflect on what informed my lens and how this could impact the research. I took time at each stage to challenge myself on what I had asked during interviews and what I had chosen to question in more depth with participants. This

reflection provided me with the opportunity to see other areas that could have been explored further in successive interviews during the research process and I continued this reflection through the analysis of the data. In addition, I used my research supervision to ask for guidance in areas that I had reflected upon during various parts of the research process.

Conclusion

This chapter outlines the scope and design of the research and why I chose to use these. The research required the use of purposive sampling in order to gain insight into the experiences of social workers working with PFCD. I utilised semi-structured interviews to maintain the focus and ensure the right data was accessed whilst allowing myself the flexibility to dig deeper into either unexpected areas that arose, or to gather further information towards the research aims and objectives. Once the data was gathered, I undertook thematic analysis and identified themes and sub-themes to make sense of the information and how it contributed to the research and could inform practice. Ethical considerations, limitations and self-reflexivity were also discussed. The following chapter presents the findings from the interviews.

CHAPTER FOUR: FINDINGS

Introduction

Thematic analysis of the interviews identified eleven themes: the systems and services within which participants were placed; relationships; pace; humility; religion and spirituality; racism; boundaries; practice frameworks and approaches; views of disability; cultural humility and family. Although these themes overlap, they warrant separation to recognise the emphasis placed upon them by participants. Separating them helps to see their significance in relation to the objectives of the research to understand successful social work with PFCD; how social workers are adapting their practice to engage and maintain relationships with PFCD; and identify practice frameworks that prove more successful in this field of practice.

Theme One: Systems and Services

Systems and services refer to the services participants worked in; the systems within which they operate, and how these impact successful practice with PFCD. This is broken down into sub-themes: flexibility; Pasifika practitioners; Pasifika training and information; networking; and accessing services.

Flexibility

Participants identified having flexibility in either their contracts or their organisation as key to successful practice with PFCD.

If you're in a role with the flexibility to be able to customise your piece of work to the family's needs and personality, then I think that's hugely important... if you had to stick to this many sessions and "we'll do this, this and this and then you're done, now you're better, you've been social worked". (Participant Four)

In a particular contract... you are only allowed 24 hours of the year to spend with that whānau..., so I needed to speak with my manager because this was happening and it was going to take a lot more conversations than one to go back into the whānau to allow them to feel safe with us... So, it was more time that we needed and allowing that our organisation pay for that time. (Participant Two)

Pasifika Practitioners

Some participants were concerned about the lack of Pasifika workers available to clients should clients prefer this. Other participants recognised the advantages of having a Pasifika manager and colleagues they could turn to for advice and support when working with PFCD.

*But I think if someone wants to work with a Pasifika *worker there's no options, and so maybe if there were more options, we might engage more Pasifika families.*
(Participant Three)

*What I found was really good with *manager, in particular, with my Samoan family, she came with me, and obviously had the ability to speak the reo, their own language. And the conversation that came out of it and through it, inviting me into that space culturally and making sure that it was ok, even though I'm not Samoan... So that was the beauty of having culturally that side for me.*
(Participant Two)

Due to high caseloads even when there is a Pasifika co-worker, participants had been reluctant to ask for help from them “I can go to her, you know, she's put that out there... But I know her caseload is through the roof, so it's just not fair actually. (Participant Three)

This quote highlights the need to recognise the knowledge Pasifika co-workers bring to an organisation if it is to be utilised by co-workers.

Pasifika Training and Information

Access to Pasifika disability information and Pasifika was also raised by participants. When asked if there was good access to Pasifika information some felt there was a “big gap” (Participant Four). There was a desire for more training and the ability to implement what was covered in training that had been attended.

Not just running a training course and then nothing comes of it, that's what really stuck with me you know, it's “like what do we do now? Oh, we've moved onto the next thing because we have no time”. (Participant Three)

Ongoing cultural training for practising social workers was advocated for also. This allows the immediate use of new knowledge in practice situations, with concern that tertiary programmes held so much information it may get lost amongst the other learnings.

Networking

Networking in the community was highlighted as important when working with PFCD, however high caseloads and time, along with waiting lists limited the ability to do this.

There's no time to do any, or very minimal community... because we're working at such high capacity... we could find that somewhere in the community, we just need to network, to try and create these opportunities because it's about building these natural supports for people. So that's been the biggest challenge but when you have a six-month waiting list, families going into crisis all the time, and I don't think Covid – well it's just rocked that even more. (Participant Three)

For those with good networking opportunities supported and led by management, the benefits are increased referrals.

We are all very good at networking and also too at management level... even over the 6 years that I've been here... I think we are becoming more known in the community... there has been definitely an emphasis placed on reaching out... into the different communities, Māori, Pasifika communities, to let them know about our service and the supports that are available. And we are getting a lot more referrals in from the wider community in those different areas which is great. (Participant One)

It can also be seen in the ability of the organisation to identify and utilise appropriate support in the community for families.

We would ensure or look for, alongside the family, the best agency that might be able to support within that. And if that meant in a Pasifika family, it was going to be a Pasifika organisation that was going to be the best support, that we could go there first... (Participant One)

... Coming back to the family, allowing them to utilise us as advocacy for them as well and moving with them through that process. (Participant Two)

Accessing Services

From a systems and services perspective, there are concerns and barriers around accessing services for PFCD with smaller numbers accessing services and some processes identified as inappropriate for Pasifika families.

*We don't have many Pasifika (families) and I think for a Ministry of Health (organisation) that's an issue because areas like *place name, there are higher Pacific numbers and families and where are they going for support? (Participant Three)*

Pasifika families aren't accessing specialist services as much because those services require a really one-eyed view of the child... it's not about the work they do necessarily, it's about accessing it, the referral process itself is very judgey and clinical and the paperwork is stuff that a lot of families don't want. (Participant Four)

Theme Two: Relationships

For those PFCD who decide to use the systems and services available, the relationship with the social worker is key to success. The relationships theme discusses the engagement and maintenance phases of the relationship, as well as identifying what is important in relationships with PFCD with implications for practice.

Engagement

The engagement process is referred to by Participant Two as the “cup of tea” phase.

I always call my initial face-to-face a “cup of tea”. Always a cup of tea, it's never, “I'm coming to hui with you”... let's have a korero and we'll talk about whatever you want to talk about and let me get to know you” in the respect and build a rapport with them. (Participant Two)

Participants also recognise the physical actions of meeting new and Pasifika families such as

You do the polite things like leave your shoes at the door and that stuff; I sit wherever they direct me to sit. (Participant Four)

While the above may imply a simple process, participants pointed out relationship building takes time and is not uncomplicated.

So, I notice it was always me and the Mum, we would do a lot of the discussions and it wasn't like free-flowing talking, it was kind of awkward, I felt awkward. But over time it's become a bit of a laugh and a bit of a chat. I think it's just taken time for them to accept me or welcome me or feel comfortable maybe, that I'm here to work for them for what is going to work for your family. (Participant Three)

The process can be further complicated by previous interactions with agencies in the disability and other sectors.

(One) family had been in the system... for a long time, so were never happy there and that's possibly where they just thought, "my experience there is probably going to be same and I'll be told the same", and it's probably been I don't know, probably breaking down some barriers, you know, "we are different, this is not me coming in to tell you what you need". (Participant Three)

This was not an isolated response demonstrating there were barriers to overcome due to past contact with the system before work could commence.

The interviews demonstrated that engagement with PFCD was different to non-Pasifika families. This was influenced by previous experiences with the system and the extra time needed to engage with families and build relationships and trust. Alongside this was an awareness of both the actions, such as removing shoes and the approach, indicating getting to know the families before getting into the business side of things.

Maintaining Relationships

Once engagement has taken place, participants identified differences in maintaining relationships with PFCD as needing more regular contact and checking in. This was to help

overcome the extra barriers faced by PFCD and factored in the reluctance of Pasifika families to ask for help (covered further in differences in practice).

There are a lot of barriers around our Pacific whānau engaging. So, the maintenance is quite high priority because you know, something they may not have thought about that's quite significant, they don't deem as significant, so they'll just struggle along without saying anything. (Participant Two)

(You) maintain that contact and that relationship, so that if there ...is an issue that needs support ... they're quite happy to connect or to pick up that phone and make that contact because some families, if that relationship isn't strong they may go "oh I don't want to bother them" or "oh it's not important". They just, you know, feel that they may be intruding, or that their needs aren't significant enough. (Participant One)

According to participants, building trust and listening were crucial in the relationship-building process with PFCD.

I find trust, integrity and respect goes a long way... dealing with any Pacific whānau. Show respect, they give respect back to you and then you can start building your rapport. (Participant Two)

So, it's been about building trust, "you can trust me I'm here to listen and I'm here to guide". (Participant Three)

In addition to this is the impact action has on the relationship, with participants discussing the importance of following through and doing what you say you will.

I find that with Māori and Pasifika families... you have to deliver; you have to own and honour what you say you were going to do. (Participant One)

Seeing positive changes take place for the family also helped to cement good relationships. This next quote demonstrates this and links back to the systems and services theme discussed earlier.

*They want to employ Dad, and I said, “well just so there’s no conflict of interest Dad would have to go through *organisation name ...” (to) employ Dad to do certain hours for the other son and that’s their choice. And we’re working with Occupation Therapists because Dad and the older son co-sleep and they don’t want to change that situation... so we’ve been working with the OT to get a new bed... so they’ll fund the hospital bed but they won’t fund the companion bed, that’s the system. So, I’ve been talking to Mum saying well let’s put in the companion side into the funding...But what I’ve found is that Dad has become like, as soon as I used to arrive Dad would shoot off and not even like talk to me, but now he’s really friendly and he hangs around for a bit and just kind of chats and has a bit of a laugh then leaves, so I feel like a bit more accepted I think that is the word, like I feel like I’m more welcomed into their home maybe. (Participant Three)*

This insight demonstrates the differences participants experience working with PFCD. The importance of the engagement process and the maintenance both highlight the need for more time, trust and the value that is gained by following through and making good on promises, as well as seeing results and real change.

Theme Three: Pace

Participants intentionally changed the pace at which they worked with Pasifika families, slowing down the process and spending more time with their Pasifika clients.

I have this idea that you would go slower, and I guess that it’s partly an assumption and partly experiential learning from what I’ve seen with families I’ve worked with. (Participant Four)

Participant Four clarified “going slower” to mean giving more time to their Pasifika clients, this was common across all participants.

More time usually yep my clients get their appointments closer together if there is a more urgent need that’s when you get them closer together” (Participant Four)

I had to make different allowances by spending more time with them at the beginning. (Participant One)

Theme Four: Humility

Sitting alongside this was the humility of the families and the impact this had on participants in both enquiring and responding. Participants noticed that Pasifika families were less likely to ask for help than other families, and they were not as forthcoming with sharing information to gain help.

I have this assumption that most of the Pasifika clients I've worked with may have a need but be shy to ask..., just this cultural difference of being," it's ok to offer help but you don't ask for it", and I've talked with one of the mum's I work with about that... she said "we don't do that, you know we can do this and this and this for other people, we don't ask for it in return, if you need it you'll receive it but you don't ask". (Participant Four)

This led to participants drawing on their skills to ask the right questions in order to ensure they had all the information needed.

I feel with Pasifika families you have to put in more effort to actually draw out that information and sometimes that conversation about how many people actually get that help and how it's ok. (Participant Four)

It is these realisations that have led to participants ensuring that when Pasifika clients ask for help, they respond quicker than they might for other clients, as they know these calls only come when the need is more urgent.

Theme Five: Religion and Spirituality

Participants highlighted the higher numbers of Pasifika families with religious or spiritual needs, increasing the amount of time spent on this and being respectful of beliefs, compared to European families.

We always explore spirituality in a lot more depth than I would with Pakeha families... with Māori and Pasifika families that's normally a much longer

conversation... I think assumptions with that have sometimes crept into my work, because with Pasifika families we've always talked about church and the role that belonging to the church plays in the family's daily life and weekly activities, and there's always discussion about expectations. (Participant Four)

Participants recognised the need to understand the roles and obligations of the family with the church in order to ensure they could allow for, incorporate and complement them in any plans made.

Theme Six: Racism

Encountering racism in the system and the extra justification required in advocating for PFCD was recognised as a difference compared to European families. Whilst only one participant spoke directly about this, its impact on their practice warrants discussion.

I'm conscious that Work and Income will look at the referral letter and say why did you have so many kids? And think all of the thoughts that people think about being an Islander and having lots of kids, so I feel the need to justify things like to say "this is a large and loving family who always planned to have this amount of children", and I don't know if that's the right or wrong way to go about it, because it's nobody's business. But I sort of feel the need to put a little bit more context around the facts that you see on paper about the family because people look at those facts and they make assumptions that are unkind. (Participant Four)

This participant also noted the need for a stomach for anti-racist training and advocacy.

Theme Seven: Boundaries

Working with PFCD required different boundaries, one participant discussed how their recent reading of Mafale'o (2019) had opened their eyes to a need to give a little more of themselves, in contrast to their current practice.

I suppose I need to bring a level of openness and maybe some type of vulnerability that's not inappropriate if that makes sense... trying to be more conscious of the fact that it's relational work that you're doing, and it is a two-way thing. (Participant Four)

Theme Eight: Practice Frameworks and Approaches

Alongside differences in practice is the theme of practice frameworks and approaches used when working with PFCD. Participants used their organisational frameworks as the basis of their practice. Task-centred practice was felt appropriate by some, and not others. Sub-themes look at the crossover between Māori and Pasifika work, and family-led practice.

Māori and Pasifika Crossover

There was a clear connection to practice with Māori families with the identification of Te Whare Tapa Whā as a practice model that could be used, and a realisation that some participants had approached Pasifika families in the same way they approached working with Māori families. Within this, there was discussion that achieving successful work biculturally may lead to better practice with PFCD. Referring to a recent evaluation,

Participant Three stated:

I know some of the feedback was so critical about Māori... I know what changes are coming, but I haven't seen anything that's going to happen for Pasifika families... and maybe if we can get that right (work with Māori) we can then build that pathway for Pasifika families because... I don't see us adhering to the Treaty of Waitangi at all and... as a government agency we haven't done that well, so we have to step up so yeah maybe it will follow, but... how long is that process when there must be such huge need in the community.

Family-led Practice

There was strong agreement that practice must have the family making decisions about the work, the goals and the pace of the work that was carried out.

I know here (this organisation) it's just putting it back on the family, it's your life, you know, be brave about what you're going to say, you know I'm here to support you on your journey, what do you need. (Participant Three)

Participants showed a desire to work with the family towards their goals in the family-led practice. The frameworks utilised were mainly those developed by their organisations with some incorporating Te Whare Tapa Whā and a strengths-based approach.

Theme Nine: Views of Disability

Religious, Cultural and Medical Explanations

Participants did not identify with the religious and cultural explanations for disability in their work with PFCD. A possible reason for this is the increased access to information through technology.

In my earlier days, yes, very big time it came across very loud and clear, especially in our Pasifika whānau. It was a lot of conversation work, a lot of talking and explaining “it’s health, it’s about health”, it wasn’t about the religion, even though that’s the way they saw it. Or it wasn’t about cultural taboo that they did something wrong culturally nah, that’s what’s happening ināiane [presently], so I came across it quite a lot, not so much today, but five years ago maybe. I think people are coming to the year 2020, a lot faster with technology around too, and our children being involved with technology these days. So that’s my thinking, not 100% on it but... it’s easier for our young ones now to prove “no this is what it is Mumma, look, listen, read. I can tell you what it is”. And they can get it translated straight away online. That knowledge coming to them instantly has changed a lot of things moving through I believe. (Participant Two)

It was also felt that there was the need to differentiate that not having a Western understanding is not the same as not understanding health and disability. I went to a seminar where they were talking about medical literacy, health literacy which kind of seemed like a judgey term to use because you can have an amazing understanding of your own health but it might not be a Western medical understanding of it, but if it’s not then you’re not very health literate are you. And at that presentation, they were saying that rates of health literacy for Pacific Islanders was very low, I don’t think I’ve encountered that in my work... Personally, I wouldn’t say it’s a lower health literacy. (Participant Four)

Views of Children

Participants noticed a marked difference in how Pasifika view children with disability, to how other groups view them. The children are seen as a gift from God which in turn influenced how they processed the disability.

I notice for Pasifika and for Māori families..., there's far less self-pity for parents... There's definitely more of an outward focus in parenting and this sometimes unspoken belief that just comes through, and sometimes people will tell you "children are a gift from God and who am I to wish they that they are any different", really, really strong with Māori and Pasifika families and that is just such a massive contrast to a lot of my other clients who are grieving for the child they could have had. I haven't seen that in Māori and Pasifika families.
(Participant Four)

I think they just see them as these amazing gifts, and they love them dearly and they do everything to include them and support them. (Participant Three)

Complementing this is the respect shown to children and the need to see children as more than the difficulties they might face.

I've noticed that Pasifika and Māori families don't describe the difficulties with their child's behaviour in perhaps such blunt terms as other ethnic groups do... some families who just catastrophise stuff the way they describe it, I've never had a Pasifika family do that, ever... I get the feeling that it's related to having a perception of the child as a whole person and not the sum of their behaviours and just a different kind of way of showing respect in a way, I don't know how to describe it, it feels like a respectful way to speak about a child. (Participant Four)

In relation to this, participants were aware of the hurt caused by practitioners who insisted on working through the grief PFCD should be experiencing for the child they could have had. The need to see the child as a whole was respected and captured in the practice of storytelling with the family in control of the process, the story is then used to access funding.

I say we're going to write a story; this is a story about so and so your child and what his life is about and what his life looks like and what you want for his life we're just going to capture it. (Participant Three)

Participants identified differences in the views of disability held by Pasifika families and were clear that these differences did not equate to a lack of knowledge. Participants noted the importance of respecting the child as a whole, as a gift from God which changed the experience of PFCD when faced with a disability. The participants found that religion and culture did not feature strongly as explanations for disability but were careful to explore this with PFCD. Participants' understanding of these differences in views led to adapting their practice when working with PFCD.

Theme Ten: Cultural Humility

There was a strong sense of the need to ensure practice reflected the cultural needs of Pasifika families. This involved recognition of differing worldviews:

I think being culturally aware. It's having an awareness that the world views are different. (Participant One)

And being aware of their own culture and what they bring to their practice.

I'm just aware of respecting culture, and I wanna do it right and not look like this white Pakeha woman coming in and telling them what to do (Participant Three)

That I don't come with my Māori perspective either... So, for me, it's always my first note is to walk in Māori, you know, but then I've gotta revert and remember whose whare (house) I'm walking into. (Participant Two)

Alongside this, the participants stressed the need to ask and check that what they were doing was appropriate. This may happen in the office or by directly asking the family if they were in a situation, they were unsure about. Participants also discussed letting families lead the direction of the work (as discussed above) as another way to ensure things were done in a way that was culturally appropriate for the families.

Theme Eleven: Family

Family stood out as an important part of life for PFCD, providing support both to the PFCD and also from the PFCD to extended family. Recognising this difference when working with PFCD is important as it opens avenues for support and a greater understanding of the family's lives.

So it was definitely more internal family and I think they've just got the family willing to do it... yes, I think the priority is more family, family focussed, by family for family because actually, you're employing a cousin, who will actually get paid quite well so that's helping her with her income because I don't think she works so it's kind of like it just helps everybody. (Participant Three)

While there is the practical support that comes from this, there is also the need to understand that there can be obligation outside the immediate PFCD that impacts on supports that might be required and how busy they may be.

*They have a lot on as well, very busy, so a lot of it is around family, the mother passed away, the grandfather, the father's been sick so that's become the priority, there's been issues with the family in *another town, so even though they have massive issues going on themselves (they) still gotta support the family, so I'm kind of like "what about you guys? Let's get some more support in here because I know life is difficult". (Participant Three)*

Participants showed that the family, including the extended family, were integral to their work with PFCD. They also showed that when they understood family as a priority, they experienced more successful practice with PFCD, this can be seen in the two quotes above and throughout the 'Findings' chapter where family members and relationships are mentioned.

Conclusion

These findings clearly show how participants adapt their practice when working with PFCD to allow for differences needed in engagement and relationship maintenance. Additionally, the themes identify the differences participants noticed between Pasifika families and non-Pasifika families that required changes in pace, boundaries, humility and cultural humility. The differences also necessitated the participants to have an awareness of the impact of the systems and services for PFCD; Pasifika views of disability; racism faced by PFCD; practice frameworks and approaches; and the importance of religion and spirituality, family and children. The next chapter uses AOP as a framework to discuss these findings in relation to the literature reviewed, demonstrating the appropriateness and need for AOP in successful social work with PFCD.

CHAPTER FIVE: DISCUSSION

Introduction

The objectives of the research were to understand successful social work with PFCD, how social workers are adapting their practice, and to identify successful practice frameworks. The Findings Chapter demonstrates that participants are adapting their practice when working with PFCD. This chapter considers the findings of the previous chapter and provides links to the literature reviewed. The discussion is structured under the headings of structural, cultural and personal levels of AOP (Dominelli, 1996, 2018; Maidment & Egan, 2016). The subthemes within these headings identify the differences and note how participants were adapting their practice to work across the differences.

Structural Oppression

Here, the Western dominance of social work and the structural oppression identified in the findings and literature are discussed in regard to social work with PFCD. Social work is recognised for its English and North American roots and questions are asked about how social work with these origins can work for Indigenous/Pasifika people (Crichton-Hill, 2018; Ife, 2020; Mafile'o, 2019; Tacsón & Ife, 2020; Weaver, 2015). Structural oppression is discussed in subthemes of systems and service intersections, racism, and Pasifika people in the system. This discussion demonstrates AOP that meets the client where they are at and that recognises clients as “cultural beings” using a holistic and respectful approach (Weaver, 2015, p. 7), essential for successful social work with PFCD.

Systems and Services

The structural oppression faced by PFCD is seen in the systems and services set up to provide support to them. Participants recognised access to these systems applied a Western approach. They found that if PFCD were to decide to access these services, the process was traumatic, and participants carried out extra work to prepare the family for the emotional toll that came from the experience. Whilst the use of a rights-based approach enabling the telling of Pasifika people with disabilities stories is advocated for (Yeates, 2019), access to specialist services requires the child to be reduced to their disability alone.

Decolonising social work is about recognising how systems continue to reinforce colonialism and recognising and incorporating, in this case, Pasifika theories and frameworks into practice (Fejo-King & Briskman, 2009).

Flexibility was highlighted as important for social work with PFCD with participants discussing the positive impact when workplaces allowed for flexibility in practice. Generally, participants did not have constraints on the length of time they were able to work with PFCD. In a minority of cases, there were contract limitations set by the funder for a particular service, however, participants felt comfortable advocating for more time when they felt this was necessary for positive outcomes. This flexibility allowed participants the extra time needed in the engagement process, as well as in slowing down the pace of the process of creating and implementing plans.

Participants recognised the different needs between cultures necessitated adapting their practice with PFCD, both for the systems, and for flexibility in practice. This supports the importance of flexibility and recognising non-Western needs in social work (Ravulo, 2016) and the suitability of AOP when working with PFCD.

Intersections

Adapting practice for work with PFCD is aligned with taking up the opportunity presented by Weaver's (2015) intersection, between Indigenous and Western practice. The intersection theory calls for the use of Indigenous practice, whilst participants did not use Indigenous frameworks, they were trying to use practice which aligns with this, such as ecological systems theory (Su'a-Tavila, 2019). To utilise the intersection, there is a need for further understanding of Pasifika social work knowledge to incorporate into an integrated practice framework. However, as the findings show, there was concern about the lack of training and information available for Pasifika social work knowledge, particularly for working with PFCD. For those that had received training, there was nothing past the training to encourage implementation of what had been learned, making it a 'tick box' exercise. There is a need to address the structural oppression that occurs within organisations preventing the ability to change from the dominant Western paradigm, to take advantage of the intersection.

Racism

Participants were also aware of the structural oppression PFCD faced, particularly in regard to race, from other organisations. Participants adapted their practice and ensured advocacy that justified the position of the PFCD they were working with. Institutional racism caused extra barriers for PFCD to access the support they were entitled to, stemming from the enslavement of Pasifika people (Speedy, 2015, cited in Ravulo et al., 2019). AOP through an awareness of racism faced, and having the ability to challenge systems, is an important part of successful social work with PFCD.

Pasifika People in the System

Participants discussed two areas of concern for Pasifika people in the system. First, a shortage of Pasifika practitioners available within their services. Secondly, in line with the MOH (2017) they highlighted they did not have many PFCD using their service. Participant Three questioned where these families were going for support. The shortage of Pasifika practitioners for PFCD, combined with the Western roots of social work and access to services discussed earlier, would do little to encourage PFCD to use the services available, or to Pasifika social workers to work for mainstream organisations. Colonisation led to White worldviews and knowledge being privileged (Tacsón & Ife, 2020), with Pasifika worldviews and knowledge being relegated and excluded, contributing to the underutilisation of services by PFCD. Challenging this structural oppression within the organisational practice is crucial to encourage more Pasifika people to both utilise, and work in the sector.

This research does not explore the numbers of Pasifika social workers generally or in the disability sector, nor does it seek to quantify the number of Pasifika social work students. This, however, is something that may be explored to better understand whether there are real concerns about Pasifika social worker numbers in ANZ, or if there is an issue attracting them to mainstream service providers in disability.

Participants One and Two identified networking as contributing to an increase in PFCD accessing services. Through intentional community networking with Pasifika communities, their organisation has become more recognised and respected leading to this increase in referrals. Management has supported, and participated in networking, with leadership walking the talk and contributing to the positive results. Participant Three indicated they would like to have the time and opportunity to network more, but with high caseloads, this was not an option. Better

networking in the community could lead to higher uptake of services by PFCD, this is something worthy of further exploration.

Structural oppression was identified by participants with a need to adapt practice for PFCD in systems and services, impacting accessing services and a need for flexibility. The value and opportunity for intersection can be seen but requires more training and implementation from training for Pasifika practice models to complement Western models. Participants were concerned about the number of Pasifika people accessing their services and the number of Pasifika practitioners within their organisations. Additionally, there was awareness of racism within other organisations increasing barriers to access support and requiring extra advocacy from participants. These examples demonstrate the way participants adapted their practice with PFCD and the suitability of AOP as a conceptual framework to counter structural oppression for PFCD.

Cultural Oppression

Addressing cultural oppression in social work requires recognising and questioning the privileging of Western values, customs, behaviours and knowledge over those of minority groups (Maidment & Egan, 2016). Participants discussed adapting their practice with PFCD in response to cultural oppression. These differences in practice are discussed under subthemes of cultural values and relationships in relation to the literature.

Cultural Values

This section demonstrates the importance of understanding Pasifika values in social work with PFCD and practising within an AOP framework. Successful social work with PFCD requires awareness of the different values between Western and Pasifika cultures and adapting practices to incorporate Pasifika values. Cultural values identified by Crichton-Hill (2018) can be seen throughout the research participants' experience.

For PFCD, children are seen as “a gift from God” (Participant Four) and as such parents were more accepting of their child's disability without the same grief process experienced by other families. Recognising this is important to ensure no harm is caused by assuming Western behaviours apply to all. The values of collectivity and community, respect and dignity (Crichton-Hill, 2018) are applied to all members of the family, including children. Awareness of this is

necessary to ensure offence is not caused and Western individualistic values are not forced on PFCD (Hickey & Wilson, 2017; Hollinsworth, 2013). Participant Three was able to employ the approach suggested by Yeates (2019) of sitting with the family to write the story of the child and their needs and using this as the funding document. This reflects a family-led approach that instilled respect and dignity into their practice. Participants also supported PFCD through the process of employing family members to provide care for their children with disabilities. Participants would offer options to PFCD but found that unlike other groups who were happy to utilise formal services and arrangements, Pasifika families preferred to keep care for their children with disabilities within the family. This supports the desire for solutions with good outcomes for the community and the importance of family for PFCD (Crichton-Hill, 2018). AOP recognises the importance of listening to, and respecting the wishes of the family, with the additional opportunity for solutions within the family that may not have otherwise been explored.

Religion and spirituality are important for Pasifika cultures (Crichton-Hill, 2018). Participants too, identified this and ensured time was spent exploring the family's commitment to their church. This impacted how they interacted with Pasifika families to ensure they did not cause offence. Service to the church and the meeting of obligations to the church is an important part of *tautua* [service] that underpins Samoan culture (Su'a-Tavila, 2019) and provides a sense of freedom (Tahaafe, 2003) when met. AOP allows for the incorporation of religion and spirituality, which not only removes potential barriers, but provides opportunities for support and inclusion of children with disabilities, points both recognised by participants. AOP is also useful in addressing oppression within Pasifika cultures and approaches, while this is outside the scope of this study, it is important to note oppression is present within and between cultures.

Humility is another important value in Pasifika culture (Crichton-Hill, 2018; Lautu-Mulitalo, 1998). For successful social work with PFCD, it is crucial. Participants clearly recognised the difference here with PFCD not readily reaching out to ask for help, being apologetic for participants having to support them, playing down their experiences and/or not seeing them as important enough to require help and more. Confronting cultural oppression and encouraging Pasifika values to be respected, participants adapted their practice to ensure more regular contact, listening for what was not said, and asking questions to delve deeper. In addition to this, their responsiveness to PFCD was quicker, as they knew that requests for help only came if the need was more urgent.

These are just some examples demonstrating the importance of understanding Pasifika values in social work with PFCD and practising within an anti-oppressive framework. Successful social work comes through awareness and understanding of differences in values, listening to what is important to the family and adapting the way one practices to incorporate Pasifika values.

Relationships

Relationships were identified both in the research and in the literature as important for successful social work with PFCD. As Mafile'o (2019) explains, understanding the difference in familial relationships and the structure of Pasifika families helps to inform the way social workers can engage and maintain successful relationships. Approaching relationships with PFCD and seeking to understand the differences contributes to AOP (Mafile'o, 2019). As participants discussed their practice in the engagement and maintaining of relationships and the elements, they felt were important for doing this successfully with PFCD, their commitment to AOP can be seen in action.

Engagement

Described by Participant Two as the “cup of tea” phase, engagement is more than the initial phone call or visit, it can be a series of visits and phone calls. Participants were clear that their work was family-led, their role is to listen to what the family wanted and work from there. This supports the three-step approach of stepping aside, falling in behind and walking alongside in support (Ife, 2020), an approach aligned to AOP and promoting Pasifika behaviours in practice. As indicated earlier, flexibility in practice provides the time for relationship building in this engagement phase.

Maintaining Relationships

Maintaining relationships with PFCD was also different for participants, with more contact required and as mentioned earlier the need to understand that Pasifika families were less likely to ask for assistance. Participants identified the importance of following through on tasks and completing them when they said they would, for building trust and respect. This is reflected in the shared Pasifika value of dignity and respect (Crichton-Hill, 2018). The participants were clear that trust, respect and integrity were crucial for successful relationships with PFCD.

Personal Oppression

Participants working with PFCD were cognisant of how their own views and values may support stereotypes and impact their interactions, in line with Maidment and Egan's (2016) description of personal oppression. This awareness is discussed within the subthemes of cultural humility and love.

Cultural Humility

When working with PFCD employing cultural humility creates space for AOP. Humility informs "the position and approach of the social worker, but is also a concept that informs intervention strategies engaging individual, family and community change" (Mafile'o, 2019,

p. 219). Ife's (2019) three-step approach, discussed earlier, is a demonstration of humility in practice. All of which were undertaken in practice by participants. Participants also discussed differences in actions, such as keeping eyes down if the father/husband was present, removing shoes and sitting where indicated. Listening to the family led to positive outcomes for the family, and humility led to stronger relationships and added trust between the social worker and the PFCD.

Overcoming personal oppression, participants were aware of the power imbalance that came with their role and, for some, their ethnicity and the way this could be perceived by the families they worked with. Mafile'o (2019) discusses the use of language to situate one's self within, or alongside the family, thus providing a good option for social workers who are conscious of the power imbalance. The use of AOP provides the opportunity to recognise where the power sits and work in a way that counters this (Green & Thomas, 2018).

Love

In line with cultural humility, Participant Four found the concept of love as a core principle of Pasifika social work (Mafile'o, 2019) that fit well with their practice, describing having love at the forefront of practice as mana-enhancing. Alongside this is the ability of the social worker to situate themselves within the family, rather than above them (Mafile'o, 2019). This can be seen in the previously mentioned "cup of tea" analogy which is about getting to know each other, with participants sharing their experience of the moments that the relationship changed from being

“awkward”, to feeling “more accepted” and “welcome in their home” (Participant Three).

Participant Four commented on the need to give more of themselves to the relationship in ways that were unfamiliar to them in their practice, their reading of Mafile’o (2019) had given a new view to their practice, recognising the reciprocal nature of social work with Pasifika families (Crichton-Hill, 2018). AOP requires critical self-reflection (Nadan, 2017), this provides social workers with the ability to recognise power imbalance and the need to practice cultural humility and love.

Conclusion

Employing AOP as a conceptual framework for successful social work with PFCD gives social workers the space required for critical reflection to identify structural, cultural and personal oppression. AOP requires not only identification, but then action to challenge these forms of oppression. The findings show that participants recognise oppression and adapt their practice to ensure the support they provide meets the family where they are at. The literature provides Pasifika practice models, knowledge, values, beliefs and customs that can be used in practice to ensure the opportunity offered by the intersection (Weaver, 2015) is realised.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

Introduction

The objectives of this research were: To understand how social workers are working successfully in ANZ (ANZ), a Western practice-dominated country, with PFCD; To gain insight into how social workers are adapting their practice to engage these families and maintain these relationships once engaged; and to identify whether there are some approaches or practice frameworks that prove more successful for social workers in this field of practice. Four social workers from mainstream disability providers were interviewed to capture their experiences and viewpoints in this field of practice. This chapter outlines the key findings of the research, the implications of the research, the significance of the findings, the study's limitations and makes recommendations for practice, research and policy.

Key Findings

Systems and Services

Participants recognised the importance and benefits of flexibility in their workplaces working with PFCD. They also identified concerns about the low number of PFCD accessing their services and Pasifika practitioners in mainstream disability social work.

Some participants highlighted concern about systems where the avenue to access the services were not suited to PFCD, as they required parents to list only struggles faced through the disability without seeing the full picture of the child. In these cases, participants adapted their practice to prepare parents for the ordeal that lay ahead for them if they decided to pursue these options. Participants were also aware of racism faced by PFCD accessing other services and worked to counter that in their advocacy.

Participants recognised a need for both training that was specific to Pasifika practice and working with PFCD, along with organisations encouraging the incorporation of these learnings into practice.

Relationships

Participants noticed a difference in pace in the relationship-building phase, that this took longer and needed to be family-led. They also highlighted that relationships with Pasifika families required more contact to maintain a relationship whereby, they may ask for help if it is needed.

Pasifika Values

Participants were aware of different values held by PFCD and how this impacted practice. In particular, the value placed on children, family, religion and spirituality, and humility were discussed as leading to participants adapting their practice with PFCD. Having a grasp of these differences led to opportunities for both the family and the practitioner.

Cultural Humility

Participants utilised cultural humility in their practice recognising the importance of letting the family lead and listening to the family, they also noticed when they did this it led to positive change. Some participants had an awareness of the power they held in their position as a social worker and being Pakeha and tried to counter this in how they approached the family.

The research has shown that the differences identified in values necessitate different ways of practising social work with PFCD. Alongside the literature, the findings challenge social workers to look for ways to implement practice which addresses these differences to remove barriers faced by PFCD accessing disability services.

Implications for Social Workers

It is recognised that Pasifika people are underutilising disability services in ANZ (MOH, 2017). This research offers rich insight from social workers practising with PFCD into the differences they notice and how they adapt their practice to suit this. The literature is examined to determine the links between Pasifika social work, values, beliefs and these findings, offering possible practice approaches for social work with PFCD, each of these fitting within an overarching AOP framework. This demonstrates the importance of the role of social workers and their understanding of the differences when working with PFCD, ensuring that practice adapts to reflect these differences and the needs of this community. These links between the research findings and literature suggest knowledge of Pasifika values, Pasifika social work practice

frameworks, relationships and cultural humility will contribute to successful social work with PFCD. Alongside this is the need for a good understanding and intentional inclusion of decolonisation, indigenisation and anti-racist practice. The research identifies practice fitting within an AOP framework offers social workers and other professionals working with PFCD opportunities to meet families where they are at. AOP is crucial for successful social work with PFCD.

It is important to recognise that the key findings, either in part or as a whole, are not a 'one size fits all' solution for successful social work with PFCD. Rather, they offer options to explore outside the dominant Western frameworks when working with PFCD. A family not accessing available services may reflect family preference. Caution must be taken to ensure families are listened to and that well-meaning implementation of AOP does not become a further form of oppression for PFCD.

Significance of the Study

Research in the field of Pasifika disability social work is limited, this research will help to provide some insight into what practitioners in this field are finding works well and offers suggestions to enhance practice. While the findings from this research cannot be generalised, they do point to areas for further research. This research report may be of interest to social workers, social work students and other professionals working with PFCD. The research highlights key areas which, if understood and acted upon, will help make social work practice with PFCD successful.

Limitations

Due to the small number of participants interviewed, the findings of this research cannot be generalised to social work with PFCD in ANZ. However, the richness of the information gathered through the semi-structured interviews in this qualitative process proved valuable in providing the experiences of social workers working with PFCD. Participants were positive about the research topic being investigated and the process itself.

None of the participants were of Pasifika descent and all worked in mainstream services; Pasifika organisations were approached but interviews were unable to be secured. However, this led to the research providing a view for cross-cultural social work with PFCD and suggesting possible

opportunities to utilise the intersection where Western practice meets Pasifika. It has also highlighted some of the extra barriers faced by PFCD in the mainstream systems.

Recommendations

For Practice

- That social workers working with PFCD practice within an AOP framework by:
 - seeking to understand common Pasifika values and incorporating these into their practice;
 - incorporating Pasifika practice models;
 - understanding cultural humility and how to use this in practice; and
 - employing a non-judgemental understanding of the different beliefs held about disability by PFCD and seeking to understand this for the families they work with.
- That organisations working with PFCD practice within an anti-oppressive framework by:
 - providing cultural supervision for non-Pasifika social workers working with PFCD; and
 - ensuring application processes to access services are culturally appropriate for Pasifika families, so as to not create further barriers.

For further research

- That further research is undertaken to gain a better understanding of how community networking impacts on the utilisation of disability services by PFCD.
- That research is undertaken to identify the number of Pasifika social workers in the disability sector in ANZ, whether work needs to be done to increase this, and if so, what approach would work to encourage this.
- That research to examine the racism faced by PFCD across the disability support systems be undertaken and provide recommendations for how to create change.
- That research is undertaken directly with PFCD to determine why they are not accessing services, and whether there are changes that could be made that would encourage them to do so.

For policy

- That social work with PFCD has flexibility within contracts recognising the difference in

pace and contact that is required for successful practice.

- That the MOH disability contracts are accompanied by funding for AOP training to support social workers with PFCD and other minority groups.
- That organisations receiving MOH funding for disability work with PFCD, be required to demonstrate:
 - a. how they will provide Pasifika training to staff;
 - b. that they have done this;
 - c. how they are incorporating learning from Pasifika training into their systems; and
 - d. how they are encouraging and supporting their practitioners to do so also.

Final Comments

Successful social work with PFCD requires practice which is anti-oppressive to counter Western-dominated social work. Participants in this research demonstrated the use of AOP in their work with PFCD and provided a rich knowledge base to inform the direction of this research. In line with Weaver (2015), this research suggests there are opportunities within practice for the inclusion of both Western and Pasifika approaches to create a synergy between the different worldviews. An anti-oppressive approach provides the framework to guide successful social work with PFCD.

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APPENDIX A: LOW RISK ETHICS APPROVAL LETTER



Date: 18 May 2020

Dear Delena West,

Re: Ethics Notification - 4000022641 - **Social work with Pasifika families with disabled children.**

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years. If situations subsequently occur which cause you to reconsider your ethical analysis, please contact a Research Ethics Administrator.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research."

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director - Ethics, telephone 06 3569099 ext. 85271, email humanethics@massey.ac.nz."

Please note, if a sponsoring organization, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to complete the application form again, answering "yes" to the publication question to provide more information for one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

Yours sincerely

Professor Craig Johnson



Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Research Ethics Office, Research and Enterprise

Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand T 06 350 5573; 06 350 5575 F 06 355 7973

E humanethics@massey.ac.nz W <http://humanethics.massey.ac.nz>

APPENDIX B: INFORMATION SHEET



Social work with Pasifika families with disabled children

INFORMATION SHEET

Hello, my name is Delena West and I am a postgraduate student in social work at Massey University. I am undertaking a research project to complete my Masters in Applied Social Work. The research seeks to understand social work with Pasifika families with disabled children.

The objectives of the research are:

- To understand how social workers in Aotearoa New Zealand, a western practice dominated country, are successfully engaging Pasifika families with disabled children;
- To understand how they are adapting their practice to engage these families and maintain these relationships once engaged;
- And to identify whether there are some practice frameworks or approaches that they find to be more successful than others in this field of practice.

I would like to invite you to participate in this research as you have experience working with Pasifika families with disabled children and I would value your views relating to the objectives of the project.

Attached is the interview schedule for your information.

Criteria for participation is that you have worked, or currently work, in an organization where you have worked with Pasifika families with disabled children for a period of at least 12 months. It is anticipated that the research will take up to two hours of your time including 15 minutes for the initial contact, approximately one hour for the semi-structured interview and 30 minutes to review the interview transcript. I would be conducting the interview process either face to face or via Zoom.

Your information will be kept in a secure location only accessible by myself, this includes your consent form, interview recording and transcript. The research data may be used in presentations and publications, but all effort will be made to ensure you are not able to be identified, unless you have given permission for this. You will receive a copy of any publications that relate to this project.

You will be able to have a copy of the recording of your interview and the transcript if you wish. After a five-year period, the data for this stage will be shredded or deleted.

You are not under any 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 before September 2020;
- 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.
- ask for the recorder to be turned off at any time during the interview.

This research project has been peer reviewed and judged to be low risk. As such, it has not been reviewed by Massey University's Human Ethics Committee. As the named researcher I have been responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher, please contact Dr Tracie Mafile'o, Senior Lecturer/Associate Dean – Pacific – School of Social Work, T.A.Mafileo@massey.ac.nz , 06 3569099 ext. 85027.

Please contact me if you have any questions about this research or if you would like to participate in an interview.

Delena West

E:

T:

Thank you for considering my request.

Yours sincerely

Delena West

APPENDIX C: CONSENT FORM



Social Work with Pasifika Families with Disabled Children

PARTICIPANT CONSENT FORM

I have read, or have had read to me in my first language, and I understand the Information Sheet attached as Appendix I. I have had the details of the study explained to me, any questions I had have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary and that I may withdraw from the study at any time.

1. I agree/do not agree to the interview being sound recorded.
2. I agree/do not agree to the interview being image recorded.
3. I wish/do not wish to have my recordings returned to me.
4. I agree to participate in this study under the conditions set out in the Information Sheet.

Declaration by Participant:

I _____ (print full name) hereby consent to take part in this study.

Signature: _____

Date: _____

APPENDIX D: INTERVIEW SCHEDULE

Understanding social work with Pasifika families with disabled children

Participant Interview Schedule

1. Can you please explain your role in respect to working with Pasifika families with children with disabilities?
2. How long have you been/were you in this role? If not in this role currently, how long ago were you in this role?
3. Can you explain how you engaged Pasifika families with disabled children to use your service?
4. Is this different to how you may work with other families? If so, how?
5. Can you explain how you worked to maintain these relationships?
6. Can you identify any practice frameworks or approaches that you have found to be more successful when working with Pasifika families in the disability sector?
7. Can you explain how you came across these and why you think they have proven to be more successful approaches?
8. In regard to caring for disabled children, can you identify differences between the beliefs and behaviours of Pasifika families and Non-Pasifika families in Aotearoa New Zealand?
9. How do these differences impact on your practice when working with Pasifika families?
10. In regard to social work with Pasifika families with disabled children, is there anything more that you would like to add that you feel contributes to the ability to work successfully in this area?

APPENDIX E: TRANSCRIPT RELEASE AUTHORITY



Social Work with Pasifika Families with Disabled Children

AUTHORITY FOR THE RELEASE OF TRANSCRIPTS

I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research.

Signature: _____ Date: _____

Full Name – printed: _____



Samoan-born Fa'aeafale'upolu (Polu) Samuelu was born and raised in Cannons Creek, Wellington, where she grew up and schooled in the close-knit community of the Creek. As the second eldest child in her family, she developed the inherent need to nurture and help others; a need that eventually led to working in a helping profession.

Polu graduated most recently from Massey University in 2019 with a Master of Applied Social Work to accompany her Masters in Education, Bachelor of Arts majoring in Samoan and English Literature, and a Graduate Diploma in Professional Supervision. With her professional background in teaching, in her current role as the Greater Wellington region learning advisor for Oranga Tamariki, Polu is guided by the invaluable concept of cultural humility as she supports the implementation of the new Pacific framework Va'aifetū across various Oranga Tamariki sites.

Polu is driven by humour, Pacific values and principles, and being a Pacific woman, a touch of feminism. Through her research; her devotion to encouraging, strengthening and celebrating what Pacific people define as success, is evident. The Pacific student population in Aotearoa New Zealand will inevitably increase and it is imperative that those that are entrusted to educate and support these students have the cultural ability and capability to do so, so Pacific students have the greatest opportunities to excel and succeed.

O le ala I le pule o le Tautua:
The pathway to leadership is through service

WHAT TEACHING PRACTICES BEST CONTRIBUTE TO PACIFIC SOCIAL WORK GRADUATES' READINESS TO PRACTICE?

A research report presented in partial fulfilment of the requirements for the degree of
Master of Applied Social Work
at Massey University, Palmerston North, New Zealand

Fa'aeafale'upolu Samuelu
2018

ABSTRACT

Pacific social work graduates in Aotearoa New Zealand may find themselves in predicaments where the Pacific worldview is not reflected in social work education. With the absence of Pacific knowledge in social work education, Pacific social work learners are affected holding major implications as they head into social work practice after they graduate. Understanding what teaching practices best contribute to effective learning outcomes for Pacific tertiary learners require educators to gain specialised knowledge and skills. Further, institutional commitment is also required to work alongside teaching staff in order to achieve Pacific tertiary success by ensuring capability.

This research explored teaching practices that best contribute to Pacific social work graduates' readiness to practice. The Kakala framework by (Thaman, 1997; 2003; 2014; Johansson-Fua, 2014) was employed as it places Pacific people at the heart of its efforts. A qualitative semi-structured interview, referred to as Talanoa in this research, was used to capture the narratives of five Pacific social work graduates from the Wellington region in Aotearoa New Zealand. A total of nine key themes were identified from these narratives. These themes are: Experiential teaching, a Pacific worldview at the forefront of learning, supervision- one to one learning opportunities, Pacific identity, values and principles, creating allies between Pacific and non-Pacific, interactive activities in small groups, self-determination of one's learning, skills and competencies gained in the classroom and work place and Pacific success is Pacific 'Ola (well-being). The themes identified works in two parts, (i) it contributes to effective teaching practices in social work education and, (ii) it explores other factors and alternatives that can contribute to Pacific tertiary success in social work education.

Key recommendations include the need for educators in social work education to attain specialist knowledge (new knowledge about the Pacific) to diversify their practice both culturally and innovatively. This may mean establishing culturally inclusive curricula and teaching frameworks as a guide for social work educators. Furthermore, the development of support groups or committees that include academic and non-academic staff and students to come together and engage in talanoa and formulate action plans about how they are going to commit to Pacific tertiary learners and their success. Further research is also recommended regarding the

implementation and evaluation of culturally inclusive social work education in Aotearoa New Zealand.

ACKNOWLEDGEMENTS

“O le upega e fili i le po, ‘ae tatala i le ao”

*(Samoa proverb: The fishing net is knotted at night,
but untangled in the morning)*

Firstly, I would like to thank Dr Tracie Mafile’o for her continuous love and support in untangling the many knots that I encountered during my research. With your support it taught me that anything could be untangled with the right technique, patience and most importantly, the right heart. A Pacific heart. So, for this learning experience I am truly grateful to have you as a mentor and especially as a great Pacific role model. *Fa’afetai tele lava Tracie mo lou agalelei ia te a’u, auā o a’u o se tagata fa’atauva’a.*

Secondly, I am so blessed to have the support from other Massey University lecturers and professors. In particular I would like to thank Dr Michael Dale for not making me feel bad when I asked for the many extensions over the last two years. It has been a pleasure sitting in the classroom and absorbing your expertise. To Helen Simmons, I am always at ease when I see you in the daunting Massey hallways. Your smile and aura always makes me feel settled in a place of unsettledness. Dr Kathryn Hay for the wisdom and flexibility you have provided me in this paper, without your aroha this experience would not have been so smooth. I am sitting in a very privileged space.

Lastly to my family. My parents Aufa’i Panapa and Seine Samuelu whose dreams that I am living out and fulfilling of one day being able to walk in two worlds successfully. I thank you deeply. To my husband Junior Simanu So’o who has also walked this journey with me and would always tell me that I could do it even in times where I believed that I couldn’t. I love you. To my children who continuously remind me that when I study and when I write, it is because of you, my Pacific gems. I thank God for all of you.

CHAPTER ONE: INTRODUCTION

Background

Social work education (SWE) has seen significant changes and adaptations over time. Major political, social and economic influences have shaped the face of social work education, both nationally and internationally (Nash, 1998; Noble, 2004). The impact of these influences has also shaped the definition of what it means to be a social worker in the 21st century. The year 2014 was a pivotal one for social work, as it marked the adaptation of the global definition of social work to include 'Indigenous knowledge'. This changes the benchmark of how social workers practice with diverse peoples both around the world, and in Aotearoa New Zealand (ANZ). It also enables a space for Indigenous knowledge to coexist with Western theories and knowledge in an educational context (Faleolo, 2009).

In ANZ, SWE started 70 years ago in the lecture theatres of what was then called Victoria University College Wellington, delivering the first formal social work qualification. 14 years later in 1964 stemmed a need to create a governing body in order to 'professionalise' the social work identity and its statutory functions (Nash, 1998). Today, SWE is being delivered within 17 different tertiary providers across the country, ranging from Polytechnics, Wānanga and Universities. SWE has continuously modified itself due to the impacts, influences and social movements that have occurred within different spaces and contexts over time. Some of these influential social movements have involved the unjust treatment of Pacific people, such as the overrepresentation of Pacific tertiary learners in the underachievement statistics in ANZ (Chu et al., 2013). Therefore, this research aims to contribute and build upon the existing knowledge of *Pacific success*.

This research report focuses on the perspectives of Pacific social work graduates and how their experiences might guide SWE in moving forward. It seeks to uncover what we can learn from Pacific graduates to inform curricula, teaching delivery, policy frameworks and support Pacific tertiary students' preparedness for practice in the social work field after they graduate.

Pacific Peoples in Aotearoa New Zealand

Pacific peoples in Aotearoa New Zealand make up 7.4 % (295,941 people) of the total population. This is an 11.2 % increase from the year 2006, indicating a steady increase. These figures are

projected to rise by the year 2026 by an estimated 8 % due to a youthful Pacific population, where the average age is 22.1 years (Statistics New Zealand [SNZ], 2013). This means that more Pacific learners will likely to be enrolled in some form of tertiary education (Sorensen et al., 2015). In terms of tertiary education, the current measurement of Pacific learners comprises of one in ten, which is also expected to rise to that of one in five, by the year 2051 (Ferguson et al., 2008). Between the years 2009-2013, Pacific tertiary learners went from 24.4 % to 27.1 % participatory rate, indicating a steady rise in participation within the tertiary sector. In terms of SWE, in 2017 there was a total of 3,310 social work students enrolled in SWE across ANZ. Social work students who identified as Pacific were around 17%, which was just over half of that of their European counterparts who made up 30% of the total enrolments (SWRB, 2017). With an increasing Pacific populace and evolving demographics, the demand to close the gap in educational achievement between Pacific tertiary learners and their non-Pacific tertiary counterparts, holds major implications for education in ANZ. However, despite many research reports, government initiatives and funding distribution, success for Pacific learners across the sector remains challenging (Airini et al., 2009, 2009; Chu et al., 2013).

This research report is utilising the SNZ (2013) definition of Pacific peoples. They define Pacific as those who belong to the following seventeen nations: Samoa, Cook Island Māori, Rarotonga, Tonga, Niue, Tokelau, Fiji, Australian Aboriginal, Hawai'i, Kiribati, Nauru, Papua New Guinea, Pitcairn Island, Rotuma, Solomon Islands, Tuvalu and Ni Vanuatu (SNZ, 2013). This research report acknowledges that the term 'Pacific' has many limitations under its umbrella. Other terms that are generally used by government agencies such as the Ministry of Education when referring to Pacific peoples are: Pasifika, Pasefika, Pasifiki and Pasifikaans (Airini et al., 2010). It may be best described by Airini et al., (2010) who states that "there is a danger of glossing over intra-ethnic variations" (p. 49) due to the disadvantages of treating Pacific peoples as homogenous because the distinctness and uniqueness is therefore lost (Macpherson, 1996; Meyer, 2005; Teaiwa & Mallon, 2005). The definition and the growth in numbers for Pacific people holds major implications, not only for education, but other areas too. With the limitations of this definition in mind, it is the definition that will be used in this research report, mostly for convenience purposes.

Since the 1940s, the Pacific profile has not only grown in numbers, but also in other areas such as mixed marriages, social and economic positions as well as in the tertiary education sector (SNZ,

2013). In the 2013 census, Pacific tertiary students showed an increase in achieving bachelor degrees and level 7 qualifications. For example, Pacific people went from 4.5 % (6,510 people) in 2006 to 6.2 % (10,440 people) in 2013.

Gaining insights into what Pacific social work graduates believe has been effective teaching practice, is important as it supports tertiary institutions to understand some of the hopes, dreams and realities for Pacific communities. Research tells us that when learners feel a sense of value and belonging to learning contexts (in classrooms, lecture theatres) they are more likely to participate in education and achieve successful outcomes (Airini et al., 2010; Chu et al., 2013; Hawk & Hill, 2002). Valuing the knowledge of Pacific social work graduates is key in this research report as students know what works for them and what does not (Robinson et al., 2009). The knowledge acquired by the Pacific social work graduates will differ depending on the philosophies, worldviews and frameworks underpinning the social work curriculum at the tertiary education institution they studied in. Whilst many graduates have in common the attainment of a social work qualification, what divides them are their unique experiences and application of knowledge that has benefited their learning.

Furthermore, the *Pasifika Education Plan 2013-2017* emphasises the need for Pasifika research and Pasifika voices to be heard and supported. The following are two of the nine core targets they aim to achieve:

Support Pasifika research priorities and build on current research and analysis about Pasifika learners to drive further performance gains.

Create Pasifika tertiary research priorities to help researchers, including post graduate learners and teacher researchers, to select topics that will foster better achievement by Pasifika learners at all levels and ensure the Performance-Based Research Fund (PBRF) gives due emphasis to both research by Pasifika researchers and research into Pasifika matters.

Positionality Statement

My name is Fa'aeafale'upolu Samuelu and I currently teach the *Level Four Bicultural Manaaki Tangata programme (Social services Level Four)* at Te Wānanga o Aotearoa in Porirua. I was born in Samoa and raised in Aotearoa New Zealand. As a first-generation New Zealand Samoan, I have always been driven to look at how the New Zealand education system benefits, or not, the

Pacific populace. I also have children who are coming through the education system at different levels, therefore ensuring they have better experiences than I have, is one of my main drives for Pacific research.

Outline of the Research

Chapter Two will explore the literature addressing Pacific social work education. Following this is Chapter Three with the methods and methodology sections which will explain the research aim, research question, research objectives and ethical considerations, with detailed attention on the processes undertaken in the data collection and data analysis phases. The theoretical framework used to guide this process will also be explained in Chapter Three. Chapter Four will explain the findings, and Chapter Five will discuss the themes that emerged from the data and in the context of the literature. Finally, Chapter Six offers challenges faced in the research, implications for the future, as well as recommendations for social work education.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter reviews the research literature of Pacific graduates' experiences of the types of teaching practices that have contributed to their readiness to practice as a social worker in the community. A further investigation into identifying, examining and explaining what these teaching practices are, is key to determining how we can improve SWE, and potentially contribute to spaces such as policy frameworks, curricula design, teaching practice, and procedures within a tertiary context. Literature regarding Pacific social work theory will also feature in this chapter to highlight Pacific success. The research question is: 'What teaching practices best contribute to Pacific social work graduates' readiness to practice?', followed by two research objectives which are to identify, examine and explain teaching practices that best contributed to Pacific social work graduates classroom learning; and identify, examine and explain how these teaching practices contributed to their readiness to practice in the community.

This chapter will also explain the key terms, phrases and databases used to gather literature for this research project. An explanation of the limitations of this process will also be included in this chapter. Furthermore, this chapter will aim to understand what success looks like for Pacific learners, with specific reference to the contributing factors that support their success at a tertiary level. An examination of the term 'work-place readiness' will also feature in this chapter, as well as social work pedagogies, in order to understand the gap between theory and practice and how best to manage this.

Literature Search Process

The key terms and phrases used in this research varied depending on the number of relevant sources found. The more specific the terms and phrases were, the more specific the results became, which allowed the researcher to choose relevant sources that would inform the current research. For instance, one of the main search engines used to find literature for this research was the Massey university library database. The terms *Pacific social work education* was used in the search bar which resulted in 3,968 relevant materials. Whilst some of the materials could be used in this research, many of the results were focused on gender, other ethnic groups that sit outside the definition of Pacific peoples used in this research, and the Asian populace. Adding in

the term *graduates* to the initial search (*Pacific social work graduates' education*) narrowed down the results to 364 with relevant articles surfacing. Most of the articles in this search included pieces focused on Pacific graduates and work-place readiness; developing social workers for work; understanding Pacific views on higher education; and preparing students to be culturally competent social workers. During the process of writing this literature review, other relatable terms surfaced such as *Pacific graduates work-ready* and *the professional student*; when entered into the Massey University search engine, it narrowed the results right down to 13 relevant articles. Although the 13 articles were not specific to the Pacific peoples that this research is focused on, these results nonetheless expanded the understanding on employability, hard and soft skills that graduates need entering the workforce/workplace, and the integration of classroom-based learning into practical settings.

Defining Success from a Pacific Perspective

There is a conscious effort to examine the complexities around the term *Pacific* and its implications towards a definition of success that caters to all Pacific Island groups in ANZ. Whilst this is still a work in progress, there are parallels of unification amongst the Pacific nations in the name of success (Taomu'a, 2014). For instance, the research funded by Ako Aotearoa and commissioned by lead researcher Ruth Taomu'a (2014), *Pasifika success as Pasifika* is the first of its series to roll out nationwide in the search to understand what Pacific success looks like in the tertiary sector. This was an opportunity to enrich existing definitions of success by adding a Pacific perspective through the insights and knowledge attained from consultations with Pacific communities, and a review of selected Pacific literature. The findings in this study indicates that the links between Pacific success and literacy involves the learner's voice, and the voice of others connected to the learner, such as parents, family members and their community. Therefore, Pacific success is not individualised but collectivised.

The importance of Pacific success through the collective is supported in Chu et al.'s (2013) research which examined the voices of Pacific tertiary students from five tertiary providers across ANZ (Whitireia New Zealand, Manukau Institute of Technology, Victoria University, Pacific Training Institute Wellington and University of Otago) about effective teaching practices that were successful in their learning. They found three broad factors that defined success for these participants: Appreciative pedagogy, teacher and learner relationships, and institutional commitment. The participants in this study found that when learning draws out undiscovered

talents, skills and experiences of a student, this is success. They also report that Pacific tertiary learners come from collective contexts such as the church, youth groups, and villages; therefore, when tertiary contexts reflect the collective context of Pacific learners (for example, Pacific spaces, Pacific visibility such as, Pacific staff, and posters promoting Pacific peoples around campus) they feel more accepted, normalised and valued to succeed at university. For some Pacific people, they are the first-generation in their families to complete a degree at university, which is an honour and stems from a wider Pacific dream from those who migrated from the Pacific Islands earlier (Chu et al., 2013).

The Whole Learner Matters

A two-year study by Airini et al., (2009) *Success for All*, took place across four sites in a New Zealand University where they sought to identify effective teaching and learning methods which encourage Pacific tertiary learners to attain success. This study offered a wider scope in terms of the number of participants involved, than in previous studies mentioned. In total, 92 participants participated in this study which enabled rich, in-depth data analysis. Their study identified strengths and weaknesses that contributed to Pacific tertiary learners' academic success. The key findings from their research indicated that success for Pacific tertiary learners relates to holism and the connection between the individual (Pacific tertiary learner) and the communities they belong to. This is not to suggest that academic excellence is not a priority for Pacific tertiary learners, but it was more than academia. Pacific participants were able to describe contributing factors that enabled their academic success, such as an innate desire to achieve personal growth and give back to their communities. The Pacific participants felt that they have a responsibility to nurture and care for their communities, which led to another major finding in their study - professional development. Professional development for Pacific tertiary learners and university lecturers and staff is important and beneficial for both parties. For participants, they wanted opportunities to engage and develop their sense of professionalism and understand what this looks like, and how it can be applied in the workforce; therefore, students wanted to develop and foster an ongoing relationship with their educators to enable these opportunities. From an educator's perspective, they wanted to understand what explicit teaching factors support students in their learning, in order to enhance their own professional development as an educator, as well as understand what teaching practices will benefit Pacific success.

Similarly, a study by Chu et al., (2013) found six key themes that contributed to Pacific tertiary learners' success. The key themes were personal aspiration; institutional and community support; engagement with Pacific learners; institutional structures and teaching approaches; special characteristics of the learning environment, and a dream learning environment. These themes have a strong affiliation with the holistic nature of a person. For instance, the last theme, a dream learning environment, allowed the opportunity for participants to voice their dream learning environment. Participants from across the five institutions talked about having a 'learning village' at their university, which consisted of Pacific lecturers, life, culture, community and family.

Defining Work-Place Readiness

Another important term to define and explore is the term *work-place readiness*, because social work is the type of discipline that integrates theory and practice (Nash, 1998; Pohatu, 2008; Watson et al., 2002). Much of the literature around work-place readiness is based in the Asia Pacific continents, however, the definitions are still relevant for the current research. There are various terms used to understand what it means to be *work-place ready* such as work readiness, graduate readiness, graduate skills, pre-professional identity and professional identity development to name a few (Daniels & Brooker, 2014; Verma et al., 2018). Workplace or work readiness has arguably become an increasing demand amongst organisations as a labour market essential (Goldin, 2015). Whilst authors such as Jackson and Chapman (2012) emphasise the need for graduates to learn 'soft skills' before entering the workforce, other writers such as Nilsson (2010) argue that graduates need to have both soft and hard skills that incorporate competencies, personal characteristics and attributes.

When graduates are expected to apply what they have learned in the classroom into the workplace, sometimes this is much easier said than done. Beddoe et al., (2018) emphasise new social work graduates still require learning and practice when they go into the workplace. Too often, workplaces are expecting social work graduates to 'fall in' to the range of specialised fields of practice. In fairness, the social work degrees they have newly obtained, are focused more generically across social work rather than on a specific field of practice, such as statutory or mental health. Beddoe et al., (2018) state that the "preparation for practice is not simply possession of the right knowledge and skills" (p. 958) but an ongoing learning journey. Watson et al., (2002) convey that students are not readily able to apply the theory gained from the

classroom in the “real world of social work” (p. 20). To combat this complexity, the authors provide examples of classroom-based activities to support students to reflect on the theory and how it can be applied in a placement context or workplace. They propose activities such as communication, commitment, contribution, confidentiality, care, culture and person-centred as a basis of safe learning. These activities also encourage skills and attributes needed when entering the workplace.

Furthermore, being work ready also includes other skills such as verbal and written communication, computer skills, strategic and critical thinking, as well as being able to work under extreme pressures whilst maintaining professionalism and ethical conduct (Andrews & Higson, 2008; Nilson, 2010; Verma et al., 2018). Although there is considerable debate around this term and its definition, to date, there is no fixed or benchmark template to determining what actual skills and competence one needs when they graduate from their disciplines and enter into social work practice (Barrie et al., 2009; Verma, 2018). The literature suggests the gap between theory and applied practice is becoming even more evident (Barrie et al., 2009; Whannell et al., 2015; Vorlekis et al., 2001).

Professional identity development was a key theme in Trede et al.'s (2012) research. In their research, the authors undertook a systematic literature review of 20 journal articles. They aimed to identify as to what extent these ‘higher education journals’ discussed professional identity development. What was absent amongst the literature is the definition of what professional identity actually means, and looks like, within various contexts. They found that professional identity moves beyond skill base but rather encompasses a level of understanding of the ‘self’ which is closely linked to personal epistemology formation (Magolda, 2004). Trede et al., (2012) agree that the voice of the student, in conjunction with the support of universities and agencies, needs to be included in understanding what professional identity development should encompass.

The importance of illuminating the student's voice and identity was also found in the research conducted by Daniels and Brooker (2014). Through the student's voice and identity, there is potential to shape and reshape what it means to be work ready, thus a focus on a collaborative approach is necessary. They argue that fostering the relationship that exists between theory and practice relies on a collective effort between students, teachers and lecturers, stakeholders,

policy and curriculum developers, as well as the wider community (Daniels & Brooker, 2014; Verma et al., 2018).

Pacific Social Work Pedagogies

Historically and currently, SWE comprises two core aspects: course work and field work (Asakura et al., 2018). Field education provides students with an opportunity to apply what they gained from the course work and apply these within a placement setting, and then eventually social work practice, thus making field education a “signature pedagogy” (Asakura et al., 2018, p. 151). Social work pedagogy draws on a range of knowledge systems and theories related to the field of social work, sociology, psychology, education and so forth (Apulu, 2018).

SWE and social work have a major role to play in diversifying practice, course content and implementing social change and social justice. Pacific social work pedagogy draws upon diverse and unique knowledge systems which can support the attainment of social change, social justice and social wellbeing (Apulu, 2018). Pacific social work pedagogy also enhances students’ abilities to understand and engage in culturally competent practice, which is a standard that is becoming increasingly evident nationally and internationally through social work registration boards; therefore, it should also be reflected in SWE (Beddoe et al., 2018; SWRB, 2017).

Apulu (2018) encourages social work educators to diversify their practice. He proposes a social work pedagogical framework that can support educators to meet the needs of their Pacific tertiary students by utilising his *Tautua Fa’atamāli’i* framework made up of five principles. These principles are *Tautua* [servanthood]; *fa’atamāli’i* [absolute integrity]; *vā fealoaloa’i* [sacred and respectful relationships]; *fa’amaoni* [honesty]; and *gagana Samoa* [Samoan language]. Apulu (2018) states that the educators of social work need to be critical and reflective in their teaching practice, and one way to do this is through his framework. *Tautua Fa’atamāli’i* enables both Samoan and non-Samoan educators to understand and reflect on why, and how cultural knowledge is important to include in one’s teaching practice. He argues that if one is teaching future social workers, then one must be prepared to include cultural knowledge in their practice. For instance, Samoan social workers are more than likely to go back to their communities and serve their people. This is equally important for non-Samoans as well, who may at some stage in their social work practice work with Samoan and other Pacific families.

A Pasifika worldview in one's teaching practice is essential in order to know who your students are and how best to support them in their education journey. So'o's (2017) research found five key themes that contributed to Pasifika tertiary success. Those key themes were academic and pastoral care; applying theory into practice; collaborative relationships and contexts, specifically Te Wānanga o Aotearoa where this research was carried out; personal ambitions, and family motivation. So'o (2017) found that Te Wānanga o Aotearoa already has a culturally diverse curricula among all their programmes including social work. He found that understanding the roles, responsibilities and obligations of Pasifika students within their families and communities still needs to be taken into account for Pacific success, and not taken for granted. Further, he argues that educators need to be able to interpret, analyse and reflect on how to tailor their teaching practice to reflect the makeup of a Pacific worldview. Both authors argue that when a Pacific worldview is ignored in SWE and in teaching practice, then the educator themselves have stopped attaining new knowledge thus, stopped reflecting on their practice.

Conclusion

In conclusion, Pacific tertiary learners come from collective contexts that need to be embedded and reflected in tertiary spaces in order for successful outcomes. In order for Pacific social work graduates to be successful in practice, much attention needs to be paid at the tertiary level for the pathway of transitioning to be manageable and effective. Pacific success is also an element in tertiary education that is being closely researched to enhance participation, achievement and success of Pacific tertiary learners. Such determinants include collective contexts with which Pacific learners are familiar and depend upon, such as family, community, church and social groups. Despite many efforts to research what Pacific success means, many reports used in this chapter were not able to create a definition of what Pacific success is with the findings attained in their research. With no Pacific success definition, but only factors that contribute to success, it was difficult to pinpoint the depth of what Pacific success means with no set definition as a benchmark. However, Pacific success can still be sought using the existing literature and identifying the effective teaching practices that best contributes to Pacific success and readiness to practice, by understanding the gaps in the literature and how to bridge them. The following chapter will explain the methodology undertaken of this research.

CHAPTER THREE: METHODS

Introduction

This chapter will discuss the methods used for this research by outlining the research design, the methodological framework guiding this research, methods of data collection, the analytic process and concluding with ethical considerations and the limitations of this research. As a Pacific knowledge seeker, I also seek to adhere to Pacific values and principles within Pacific constructs. Pacific knowledge must be valued and promoted as it benefits Pacific tertiary learners. Anae et al. (2002) posit that research conducted by and for Pacific communities must promote self-determination, empowerment and success. Thus, the information in this chapter will be utilising Thaman's (1997; 2003; 2014) *Kakala* framework and the *talanoa* research tool, which will be explained later in this chapter. This research aims to answer the following research question: *What teaching practices best contribute to Pacific social work graduate's readiness to practice?* This aim is followed by two key research objectives:

1. Identify, examine and explain teaching practices that best contribute to Pacific social work graduates' classroom learning
2. Identify, examine and explain how these teaching practices contributed to their readiness to practice in the community

Kakala framework

As with everything else in Tonga, each Kakala is ranked as each flower and design used in a Kakala are ranked...It may seem from afar to be disorganised and chaotic, but it is purposeful, strategic, and with meticulous attention to fine detail. (Johansson-Fua, 2014, p. 58)

The term *kakala* derives from Tonga and refers to floral garland making. As a reclamation of Pacific knowledge utilised for the benefit of Pacific learners, the *kakala* metaphor by Thaman (1997) is appropriate for this research. The *Kakala* framework has since been revised from its origins, incorporating additional stages to the *Kakala* framework (Johansson-Fua, 2009; Thaman, 2003). The *Kakala* research framework has been used in many projects in Tonga at a community level (Johansson, 2014), and continues to be used by Pacific academics and researchers in Tonga and globally (Mafile'o, 2005; Chu et al., 2013; Frengley-Vaipuna, 2007; Paea, 2016; Vaoletti, 2006).

This research will utilise the most recent adaption to the *Kakala* framework by Johansson (2014) in order to continue the positive perpetuation of Pacific research. The *Kakala* framework involves six distinct stages and will be discussed side by side with the stages of the research (Chu et al., 2013).

The first stage of the *Kakala* framework is the *Teu* stage [preparation of the research]. In *kakala* making, important decisions are discussed regarding the purpose of the *kakala* specific to the person who will receive it. In-depth discussions around the types of flowers, fruits and leaves are also had, in order to be appropriate for the status and the type of person who will be gifted the *kakala*. In research, the *Teu* stage relates to the conceptualisation, understandings, beliefs, philosophies and context that surrounds the research (Chu et al., 2013; Johansson-Fua, 2009; Thaman, 2003).

The second stage of the *Kakala* framework is called *Toli*. The *toli* stage is the collection of quality fresh flowers, leaves and fruits which are ranked depending on the status of the person intended to receive the garland, as well as the recipient's cultural significance (Chu et al., 2013; Thaman, 2003). In research, the *toli* stage refers to the data collection methods where intended participants are invited to partake in the research for a specific purpose.

The third stage of the *Kakala* framework is the *Tui* stage which represents the actual making and creating of the floral garland. When one is making a floral garland, knowledge, skill and patience is needed to create a piece of artwork. Purposeful arrangements of flowers and leaves are key to the overall outcome and presentation of the garland (Chu et al., 2013). In research, the *tui* stage refers to the analysis stage, where careful and respectful analysis is needed in order to understand and interpret the information received by the research participants.

The fourth stage of the *Kakala* framework is the *Luva* stage. In *kakala* making, the *luva* refers to the gifting of the finished *kakala* to the intended recipient (Johansson-Fua, 2014). The *luva* stage also honours the hard work that has gone into making such a beautiful piece of art. In research, the *luva* stage pertains to the gifting and presenting of the research to the community in which gifted you their knowledge, as well as the wider community for the benefit of its people (Chu et al., 2013).

The fifth stage of the *Kakala* framework is the *Mālie* stage. In *kakala* making, *mālie* represents the appreciation of the *kakala* and often at this stage, a reflection takes place regarding the extent by which the *kakala* met its purpose. When people say “*Mālie*” this can be translated as ‘good job’ or ‘bravo’. In research, the *mālie* stage is a constant evaluative process that occurs throughout the research process, and not just at the end. The *mālie* stage is constantly recognising the need for monitoring, applicability and relevancy in the context of the research (Johansson-Fua, 2014).

The final stage of the *Kakala* framework is called the *Māfana* stage. In *kakala* making, *māfana* refers to the warmth and heartfelt feelings from one to another (Manuatu, 2009). Following the *luva* (gifting) and *mālie* (reflection and evaluation) stages, *māfana* is expressed through kind acts of love and appreciation. In research, the *māfana* stage represents the final stages of the research process where the researcher and participants are both transformed (Johansson-Fua, 2014). The *māfana* stage is empowering and transforming, where a conscious willingness for the Pacific community to step forward and be a part of the solutions (Johansson-Fua, 2014).

The Kakala framework and this research: The interweaving process

Research Design

The aim of this research was to explore the types of teaching practices that best contribute to Pacific social work graduates’ readiness to practice. An exploration of the individual’s experiences of a particular phenomenon prompts a qualitative research design in this study (Creswell, 2014). A qualitative research design also allows for a range of differing perspectives by individuals to be regarded as true or valid (Coughlan et al., 2007). Qualitative research denotes a subjective view as opposed to an objective one, this allows for rich data to surface by individuals who experience things differently, bringing forth a holistic picture and not a generalised one (Vishnevsky & Beanlands, 2004).

In social work, qualitative research is a commonly used method. Qualitative research within social work emphasises the contextualisation and meaning making of an individual’s actions within a socially constructed process. Like this study, individuals will make meaning of their experiences as they naturally occurred for them during their studies (McLaughlin, 2011). This research is also influenced by an Indigenous research paradigm which reinforces the critique of

Western paradigms (Hart, 2010). For instance, Western paradigms such as the positivist and interpretive perspectives can perpetuate oppressive practice and misinterpret Indigenous cultures in the process of research (Gibbs, 2005). Indigenous research perspectives focus on different cultural ways of knowing, doing and being in the world, which has anticipated new ways to research. Hence, the use of the *Kakala* framework and the *talanoa* [semi-structured interview] research tool (Appendix A), discussed later in this chapter, that purposefully give Indigenous knowledge its own platform.

Recruiting Participants

An Information Sheet (Appendix B) outlining the inclusion and exclusion criteria was sent to the ANZASW website for distribution. Utilising the ANZASW database as a non-member meant that a small fee of \$16.10 needed to be paid, which resulted in 280 Wellington ANZASW members receiving the invitation to participate in this small research study. The Wellington region was chosen due to a lack of funds available to travel for interviews in other locations of Aotearoa New Zealand.

The Information Sheet was also displayed on the notice boards of six non-government organisations (NGOs) in the Wellington and Hutt regions, with their permission. The inclusion criteria for this research included Pacific social work graduates who have heritage links to at least one of the following Pacific Island nations: Samoa, Cook Island Māori, Rarotonga, Tonga, Niue, Tokelau, Fiji, Australian Aboriginal, Hawai'i, Kiribati, Nauru, Papua New Guinea, Pitcairn Island, Rotuma, Solomon Islands, Tuvalu and Ni Vanuatu (SNZ, 2013). Furthermore, participants needed to have either a Bachelor of Social Work or Masters of Applied Social Work qualification and have practiced in a social work role for at least two years. These social work qualifications were chosen as students would have carried out a placement component.

Teu Stage: Research Preparation

A total of five participants accepted the invitation to participate in this research - four females and one male. Three of the five participants accepted the invitation through the ANZASW email distribution. Two of these three participants were not ANZASW members but were forwarded the information sheet by their managers and enquired whether they met the criteria for the research. The remaining two participants inquired and accepted to participate in this research

through the flyers displayed across six NGOs in the Wellington and Hutt regions. All five participants accepted and signed the consent forms.

Ethical Considerations

This research study was peer reviewed and notified as low risk to the Massey University Human Ethics Committee on the 8th August 2018 (Appendix C). The participants were aware of the nature of the study and were briefed before the *talanoa*. A copy of the interview questions was emailed to each participant two days prior to their *talanoa*. The participants were reminded that the research is voluntary, and they are able to opt out of the research at any time before the 1st September 2018. The participants were also aware that they could stop the *talanoa* at any stage if they felt uncomfortable. Confidentiality was also reassured to the participants. The participants' names were never used but were replaced with pseudonyms. All information pertaining to this research was locked in a cupboard where the researcher was the only person who had access. All information on the computer pertaining to this research was encrypted with a password. For transparency and best practice, the researcher was guided by the Massey University Pacific Research Guidelines and Principles (Meo-Sewabu et al., 2017):

- **Respect for relationships**
Using culturally appropriate protocols and processes during the duration of the research. Special consideration for Pacific elders and their cultural position in their community and culture was given.
- **Respect for knowledge holders**
Placing the participants at the centre of the research as the knowledge holders. Ensuring that Pacific wellbeing and success are integral to the research.
- **Reciprocity**
The relationship between the researcher and the researched are valued in order to achieve success for the participants and their respective communities.
- **Holism**
Ensuring that the whole picture is included such as the physical, social, environment, cultural and spiritual elements are understood and acknowledged.

- **Using research to do good**

Ensuring that Pacific communities are benefited from the research. The beneficence of the research is an integral part of the overall research.

Toli Stage: Data Collection - Talanoa

The research tool used in this study is called *talanoa*. When engaging and interacting with Pacific peoples, a conscious effort to promote and implement Pacific and Indigenous methods and tools is important. The *talanoa* method was appropriate for this research as it allowed an unstructured process to flow in order for participants to feel safe and comfortable to story their issues (Chu et al., 2013). Vaoleti (2006) suggests that *talanoa* is a way for Pacific people to not only story their concerns about a given topic, but also gives an opportunity for participants to express their aspirations for the future, which aligns with the purpose of this research study. This research aims to understand effective teaching practices from the perspective of the participant, therefore using *talanoa* will provide opportunities for this to occur.

Participants were interviewed individually using the *talanoa* method at a location that was mutually agreed upon by the participant and the researcher. The interviews were voice recorded and then transcribed by the researcher. The participants received a copy of the transcripts and were given the opportunity to amend any changes they felt was necessary. Once the participants were satisfied, they emailed the researcher to confirm the use of their transcripts in the research.

The exchanging of meaningful interactions with the participants gave me a sense of pride and hope for Pacific education. I was in a privileged space hearing the narratives of the participants and constantly reflecting upon my own experiences as a Pacific person. Applying the Massey University research Pacific principles, I was always in a space of seeking to understand the narratives of the participants by phrasing questions appropriately, even if it meant clarifying the questions in a way that participants could understand. I ensured that I utilised an appreciative inquiry approach (Chu et al., 2013) to ensure that I was lowering myself to make the participants feel valued and appreciated.

Tui Stage: Data Analysis - Thematic Analysis

Thematic analysis was deemed an appropriate and effective method because like the *talanoa*, thematic analysis allows for flexible and accessible analysis to take place (Braun & Clarke, 2013). Thematic analysis also allows a wide possibility in terms of a conclusion which allows for the participants to elaborate and draw upon a range of experiences (Gama, 2010).

The Analytic Process



Figure 1
A diagram of the kakala framework

The transcripts were read and re-read for familiarity with the text. During the re-read, significant issues were highlighted to gain a sense of what the data was saying. During the highlighting process, similar issues were highlighted in the same colour to make the coding process more manageable. After the initial coding, specific themes began to emerge and reoccur several times. These themes were then categorised into separate envelopes and the data which supported what the themes were expressing were placed in the applicable envelope. A further examination of each themed envelope took place. This involved a cross checking of how the data arrived at that specific theme in order to evaluate the meaning behind it.

Reliability and Validity

Using Maxwell's (1992) theoretical validity testing ensured that the analysis of the data in this research agreed with the findings of other research regarding similar topics.

Larger research studies such as Airini et al.'s (2009, 2010) studies, Taomu'a's (2014) research project and Chu et al.'s (2013) study had similar findings regarding Pacific success, and the contributing factors that determined Pacific tertiary success.

Limitations

One of the limitations of this research was there were four female interviewees to one male interviewee, therefore a female perspective outweighed a male perspective which may have differed with more male presence. There were also more Samoan participants (n=3) which gave more emphasis on a Samoan worldview than other ethnic groups.

Another limitation in this research was the lack of cultural advisors available. Since the participants came from different ethnic groups in the Pacific, it would be appropriate to have a cultural advisor present during the interviews.

CHAPTER FOUR: FINDINGS

Introduction

This chapter discusses the findings from this research presented in six key themes that have emerged from the participants' *talanoa*. The themes have been categorised with the following research question and objectives in mind: *What teaching practices best contribute to Pacific social work graduate's readiness to practice?* Followed by two key research objectives:

1. Identify, examine and explain teaching practices that best contributed to Pacific social work graduates' classroom learning
2. Identify, examine and explain how these teaching practices contributed to their readiness to practice in the community

The following nine themes were identified as a response to not only successful learning outcomes for Pacific students in their social work studies, but also identified what social work teaching staff, tertiary providers and wider institutional supports could consider when planning and implementing effective practice for future Pacific social work students.

1. Experiential teaching
2. A Pacific worldview at the forefront of learning
3. Supervision- one-to-one learning opportunities
4. Pacific identity, values and principles
5. Creating allies between Pacific and non-Pacific
6. Interactive activities in small groups
7. Self-determination of one's learning
8. Skills and competencies gained in the classroom and workplace
9. Pacific success is Pacific 'Ola (wellbeing)

There was no shortage of narratives expressed by each participant about what they want to see in SWE in order to equip Pasifika graduates to face the workplace. Using the *talanoa* method for this research allowed each participant to be open and honest about their experiences as a Pacific person in SWE, and how their experiences can contribute to their readiness to practice.

Experiential Teaching

It was important to identify and activate students' prior knowledge and experience on a range of phenomena when studying social work. From the participants' *talanoa* they shared specific teaching practices and activities that benefitted their learning because they could relate to these experiential learning activities, not only on an academic level, but a personal level too. For these Pacific students, experiential learning was important because they could relate to the teaching content through their own lived experiences and could also empathise with the teaching content by using their imagination.

There was one time where the lecturer split our class into three groups and we had to cook a meal that could feed 15 people using limited ingredients but the catch was that the first group had to leave some food for the second group and then the last group. The lecturer didn't provide extra food, so each group had to really, really think hard about the other groups. The lecturer gave us some potatoes, noodles, tuna and cheese. This activity made us remember what some of us went through as kids and what some families are still going through.
(Participant A)

I remember when we sat down in a circle and had to take off our shoes and place them in front of us and then move two seats to the right which meant we were sitting in front of a new pair of shoes. The kaiako (educator/teacher) asked us to put on the new pair of shoes and explain what it feels like which kind of made me imagine and think hard about walking in someone else's shoes. I think this learning helped us think about what others are going through and that we need to empathise with clients we work with. (Participant E)

For some students, relating to the teaching content was also about activating new knowledge and creating “a-ha” moments in their learning. Some participants expressed they learnt about a range of new topics which in turn taught them something new about themselves. Learning that stimulated both self-discovery and critical reflection about oneself was important as it highlighted a sense of value and appreciation for the participant in the classroom.

I was given the Fonofale framework and before then I had never heard of this framework before. We had to find out who created this framework, what it means in the community, the background like who created it, their perspective regarding social work, health or mental health, what their desire was to create this framework and how their framework can be used in today's practice. So this activity made me think and gain new knowledge even about myself like I took for granted that New Zealand born Samoan's may not have even experienced or seen what a fale [house] Samoa looks like and that's the image of this framework, so what does that mean you know.
(Participant A)

A Pacific Worldview at the Forefront of Learning

The participants expressed that their learning was heightened when Pacific material was being taught. The participants felt they could understand social work more effectively when the course content included a Pacific worldview.

I enjoyed Pacific lecturers because a lot of the teaching they included a lot of Pacific content, even down to the readings they gave us were about the Pacific as it was relatable to me as a Samoan male and how I view the world and how my world can fit into social work. Further to the readings was a deliberate effort to bring in Pacific frameworks to help us think about how we would practice with Pacific people. (Participant A)

As a new student in social work, activities that included Pacific frameworks were important because I understood it more. To this day, I swear no lies, I still can't figure out or understand Erikson's psychosocial or something like that (giggles). In seriousness, it made me proud to learn about the injustices against Pacific people because it gave me fire in my belly to challenge the dominant systems.
(Participant E)

Supervision: One-to-one Learning Opportunities

Another important insight in the findings was around the effectiveness of supervision. Some students found it useful to have one-to-one supervision sessions as this is where the learning was most evident for participants both personally, and academically.

I guess the only great learning or teaching experience was really when I had one-to-one supervision for my thesis because my supervisor was readily available. I had two supervisors, one was Pākeha and one was Pacific, and she was awesome but really hard though, like really, really hard (giggles) ahhh but I guess it was good learning and great teaching experience because it pushed me. (Participant B)

Deep learning was really in the one-to-one session I had that helped and not really in the classroom. Like you can say in a 'what's on top' round that you're ok in front of the whole class, but really deep down you're not okay and if it was just me and the kaiako then I can actually say, "hey look, I'm not okay and I need help". (Participant C)

I just remember the one-to-one or face to face times with the student support advisor where there was one woman, I remember who used to help me with grammar and essay writing stuff. So, there wasn't any study or tutorial groups so you're kind of just floating through, yeah that's what I call it, floating through. So, there was nothing in my social work degree that I felt was helpful but my one-to-one sessions. (Participant E)

Pacific Identity, Values and Principles

The participants wanted to have a voice in the future of Pacific SWE and social work practice. When participants were given a platform to story their issues about education, this gave participants the opportunity to story their aspirations about what they wanted to see in the social work curriculum. Further, the participants continuously drew on their own identity, values and principles to articulate their experiences about the need for more Pacific content and material in the classroom context. More importantly, participants articulated the rationale behind the need for more Pacific content which was not only to benefit Pacific families and communities, but to raise the consciousness of those who are non-Pacific.

As a Pacific Islander, as a Samoan, you already know the values and principles whether you practice them or not because it was a part of your upbringing. But discussing these values and principles and how it is being used in the community

as a social worker...like doing the simplest thing like taking your shoes off, it's huge for another family. So, in terms of the curriculum, incorporating tikanga or lou tū ma aga [the way you stand and behave] is essential for all social work students to learn and apply whether you are a Pacific or not. (Participant A)

I came from nothing social work related, so being out there and seeing these things was great. Another thing is I feel I needed more theory especially regarding Pacific knowledge and theory. If I want to serve my people, the best I can then I need to be up to play with Pacific knowledge and the impacts of systemic issues and that macro level. (Participant E)

Creating Allies between Pacific and Non-Pacific

Some participants were adamant that the supporting of Pacific tertiary students could not be done solely by Pacific. The participants believed that there was a need to establish relationships with a range of other ethnic groups, both with peers in class, and teaching staff. A strong message of the valuing and acceptance of Pacific knowledge as valid, was essential for participants and that non-Pacific staff need to be up to par with Pacific cultural competence. Pacific tertiary students are proud of who they are and feel that Pacific knowledge is the way forward for social work in Aotearoa New Zealand.

I replied to her [Pākehā teacher] and said to her "With all due respect, that boy did everything right as a Pacific, because this is how it is when you are getting told off in the Pacific world ...[by]looking down and away from the person telling you off is a sign of respect. That boy would be disrespecting you if he looked you in the eye, because if he did, it means that he is going to challenge ... I think he did well by bowing his head and looking down...". The principle of this school suggested that they need to bring more cultural awareness and cultural competence in their school. I have to agree. (Participant C)

Once I was succeeding in my grades, I felt more confident... It was because of the understanding lecturers, and they were palagi (laughs) who would support me by asking how I am and purposefully offering me encouragement, especially if they knew I was going through personal issues at home. These are the professors and

lecturers that I will never forget. They added to my will and fighting power to take studies onboard and carry on. (Participant B)

We need allies because when you look at how many Pacific lecturers there are across the tertiary sector, it's quite small compared to others. So, there is this expectation that for Pacific students they can only get help from Pacific staff, and it shouldn't be that way and my experience validates this. (Participant E)

When I was studying there, there was only one Pacific staff and it is not consistent to rely on just the one. It's like the only way you're going to get a Pacific lecturer is if you take Pacific studies. (Participant B)

Interactive Activities in Small Groups

The participants felt that activities that made you think fast and defend your 'mana' was not only fun, but relevant to social work. The participants expressed that they felt motivated, energised and engaged when the class-based activities were fun and interactive. The participants linked the idea of interactive activities to smaller groups where they felt the learning was more effective.

The debate in class was quite useful, you had to think on your feet in responding to the opposite team. Debates made sense because it encouraged your group to work together and rely on each other to outsmart the other team. Debate topics that related to me were better, like umm debating about Pacific events or paradigms against dominant cultures. That really makes my blood boil because this is where I feel like I am fighting for my Pacific people as a social worker. Debates makes me feel like I am advocating. (Participant C)

There was a lot of smaller group activities like making board games with a social work feel, critical discussions, reflections and others which allowed us to have a voice in class. As a Pacific sometimes we are afraid of getting things wrong, so we don't say it aloud in front of the whole class. (Participant A)

I remember activities where we laughed (thinking) oh like skits, the relaxed funny skits and not the serious ones where everyone ends up crying (laughs). So, the skits that included humour...like for example if we were learning about safe

spaces then how can we create a skit about safe spaces through laughter and then tie it back to [social work] practice? (Participant D)

Self-determination of One's Learning

The participants felt that their learning was more effective when they could control some of it. Having flexible lessons, and teaching staff also made this possible because participants understood what they wanted and how they wanted their learning to be shaped. When participants felt self-determination, they felt they had more say and choice to learn more about Pacific content and Pacific social work, as this was not taught enough in the classroom - if at all.

Social work needs to move with the times because I think the social work curriculum is still stuck 20 years ago. The curriculum needs more Pacific content and how to work with Pacific families but also with Pacific migrant families...I think the social work curriculum is not evolving to the social issues out there. (Participant E)

Failure was expected...by one of my Pākeha professors who made some negative comments about how the social work profession is not really suited for me and I should study something else because I failed one of his papers twice. But in hindsight, the professor never once spent time with me to see how I could improve. I have never forgotten him, and I will remember him forever. I knew that I had to take the learning into my own hands because no one in this department was going to help me. (Participant B).

Other participants were experiencing a sense of self-discovery, which led to self-determination. These participants accepted a part of themselves that they did not want to accept prior to studying social work, however, they feel emancipated and grateful they made the conscious decision to take control of not only their learning, but also their lives.

I think my hindrance was because of my own biasness that stopped me from learning effectively in my first year but when I made the conscious decision to accept and learn then I said to myself "take me as I am" (laughs) regardless of if it was Māori or Palagi. But I truly feel that it's gonna happen to anyone finding themselves, that's the journey of social work. (Participant D)

I think it's more in the noho based classes that benefitted my learning where we split into small groups and we could choose where we wanted to go, um so we could stay on the marae, or we could go to have an overnight experience in the uruwera, or we could go to this other outdoor hut along lake waikaremoana... which I chose...and honestly I got to form relationships with people in my class that I ignored the whole year and I loved it, even the white feminists (laughs). (Participant B)

Skills and Competencies Gained in the Classroom and Workplace

This section will also be written in two parts as suggested by the theme. The participants overall felt that they did not transition well from student to practitioner, but there are some insights that can be gained regarding effective teaching practices in the future to help identify ways to bridge the classroom and workplace together. The participants looked within themselves and unpacked the innate skills and competencies they gained during their studies and as a practitioner.

I think during my time of studies it was more resilience and hard work because I was never your A+ or even A- student (laughs) but I just kept working hard...Another skill was determination and commitment and these values are still strong and still evident today. So, when I think about the tough times in my social work career, I always think back to my uni days because I was diligent and kept studying. (Participant B)

When I first started, I couldn't even stand up in front of the class. Even though I have been involved with so many things like working with youth and rugby, but actually being by yourself and not having a team behind you to fall back on, so from here I learned how to stand in my own space. (Participant A)

So, having communication skills learned and refined during studies has been huge for me and then translating it into my practice was good. Before I used to say in a screaming voice "what are you doing" when working with youth but now I can say in a lighter voice "hey guys what are you doing, are you okay" in a completely different tone and approach and at the right time. Social work is about talking and listening with your whole being and if you are not in tune with other

people's energy then you might miss the point. Just like in practice, you might spend two hours with a family and the family might not even want to do what you recommend. (Participant D)

The participants expressed the importance of networking as a skill which benefited them while studying, and then crossed over into their practice. Networking ensured that social work students and practitioners were broadening their horizons for the benefit of their learning and the Pacific community.

I also had some other supports like I reached out to Le Va through skype sessions because they were based in Auckland. I reached out to an old Pacific lecturer and told him I was working on something to benefit Pacific students in white mainstream schools. Bringing my networks and expanding my networks and getting the conversations rolling will benefit the small percentage of Pacific at that school and I feel great to be a part of that. (Participant D)

I wasn't confident transitioning into work after graduating because I didn't even make it through my first interview with a government organisation in a social work role. That interview experience wasn't good because what was being said in the interview felt that they were judging me on the outside...a few months later I re-interviewed and the same panel was present. One of the panellists asked me why I am here again, and I said to him if at first you don't succeed then try and try again...it's that resilience coming back (Participant B)

I started to think about if I want to be here for the next two years of studies then I better start asking for help from the lecturers, peers in class, student support and the librarian. They all played a massive part because when I started asking for help then the lecturers started putting in place extra tutorials because they found out the students are not getting it in the scheduled classes. (Participant D)

Pacific Success is Pacific 'Ola (Wellbeing)

When speaking to the participants, success was an ongoing topic right throughout the *talanoa*. Participants firstly expressed success to be about academic achievement and graduation, and then grew into a deeper *talanoa* around the rationale behind the material success, which was their innate desire to serve their communities, make their families proud and an overall sense of wellbeing. The participants wanted themselves and their family, peers and communities to be well mentally, physically and spiritually - otherwise the material outcomes were not worth it.

I think success looks like achieving the degree, but it was more than that actually. It was then having the time, resources and knowledge to build up your community. My social work degree wasn't limited to social work because after graduating, I became a mover and a shaker for the Niue and Pacific community. I organised youth activities in the community as well as in church, so it gave me leadership roles which built my experience and confidence. I took my knowledge outside of the classroom. (Participant B)

On one level success looks like graduating and on another level Pacific success looks like community. Rewind that, going back to the graduation, it was awesome to graduate, but passing and graduating together [and] then getting that job that you always wanted in the community, statutory organisations or overseas. You are getting paid your worth so you can uplift your family and community to higher levels. (Participant D)

When my family graduated with me, maybe not crossing the stage but reaping the awards on a spiritual and just the next level. I felt that we could never reach the next step in life because I was focused on the piece of paper, but for me and them [family] it was so, so much more. I am now working in a good paying job so I can keep my family healthy and intact. (Participant E)

Conclusion

This chapter has presented the findings from the *talanoa* using semi-structured interviews undertaken with five Pacific social work graduates. The participants shared their experiences of effective teaching practices that supported their learning during their time of study, and how these practices have supported them into their readiness to practice, or not. These teaching

practices included a range of specific activities, skills and knowledge that is required when teaching Pacific tertiary learners in social work. Nine key themes emerged from the data, which participants experienced as effective, and contributed to their learning in a variety of ways. The findings in this research indicates the need for more culturally appropriate, inclusive and responsive teaching practices. For these practices to connect with the Pacific tertiary learners in the classroom, teaching that is experiential where the learners can empathise and feel a deeper connection to the content, is more relative. Teaching practices that ensure the Pacific worldview is incorporated is important, as it opens up the opportunity for Pacific tertiary students to feel acknowledged and valued in SWE.

Smaller groups were found to be more effective in self-determining one's learning experience in general. Whilst this was an important finding, learning that occurred in one-to-one sessions was also vital. Students expressed that the one-to-one supervision provided more learning opportunities to take place in great depth and detail, which was unachievable in small and bigger groups. Another major finding was around the importance of teaching and overall staff having a vested interest and commitment to Pacific students.

Creating allies meant that Pacific students were in a better position to succeed academically and professionally in the classroom context when there were more people to help them, as opposed to only Pacific staff. This highlighted the sharing of accountability and responsibility for Pacific students. Skills and competencies were an important finding, in terms of improving ways to create and implement teaching practices that improve one's social work skills and competencies. Whilst participants felt a lack in gaining necessary skills and competencies during studies, the participants were still able to share their experiences of how they utilised other skills such as determination, motivation and networking, to get through their studies and support them in the workplace.

Pacific success was another integral theme which emerged. The participants found that Pacific success was more than academic success or success in general, but it was about one's wellbeing in the holistic and collective sense. In SWE, much work is needed in order to understand how to best support Pacific tertiary learners. This involves a need to understand the collective contexts in which Pacific people operate, because effective teaching practice is not limited to a classroom, but includes the community, family and wider Pacific and non-Pacific staff and community. The

next chapter will examine the research findings in conjunction with the literature. The key themes in this chapter will also be used in the discussions chapter.

CHAPTER FIVE: DISCUSSIONS

Introduction

The purpose of this research was to explore what effective teaching practices best contribute to Pacific social work graduate's readiness to practice. This included an examination and explanation of what those teaching practices are, and how they contributed to graduates learning in the classroom, and in the workplace. *Talanoa* by the participants have been analysed and interpreted, as well as compared and contrasted with the current literature, and will be presented in this chapter. This chapter has been organised in the main themes as presented in the findings chapter.

Experiential Teaching

Experiential teaching has been described in various ways by the participants and the literature. Some participants described that being able to relate to the teaching was more effective for their learning. This was done through the use of 'real life' activities in class as it sparked a deeper sense of connection to the purpose of an activity, and themselves. The literature suggests that classroom-based activities that promote real life experiences is more effective within SWE, as social work is a practice-based profession (Watson et al., 2002). Other participants described that they felt connected to the teaching when it was critical about the 'self'. The participants enjoyed discovering new parts about themselves where they could self-reflect and engage, in not only the teaching, but the ongoing personal development. Magdola (2004) emphasises the level of understanding of oneself is important within professional contexts. This holds implications for SWE in order to find a balance between engaging in the lived experiences that students have gone through, and how to connect these experiences to a teaching activity. Students need to feel a connection to the learning outcomes of any topic to interpret, analyse and understand what is required of them.

A Pacific Worldview at the Forefront of Learning

Effective teaching practices were described in multiple ways by the participants which included the necessity for the implementation of a Pacific worldview in SWE. Chu et al. (2013) believe that to be effective in the classroom with Pacific learners, a consideration of factors that sit outside

the classroom need to be acknowledged, such as community, church, and family, which can be done through Pacific frameworks. Lino (2017) encourages tertiary providers to implement Pacific frameworks to highlight a Pacific worldview. Lino (2017) argues that a Pacific worldview within SWE is a good starting point to acknowledge and value Pacific identity. It was clear from the voices of the knowledge owners that they wanted to learn more about Pacific knowledge and practices. Many participants expressed that their learning was optimised when they were given a Pacific framework to research, as well as Pacific material like readings, and case studies to engage with. The literature suggests that looking at the whole learner is paramount as opposed to some of its parts (Airini et al., 2009, 2010a). The whole learner looks beyond the academic expectations, inclusive of a learner's spiritual, mental and family needs and obligations. Students felt more involved and successful when their Pacific worldview was incorporated in the learning, by placing their principles and knowledge as valid knowledge in social work education and practice.

Supervision: One-to-one Learning Opportunities

Supervision was recognised as an important learning tool for the participants. The participants believed that during their time of study, the supervision sessions played an important part in supporting their academic learning, challenging the status quo and personal growth. Whilst the literature did not address supervision explicitly as essential for Pacific graduates and their readiness to practice, participants in this research recognised that their supervision sessions provided an opportunity to reflect on their skills and capabilities within tertiary education. Canavera and Akesson (2018) emphasise that when social work practitioners and students engage in supervisory experiences it serves as an “arena to reflect upon power and decision-making; tensions between hierarchy and egalitarianism” (p. 467). All participants felt the need for ongoing supervision and believed it was beneficial for their learning. One participant mentioned that supervision should be compulsory for social work students because when they go into social work practice, they will be familiar with the importance and expectations of supervision. The participants enjoyed the supervision as a place and space where they could share and collaborate ideas with their lecturers and professors. Canavera and Akesson (2018) found that supervision for students on placement was not only helpful and constructive in gaining essential social work skills, but more importantly, supervision was encouraging and supporting students to feel a sense of value as both student and practitioner.

Chu et al. (2013) who talks about mentoring as opposed to supervision specifically, offers a similar perspective. Chu et al. (2013) explains mentoring as a learning relationship between students and mentors. They found that mentors, like supervisors, are able to facilitate and provide learning beyond the textbooks and create opportunities for the learner to develop into a leader of their communities, and earn positions in the workforce where they are able to make positive change for Pacific people. Fundamentally, Pacific students want to support their families and wider communities, so, giving them opportunities to grow and develop their social work skills is essential for practice.

Pacific Identity, Values and Principles

Pacific identity includes Pacific values and principles that make up the Pacific worldview. The participants had many examples about how their own values and principles informed the way they engaged in the classroom and in practice, and expressed that they did not have to learn how to act and behave as a student and social worker, because they learned their Pacific identity in their homes and community. However, the participants felt that the Pacific material and course content should be incorporated into SWE in order to raise consciousness about best serving the Pacific communities. Apulu (2018) talks about the importance of educators being diverse in their practice. He argues that a key factor of being an educator who is culturally competent, is to be willing to critically examine his/her practice. This means that educators need to include the tools and material needed, in light of those who are sitting in the classroom. Apulu (2018) goes on to explain that one must be constantly reviewing how they are integrating culturally diverse knowledge and educational practices for the benefit of the core business- students. Similarly, Chu et al. (2013) found that the implementation of a student's cultural identity, aspirations and values further contributed to success, in terms of their motivation and overall confidence to participate in class. This meant that students felt a sense of value and worth to maintain their cultural capital and Pacific worldview.

Creating Allies between Pacific and Non-Pacific

The participants recognised the need to create allies within the tertiary provider they studied with, as well as in their practice as social workers. The participants believed that it was unrealistic if success for Pacific tertiary learners solely depended on Pacific staff. Participants expressed explicitly some of their experiences with Pākeha lecturers, professors and *kaiako* who

never gave up on them, and supported them through their social work studies. Some participants moved beyond a racial argument and talked more explicitly about the importance of creating relationships with their professors and staff in order to succeed academically. Airini et al. (2009) posit that the relationship formed between lecturers and students is beneficial for both parties. From a student's perspective, they wanted to strive in their learning, whereas, from an educator's perspective, they wanted to know how they can best support their students.

Interactive Activities in Small Groups

All participants expressed the effectiveness of interacting in smaller groups. The participants felt that they could get their point across more clearly in smaller groups, as it provided a safe space to take risks, challenge themselves, and receive critical feedback from peers. There were instances where participants were shy or lacked confidence in voicing their opinions but were more encouraged in smaller groups. Activities such as debates, skits and critical conversations were all identified as effective for optimum learning to take place. Chu et al. (2013) found that smaller sized classrooms or learning groups were essential for Pacific tertiary students, as it enhanced their learning and enabled more in-depth collaboration with other peers. One participant in Chu et al.'s (2013) study summed up this learning environment as a "learning village" (p. 6) which takes what the students already know and mirrors that in the learning. Although smaller groups were beneficial, the participants in this research explained the types of activities that can be achieved in smaller groups which had to be fun and creative. Chu et al. (2013) emphasise that small classroom activities are best achieved utilising the strengths of the students, because they are more interested and motivated in participating in the activity. Grover et al. (2018) research promotes group learning in small clusters as it enables students to take responsibility of their learning, as well as support students to identify their own learning gaps. The participants in this research were able to articulate what they wanted to see, and not see, in classroom-based activities such as engaging in skits. One participant emphasised they enjoyed skits that involved laughter and not serious skits where people were crying. The students were more acceptable to learning in the classroom when they could get their opinions across in a safe and innovative way. This was important for students, as it encouraged their own interpretation of the different aspects they were learning in class where they felt success, because they had control over their learning.

Self-determination of One's Learning

All participants expressed the need to feel in control of their learning. Participants felt they achieved greater than expected when they could learn about the things that make up their identity - being Pacific. Abdullah and Stringer (1999) argue that when a learner's own cultural knowledge is embedded within their academic learning, they are more likely to succeed. The participants agree that understanding Pacific identity is crucial for effective learning outcomes and influencing success. The participants also expressed that self-determination was brought on by accepting a part of themselves that they did not want to address, until they came to social work. Therefore, providing a platform that is safe for students to have a voice in their educational journey is important for their success. Trede et al. (2012) argue that the student's voice is paramount but cannot work in isolation. Students need the support of the universities, and other agencies to ensure they develop and gain control over their lives.

Skills and Competencies gained in the Classroom and Workplace

Although participants felt that they did not transition well from being a graduate to a social work practitioner, important lessons can still be drawn from their experiences. For instance, the participants expressed that they experienced a lack of 'real life social work' skills during their time of study, but instead as they reflected, they realised they picked up other important skills which supported them as students and social workers. These skills are resilience, commitment to studies and hard work, determination and confidence. Beddoe et al. (2018) argue that new graduates who enter into social work practice should learn additional social work skills in practice. They believe that newcomers are exactly that, and that there is too much pressure to expect new social work graduates to possess specific social work skills, because the social work curriculum in Aotearoa New Zealand is more generic than social work field specific such as statutory, mental health and so forth. Chu et al. (2013) found that many participants in their research said that it was skills like determination and resilience that got them through to the end of their degrees.

Finally, participants also felt that networking was one of the key skills attained during their studies and were easily transferable into their social work practice. In the literature, there was no specific mention regarding networking per se, however, participants in this research related networking to collaboration. McKegg (2005) suggests that research has shown that when

tertiary students are engaged in a collaborative learning environment and community, they are more likely to ask for support from their peers and other professionals.

Pacific Success is Pacific 'Ola (Wellbeing)

The participants expressed that success was more than success, it was life and wellbeing. Although the attainment of a social work qualification was important, the rationale behind the qualification was the real reason for studying in the first place. The participants were not short of expressing how they feel about their family, friends, peers and their communities. Gegeo and Gegeo (2001) articulate that a Pacific worldview encompasses the wider collective. It is foreign to expect Pacific students to imagine another world that is individualised and homogenised (Lino, 2017). Chu et al. (2013) emphasises that Pacific tertiary students depend on their families and communities in order to strive academically. These supports are expressed and manifested through prayer, positive praises, Facebook encouragers, providing time and spaces to study, and much more. Pacific students are successful with the collective support backing them. These do not only include family, friends and communities, but also the educational institutions and staff members as well.

Conclusion

This chapter discussed the experiences of the participants and what they believed were effective teaching practices that contributed to their readiness to go into social work practice. Their *talanoa* was mostly consistent with the literature provided in the literature review. The findings have suggested that the teaching practices that best contribute to Pacific social workers and Pacific students, are those that consider the Pacific worldview. This means teaching that relates to the person, rather than the person trying to fit the teaching; in other words, experiential teaching captures the minds of Pacific students because they can empathise and make their own connections with the learning. For social work education, major suggestions include that teaching staff and educational institutions should formulate a relationship with Pacific students and Pacific communities. By doing so, it increases the importance, necessity and validity of Pacific knowledge in social work education and social work practice. Further, social work education also needs to embrace cultural awareness, identity, values and principles, particularly as the Pacific demographic is growing in size and landscape (Chu et al., 2013). The next chapter

will provide a summary of the findings which will also include recommendations for the future of Pacific research.

CHAPTER SIX: CONCLUSION

We cannot take for granted the humility of our Samoan and other Pasifika students within the four walls of our mainstream classrooms and Western-based education curriculums. (Apulu 2018, p. 58)

Introduction

The aim and objectives have been achieved in this research report by exploring what teaching practices best contribute to Pacific social work graduates' readiness to practice. This research used the *Kakala* research framework as the most appropriate framework to explore and understand the narratives of the five Pacific social work graduates. Through the participants *talanoa*, the research aims, and objectives were achieved. A qualitative research methodology was used, as well as in-depth semi structured interviews, referred to as *talanoa*, were completed to attain the findings for this research report. In this chapter, recommendations are provided which can assist tertiary institutions, tertiary staff, curriculum developers and policymakers in terms of improving practice, student outcomes, and overall wellbeing for Pacific social work graduates.

Conclusion

The findings from this research regarding effective teaching practices that contribute to social work graduates' readiness to practice were mostly consistent with the research literature. *Talanoa* with the participants suggests vital factors for effective teaching practise when working with Pacific tertiary learners. Key approaches were revealed about best practice which included the types of effective classroom-based activities that Pacific social work graduates felt optimised their learning. This includes recognising that Pacific learners become more engaged in the learning when it is experiential, as they can identify with the learning outcomes. Also recognised by the participants, are teaching practices and or pedagogies that are facilitated in smaller groups and enhances, acknowledges and values Pacific worldviews. It is important for social work students and social work practitioners, whether Pacific or non-Pacific, to understand the landscape of Pacific peoples in Aotearoa New Zealand, in order to provide the best care and support needed for them to flourish.

It is also important for social work students to learn key social work skills in their time of study, and apply these, and learn more skills during practice. Most participants, bar one, felt they did not transition well into the workplace after graduating, but attained interpersonal skills that are applicable for a range of context, even social work. This is where the educator can play a key role in enabling students to understand that gaining social work skills are lifelong and does not stop during studies. Furthermore, supervision was experienced in a positive light and the participants were able to exercise their experiences in a way where their learning was being met, and at the same time, gaining skills that are necessary for practice such as resilience, hard work and networking. These findings are necessary when exploring a range of Pacific frameworks and Pacific social work material to improve SWE.

Recommendations

Based on the findings, educators in social work education require specialist knowledge in regard to a Pacific worldview and its connection with social work. The establishment of a culturally inclusive curricula that reflects the landscape of Pacific learners can support a positive experience for these diverse learners. Additionally, educators need to be guided by a culturally reflective teaching framework that will enhance and engage their practice to meet the needs of the Pacific learners in their classroom. A culturally inclusive curricula and teaching framework would ensure that social work educators and tertiary institutions are held accountable for Pacific tertiary learners in their classroom. Educators need to diversify their practice, not only culturally and inclusively of Pacific knowledge, but also innovatively and creatively. Pacific graduates were more involved in the learning when the teaching practices were experiential, conducted in smaller groups, or in one-to-one sessions, that enabled the learners to exercise self-determination for their learning. All of these aspects were driven towards learners feeling included and valued in the classroom, which occurred when one's identity, values and principles were evident within the teaching content and delivery.

Another recommendation is to develop Pacific support groups or committees that include staff and students. Recommended members of these groups should include both Pacific and non-Pacific peoples. It was clear from the participants that Pacific success in tertiary education and the workplace needs Pacific and non-Pacific collaboration side-by-side. It is a commitment to Pacific success by Pacific and non-Pacific, to show that Pacific staff are not the only ones who care whether Pacific tertiary learners succeed or not. Pacific success is a collective effort and it

might mean that we widen what the collective looks like to include people of all ethnicities and expertise to support the drive for Pacific tertiary success and Pacific workplace readiness.

This research involved a small sample size; therefore, it would be beneficial for further in-depth research to take place, particularly around how to increase educators' and practitioners' knowledge and skills when working with Pacific tertiary learners. Lastly, more research around the success of the implementation and evaluation of culturally inclusive curricula and teaching practices would also be beneficial, to examine and understand how these practices have contributed to Pacific tertiary success.

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APPENDIX A: TALANOA INTERVIEW SCHEDULE

Research question

- What teaching practices best contribute to Pacific social work graduates' readiness to practice?

Research objectives

- Identify, examine and explain teaching practices that best contributed to Pacific social work graduates' classroom learning
- Identify, examine and explain how these teaching practices contributed to their readiness to practice in the community

Interview questions

1. During your time of study, do you recall any exceptional teaching practices? If so, can you give me some examples?
2. What are some activities in class that you feel benefited your learning? Can you elaborate and give some examples.
3. After graduating as a social worker, how confident were you transitioning from student to practitioner? Can you elaborate and give some examples.
4. At the time of study, were there any teaching practices which supported you to work effectively with Pacific families? If so, what are they? Can you give me some examples?
5. What do you think needs to be incorporated into the social work curriculum? Can you give me some examples?
6. What skills and competencies did you attain during your time of study? Can you elaborate on these please?
7. What has been the utmost important skill you gained during your studies?
8. What do you think success looks like as a Pacific person in tertiary education? Can you elaborate?
9. What factors (internal or external) enabled you to be successful during your time of study?
10. What more can educational institutions do to enable Pacific students to be successful?
11. Is there anything that you felt hindered you to be successful during your studies? Can you give me some examples and explain why?

APPENDIX B: INFORMATION SHEET

What teaching practices best contribute to Pacific social work graduates' readiness to practice?

INFORMATION SHEET

Thank you for your interest in this research project. This information is provided so that you can make an informed decision about participating in this study.

My name is Fa'aeafale'upolu Samuelu and I am a student of the Masters of Applied Social Work degree at Massey University. I am undertaking a small research project as part of this study. Currently, I am a kaiako at Te Wānanga o Aotearoa ki Porirua in the Social Services programme.

Project Description and Invitation

The aim of this research is to understand the experiences and perspectives of Pacific social work graduates' readiness to practice in the communities in which they serve. The research question is 'What teaching practices best contribute to Pacific social work graduates' readiness to practice?'

There are two research objectives, (i) Identify, examine and explain teaching practices that best contributed to Pacific social work graduates' classroom learning; (ii) Identify, examine and explain how these teaching practices contributed to their readiness to practice in the community.

This research is inviting Pacific social work graduates to partake in a voluntary small research project. This research invited Pacific graduates who studied a Social Work Bachelor's degree or Masters of Applied Social work degree and who have been in practice for at least 2 years in a social work role.

Participant Identification and Recruitment

The information sheet and flyer for this research will be distributed through the ANZASW database.

Inclusion criteria

This research invites Pacific participants who identify with at least one of the following Pacific ethnic groups: Samoa, Cook Island Māori, Rarotonga, Tonga, Niue, Tokelau, Fiji, Australian Aboriginal, Hawai'i, Kiribati, Nauru, Papua New Guinea, Pitcairn Island, Rotuma, Solomon Islands, Tuvalu and Ni Vanuatu. Participants will have graduated from with a qualifying Bachelors or Master's degree. Pacific social work graduates will also need to have practiced in a social work role for at least 2 years.

Furthermore, Pacific graduates must not be known to the researcher (my details are below) due to a conflict of interest.

Exclusion criteria

Unfortunately, participants who have graduated from a certificate or diploma in social work at any stage will not be eligible to partake in this study. Furthermore, participants who do not meet the ethnic groups identified in the inclusion criteria cannot participate as well as participants who have less than 2 years' work experience.

Please be assured that this research is voluntary up until the 1st of September 2018 and there is also no cost involved. All participants will be guaranteed confidentiality when you accept the invitation to participate in this research.

Project Procedures

Participants will be interviewed face to face and may take between one and one a half hours. Participants can also bring a support person if they wish and the venue will be at a place the participant feels comfortable. In the weeks following the interview participants will be given a copy of the interview transcript to review and make any changes and will be asked to sign a form stating they are happy for the transcript to be used in this study. This will take about 20 minutes time.

Data Management

Data will be collected through face to face interviews and will be audio recorded. The data will be transcribed and analysed. Pseudonyms will be used to ensure confidentiality. A copy of the transcriptions can be made available for the participant for checking before analysis. The data will be stored in locked cabinets and files on the computer will be encrypted with a password. After the research has completed, all data will be destroyed in security bins and deleted from the computer.

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 during the research process. You are also able to withdraw from the study up until the 1st of September 2018. Feel free to ask any questions about the study at any time during participation in this research. Participants' real names will not be used at any stage of the research, only pseudonyms will be used for confidentiality reasons. As a participant, you will also be given access to a summary of the project findings when it is concluded.

The data collection method for this research is through face-to-face interviews which will be recorded; therefore, you may ask for the recorder to be turned off at any stage of during the

interview. Furthermore, if at any stage you feel uncomfortable then you are welcome to talk to the primary supervisor of this research (details below).

Project Contacts

Primary supervisor- Dr Tracie Mafale'o

Researcher- Fa'aeafale'upolu Samuelu

LOW RISK NOTIFICATION

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director, Research Ethics, telephone 06 356 9099 ext. 86015, email humanethics@massey.ac.nz.

APPENDIX C: ETHICS NOTIFICATION

Ethics Notification Number: 4000019752

Title: Exploring the teaching practices that benefit Pacific social work graduates

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz. "

Please note that if a sponsoring organisation, funding authority or a journal in which you wish to publish require evidence of committee approval (with an approval number), you will have to complete the application form again answering yes to the publication question to provide more information to go before one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

You are reminded that staff researchers and supervisors are fully responsible for ensuring that the information in the low risk notification has met the requirements and guidelines for submission of a low risk notification.

If you wish to print an official copy of this letter, please login to the RIMS system, and under the Reporting section, View Reports you will find a link to run the LR Report.

Yours sincerely,

Professor Craig Johnson

Chair, Human Ethics Chairs' Committee and Director (Research Ethics)



Joanna Camaira's heart for the people is what led her to choose a career in social work.

Jo is Fijian and was born and raised in Wellington, New Zealand, and now lives in New South Wales, Australia with her husband and four beautiful daughters.

As a young Melanesian girl raised in social housing in Taita, Lower Hutt, Wellington, Jo understands first-hand the struggles that Pacific people face, particularly when it comes to buying a home. She grew up watching her father tirelessly work three jobs and still struggle to provide for her and her siblings; these childhood experiences and memories led her to establish a career in serving others; a career path where she finds she is most happy.

After graduating in 2019 with a Masters in Applied Social Work, Jo now works as a Community Social Worker in schools in Sydney, New South Wales, Australia, where she has found similarities between Aboriginal people and Pacific people; not just in the challenges they face, but also in the innate culture, values, knowledge and theories.

Jo's advice for those working with Pacific people is to be quick to listen and slow to speak, Pacific people, like many others, are the experts of their own lives and any help can only be effective if one can walk in the other's shoes and understand their perspective, story and experiences. She encourages others to sow the seeds of hope and change, because changing one person's life has the potential to change the trajectory of an entire generation.

With God, all things are Possible.

(New International Version Bible, 2011, Matthew 19:26)

**NOQU VALE:
EXPLORING HOW PROFESSIONALS
FROM COMMUNITY ORGANISATIONS SUPPORT
THE HOUSING NEEDS OF PASIFIKA PEOPLE
IN WELLINGTON:
WHAT WORKS, AND WHAT NEEDS TO CHANGE?**

A research report presented in partial fulfilment of the requirements for the degree of
Master of Applied Social Work
at Massey University, New Zealand

Joanna Camaira

2017

ABSTRACT

Shortages in social housing, an increased rise in homelessness, and an overpriced housing market are just a few topical housing issues making headlines across New Zealand. These issues are affecting the most vulnerable in New Zealand society, but of significant disadvantage are Pasifika peoples, who continue to experience higher levels of household overcrowding, are less likely to own their own home, and are more likely tenants of social housing. Increasing numbers of Pasifika peoples affected by housing issues requiring immediate or long-term community or social housing support, then places pressure on Community Organisation Professionals (COP) to actively seek suitable, and affordable housing in an already constrained housing system.

While there continues to be a range of literature exploring facets of housing research, there is a lack of research regarding Pasifika housing in the Wellington region from a COP perspective. This research takes an exploratory qualitative approach using semi-structured interviews with three COP based in the Wellington region. The data was thematically analysed to identify key themes, suggestions, perspectives, and findings. Key themes identified under, 'what's working' included: wrap-around support, collaboration, types of housing offered, advocacy, and empowering families. Themes identified under, 'what needs to change', were: quality of housing, shortage of housing, access to affordable housing, and racism and discrimination. Limitations of this study included a smaller sample size, and the lack of generalisability to a wider Pasifika population in New Zealand. The study then concludes with several future recommendations as suggested by the participants, namely: increasing the supply of affordable housing, sustaining, and growing more targeted health and housing initiatives, supporting Pasifika wellbeing, increasing awareness of current housing needs, supporting Pasifika housing aspirations, and influencing change within political housing processes.

ACKNOWLEDGEMENTS

I give glory and thanks to my Saviour Jesus Christ for his blessing over my life, and throughout the completion of this report. Without his sustainment, I am nothing, Philippians 4 verse 13 “I can do all things through Christ who gives me strength”.

Noqu Vale, which in English means ‘My House’, was chosen as a title to represent my identity as a New Zealand Born Fijian. To my husband Emosi and our daughters Sala-Joy & Licia-Grace, thank you for your patience, support, smiles, and patience, throughout Mama’s years of study, I hope I have made you all proud.

To my parents Ananaisa Waqavakalele Ekevati and Licia Vulavou Tunu, thank you for your support, I pray I have made you both proud also. Thank you, Dad, for the sacrifices you made for me, because of you I was able to achieve the unimaginable.

To the two constant anchors to many of the Wellington Fijian Community, Luke, and Susie Bogiwalu, I thank you for your continuous prayers, genuine advice, and constant source of love.

To my family here in New Zealand, and back home in Fiji, Buretu and Nabouciwa, thank you for your consistent prayers over my life. My special thanks to Kini Ekevati and namesake Laura Joanna Ekevati, who spent countless days and weekends babysitting so I could study. To all my friends and support networks throughout my years of study, thank you for your time, support, and encouragement.

My gratitude and appreciation also to Dr Tracie Mafile’o, my research supervisor for all your support and encouragement throughout the entire writing process.

I dedicate this work to the Pasifika families of New Zealand too numerous to name, and the countless beautiful Pasifika children who each carry with them a cultural legacy that neither time, distance, nor oceans could ever separate. In loving memory of my late brother Samuel Waqavakalele Ekevati, and Uncle Luke Bogiwalu, may you both continue to rest in peace, until we meet again.

CHAPTER ONE: INTRODUCTION

This research explores Pasifika housing needs in the Wellington region and identifies how Community Organisation Professionals (COP) respond to those needs. Two specific research questions are posed to explore potential solutions: *What is working? And, what needs to change?*

The lack of affordable and quality housing in New Zealand has become a major political and social issue affecting the most vulnerable in society, whilst also leading to an increase in homelessness (Howden-Chapman et al., 2009). A major national media catalyst occurred in May 2016 when Te Puea Marae in Mangere, Auckland opened their doors to the homeless families in their region, with some families confessing to having no choice but to 'sleep in their cars' (Radio New Zealand, 2016). With now mounting concerns, and growing public awareness around issues of housing quality, affordability, and homelessness; the housing crisis soon became a hotly contested issue. However, these very issues were not new to health and housing expert Professor Philippa Howden-Chapman, who in her 2015 book '*Home Truths: Confronting NZ's Housing Crisis*' criticized New Zealand politicians for their lack of action against the housing crises. Howden-Chapman (2015) outlined what she claimed were the main housing issues affecting New Zealanders: the falling levels of home ownership - the lowest recorded since 1951; the poor quality of many rental properties; and the political lack of will to build more affordable homes. Furthermore, Howden-Chapman (2015) outlined that the New Zealand Government could no longer afford to pass responsibility for the wellbeing of its citizens onto the housing market, which often resulted in sluggish construction rates and a lack of affordable income-related housing.

Focus of Study

This exploratory qualitative research aims to explore COP's approaches to what is working to support the housing needs of Pasifika peoples in the Wellington region and offers recommendations and suggestions as to what needs to change. The specific research question that will be addressed is:

How professionals from community organisations support the housing needs of Pasifika peoples living in Wellington: what works, and what needs to change?

Researcher

I am a female researcher studying social work. I was born in Wellington, New Zealand, however, both of my parents migrated from Fiji in the late 1970s. As a young child, I was raised in a Housing New Zealand (HNZ) home in the Wellington region, and in my teen years, my father was able to purchase our first family home. The experience of moving from a HNZ property into our own home was a bittersweet experience. Moving to a new home, although exciting, meant leaving behind childhood friends and neighbours; a new school; but more significantly, moving out of a home which I had grown fond of over many years. It was around this time that I began to comprehend the difference between social housing, and an owned property. Now as a homeowner, my hope is to create positive lasting memories for my children and wider family in our home. I believe every person, regardless of race, age, or disability, should have the right to access good-quality affordable housing, regardless of whether it is a HNZ property, private rental, or an owned home.

I envisioned that my research would focus on the contemporary, social and wellbeing issues currently affecting Pasifika people in the Wellington region. With current media coverage on housing, and no shortage of social and government debate about the 'housing crisis', I was compelled to understand how this was affecting both Pasifika families and children, whilst exploring it from the COP's standpoint, experiences, challenges, and suggested recommendations for change.

Background to Research

Statistically, Pasifika peoples in New Zealand tend to have considerably poorer health outcomes than the rest of the population and are overrepresented in poor socio-economic outcomes related to health, unemployment, housing, crime, income, education, and nutrition (Statistics New Zealand [SNZ], 2017; Bathgate et al., 1994; Borrows et al., 2011). As stated by White et al. (2008), Pasifika peoples in New Zealand have worse economic circumstances than the overall population, with most Pasifika people living in areas with insufficient economic resources.

The lack of affordable and quality housing is only part of the wider social issue. Research has shown that inadequate housing tends to have more of a negative effect on children, particularly those who live in lower-income rental dwellings with larger family sizes (Health and Pacific

Peoples in New Zealand, 2017; Centre for Housing Research, 2010). Causal links between the quality of housing can be associated with poorer health, educational and social outcomes (Quirke et al., 2011). People with fewer economic resources tend to also experience poorer health outcomes due to a combination of factors, such as greater exposure to health risks and preventable diseases, reduced access to adequate housing, and difficulties with accessing health services (Quirke et al., 2011).

The majority of Pasifika and Māori peoples in New Zealand live in rental properties and this has increased much more than for the total population - 88.3% for Māori and 58.5% increase for Pasifika (SNZ, 2016). Falls in homeownership rates since 1986 were also greater for Māori and Pasifika peoples than for the total population, down 34.8% for Māori and 20.0% for Pasifika, compared to 15.3% for the total population, particularly more profound in larger North Island cities (SNZ, 2016).

Key Terms

The following is a list of key terms and abbreviations used throughout this report.

Pasifika

Within this report, I will use the term Pasifika. Pasifika is a collective term used in New Zealand to refer to people from the South Pacific (New Zealand Educational Institute [NZEI], 2012). However, the term Pasifika does not refer to one single ethnicity, nationality, gender, or culture; rather it is a term used more out of convenience which encompasses the diverse range of peoples from the South Pacific region made up of Polynesian, Micronesian and Melanesian populations now living in New Zealand (Ministry of Education, 2016). Each Pasifika nation has their own unique identity, land, laws, and culture which is a part of their heritage and history (NZEI, 2012).

Housing New Zealand (HNZ)

HNZ is a Crown agent providing housing services for more than 185,000 people in New Zealand, whilst managing around 64,000 social housing properties nationwide (also known as state housing), (HNZ, 2017).

Community Organisation Professionals (COPs) and Community Housing Organisation (CHOs)

COPs refers to any employee working for a non-government organisation (NGO). The same organisations can act as a Community Housing Organisations (CHO) which provides community, emergency, and transitional housing, whilst also offering other social services, such as counselling, food banks, and parenting groups.

Outline of Report

This research report continues with a literature review in Chapter Two which explores and identifies the past and present community and international approaches, challenges, and barriers in relation to Pasifika housing needs. Chapter Three describes the methodology process used to undertake the research and explains how the data was collected and analysed, while examining ethical considerations and limitations. Chapter Four presents the analysed data from the participants' interviews and outlines specifically identified themes, challenges and issues raised. Chapter Five provides an analysis of the key findings contrasted against relevant literature. The final chapter summarises key conclusions and outlines future recommendations for research and practice.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter presents the relevant themes and findings from the literature, revealing the housing challenges and the barriers Pasifika peoples face. This chapter begins with a brief outline of the key research on Pasifika housing challenges in New Zealand, namely: household overcrowding, home ownership, housing quality, and the connection between housing and health. Pasifika community-driven housing initiatives are then briefly explored, followed by the consideration of international community-driven approaches.

Research on Pasifika Housing Challenges

Pasifika families in New Zealand face multi-dimensional issues which relate both directly and indirectly to housing. Fu et al. (2015) reported that the majority of housing challenges faced by Pasifika families in Auckland included: higher than average rates of household crowding, lower than average homeownership rates, and less stability, resulting from higher than average rates of renting. In addition, Pasifika and Māori peoples continue to be over-represented in the number of HNZ applicants and tenants, in comparison to other ethnic groups (Baker et al., 2016). Due to these combined factors, community and social housing organisations are faced with the challenge of sourcing copious quantities of appropriate housing on an annual basis for Pasifika people in desperate need of emergency, transitional or social housing.

Household Overcrowding

The New Zealand Census data from 2013 revealed 23.7% of Pasifika households are overcrowded, compared to 2.7% of European households (Sorensen et al., 2015). Household overcrowding has also been shown to be directly associated with other measures of socio-economic deprivation, such as low income, unemployment, low education level and fewer material resources (Baker et al., 2016). According to Baker et al. (2003), national and international research has shown that non-European populations, such as Māori and Pasifika, live in the most crowded housing, however, this is not necessarily attributed to poverty. Rather a combination of dynamic factors, such as larger household sizes, affordability issues, living arrangements, and the lack of housing stock, are contributing factors (Ministry of Health [MOH], 2014). Household overcrowding was also found to have significant negative health effects on Pasifika children between the ages of 0-

24 years of age. Since the late 1990s, the issue of overcrowding has led to growing concerns about the epidemic rise of communicable diseases in Pasifika children (Sorensen et al., 2015; MOH, 2014). Schluter et al. (2007) have demonstrated the link between household overcrowding and health conditions that aligns with the MOH's (2014) reported findings, revealing household overcrowding as a major contributing factor in infectious diseases in children and adults.

Goodyear and Fabian (2014) attributed Pasifika housing overcrowding to several factors, namely: cultural preferences for multigenerational living arrangements; financial insecurity; higher birth rates; a younger age structure in comparison to Europeans; and the obligation to accommodate visiting relatives and friends on a semi-permanent basis. However, Tukuitonga (1997) argues that communal living among Pasifika groups is more likely the result of economic hardship, as opposed to cultural preference. The Ministry of Social Development (2007) attributed two main factors to extreme variations in crowding levels between ethnic groups, and highlighted cultural attitudes, and economic conditions, as two leading attributing factors. Higher levels of household overcrowding amongst non-European ethnicities seemed to contrast with the international research undertaken by Moller et al. (2002) in California, who found that Black, Native American, Asian, and Hispanic populations in the USA had much higher levels of household overcrowding, in comparison to white American households.

Home Ownership

The percentage of people living in an owned home has decreased for most ethnic groups, however, Pasifika peoples have experienced the greatest decline (Sorensen et al., 2015). In New Zealand, 32% of Pasifika peoples lived in their own home, compared to European 69.6%, Asian 60.5% and Māori 40.2% (Sorensen et al., 2015). SNZ (2016) reported that since 1986, the proportion of Māori and Pasifika peoples living in private rentals had increased more than for the total population, up 88.3 percent for Māori, and 58.5 percent for Pasifika.

A qualitative housing study by Howden-Chapman et al. (2000), the Wellington Tokelauan Association, and the Wellington School of Medicine, looked at the relationship between Pasifika health, home ownership and overcrowding. The study found that Tokelauan people in New Zealand were greatly affected by the economic recession, and in response, combined households to lower household costs such as rent and food, as a survival strategy. The Tokelauan community were encouraged to contemplate and offer effective solutions which best suited their community

and cultural needs. Outcomes and approaches identified were higher household incomes; and more flexible housing designs which could accommodate multi-family households, meaning families who wished to live together could do so without jeopardizing the health of their children. The house location was also identified as an important consideration as accessibility to public transport was essential.

Housing Quality

In 2013, New Zealand statistics reported that under one-third of New Zealanders were affected by the physical condition of their accommodation such as dampness, cold temperatures, and house size, affecting mainly 25-44 year olds. Māori and Pasifika renters were three times more likely to live in poorer housing conditions in comparison to other ethnic groups (Mills et al., 2015). According to Howden-Chapman et al. (2013), encouraging the government to utilise its regulatory powers to improve housing quality in New Zealand, may in a sense, influence a shift in political perspectives, and thus, view housing as an important national infrastructure.

He Kāinga Oranga, a Housing and Health Research programme based at the University of Otago, engaged assessors to appraise several thousand private and social housing homes (Howden-Chapman et al., 2013). Assessors identified consistent patterns of poor insulation, inadequate heating, and damp and mouldy housing with a stock of 'leaky' homes suffering from severe weatherproofing issues (Howden-Chapman et al., 2010; Howden-Chapman et al., 2011). Similar results were found in the BRANZ House Condition Survey, recommending that the government ensures all rental housing in the social and private sector meet a minimum health and safety standard measured by an agreed warrant of fitness, such as the Healthy Housing Index (HHI), (Children's Commissioner's Expert Advisory Group on Solutions to Child Poverty, 2012; Buckett et al., 2010). The HHI serves as a practical tool developed by He Kāinga Oranga and BRANZ to help understand the link between housing and health, and includes a health, safety and energy efficiency rating scale (Keall et al., 2010; Healthy Housing - He Kāinga Oranga, 2017). An overall HHI rating score formed from housing factors indicating the 'healthiness' of a house provides a measure of how likely occupants will suffer ill health or accidents due to housing factors (Healthy Housing - He Kāinga Oranga, 2017).

The index was modelled on the concept of the British Housing Health and Safety Rating System; however, modifications were implemented to suit New Zealand conditions (Howden-Chapman et

al., 2013). The tool was intended for use by ACC, local government, District Health Boards, primary care providers, and other agencies involved in the housing or health and safety sector. The overall intention of the tool was to provide the ongoing application and identification of high-needs housing, which could also streamline targeted housing resource allocations (Howden-Chapman et al., 2013).

Housing and Health

Research has identified a strong correlation between sub-standard housing and poor physical and mental health outcomes (Pearson et al., 2013; Howden-Chapman, 2015). Household overcrowding was found to be a major contributing factor for infectious diseases in adults but more particularly in children, namely: rheumatic fever, meningococcal disease, respiratory infections, skin infections, pneumonia, elevated blood pressure, and the increased risk of childhood injuries (Lievre & Griffin, 2013). The adults and children living in crowded households were also less likely to access healthcare services than those living in non-crowded households (Lievre & Griffin, 2013). The He Kāinga Oranga research programme revealed negative causal links between the unsatisfactory physical state of many of the unregulated rental housing stock, with over 70% of all children in poverty living in rental housing, 20% in HNZ housing and 50% in private rentals (Howden-Chapman et al., 2013; Perry, 2012). These findings also align with SNZ (2016) which found Pasifika children were more likely to be hospitalised and suffer from serious infectious and respiratory diseases, in comparison to children from other ethnic groups. Health researchers highlight New Zealand hospitalisation rates for serious skin infections at double the rates of USA and Australia. This further reveals the negative effects household overcrowding and poor health have on greater numbers of Māori and Pasifika (University of Otago, 2009; Turner & Asher, 2008).

Pasifika Community-Driven Initiatives

Researching the Pasifika community and ministry initiatives is of particular importance as it provides a blueprint to explore how Pasifika-driven housing initiatives could work, and how collaborative partnerships between Pasifika communities, government, and external organisations can be effective. Two successful Pasifika-driven housing initiatives are briefly explored as examples, namely: The Matanikolo project in Auckland, and Project Tatupu led by the Ministry for Pacific Peoples (MPP).

The Matanikolo Project

Previous qualitative research into the lack of fit between New Zealand's social housing stock and its occupants has been found to significantly affect Pasifika families who tend to have larger household sizes (Cheer et al., 2002; Baker et al., 2003). Therefore, Pasifika community-driven initiatives in response to housing stresses have proven to be an advantageous approach. By enhancing the collaborative efforts between local community organisations and CHPs, the Matanikolo Project is evidence of successful collaborative partnerships. The project involved the Tongan Methodist Church in Mangere, the Social Housing Unit (SHU), Airedale Property Trust, and the Methodist Church of New Zealand.

The project's intention was to construct a purpose-built village which could meet the housing needs of low-income Pasifika families within the church congregation (Tanielu & Johnson, 2014; Joynt et al., 2016). In 2014, twenty-two purpose-built family homes were designed and constructed as part of stage 1 of the project, with many of the new occupants previously living in overcrowded rental properties (Tanielu & Johnson, 2014). The rental costs for the new properties were set at 80% of the market value, and provided families with healthy, fully insulated and affordable housing, with catered building designs, well-suited to larger Pasifika families (Tanielu & Johnson, 2014). The Matanikolo Project acts as a potential prototype for other Pasifika communities and organisations and demonstrates positive and successful Pasifika participation in the social and community housing sector (Joynt et al., 2016).

Project Tatupu

Project Tatupu was an initiative led by the MPP, which aimed to explore other housing feasibility options for Pasifika families living in Auckland (Deloitte, 2016). The project concept was developed out of the Pacific Leadership Forum (PLF) in April 2016 and explored the idea of further migration of Pasifika families out of densely populated areas in Auckland to growing areas of New Zealand (Deloitte, 2016; Scoop, 2016). The MPP commissioned Deloitte to undertake a project feasibility study, with strategic direction and support provided by an advisory group consisting of Pasifika community leaders.

Project Tatupu as a regenerative migration option was found to be a practical, achievable, and viable strategy option for Pasifika people, which could possibly lead to community development with positive long-term outcomes (Deloitte, 2016). However, the potential risk of dispersing

families of different socio-economic and ethnic backgrounds needed to be considered and balanced against the potential breakdown of essential community networks (HNZ, 2009; Deloitte, 2016).

The HNZ Orama Nui Housing Strategy

The 2009-2019 Orama Nui Strategy sets out HNZ's strategic direction to deliver better housing and services for Pasifika peoples (HNZ, 2009). A key focus within the strategy was to encourage robust consultation with Pasifika communities regarding social housing issues and challenges. Key challenges highlighted within the report were financial hardship, Pasifika aspirations for homeownership, and real experiences of racism (HNZ, 2009). Critical elements identified within the strategy related to the importance of Pasifika consultation and adopting a Pasifika worldview, particularly when developing housing policies that may affect Pasifika peoples (HNZ, 2009).

International Community-Driven Approaches

Relocating families from sub-standard housing into adequate homes, whilst offering wrap-around services was shown to have beneficial effects on the mental and physical health for families and individuals, according to a study in Spain by Novoa et al. (2017). In Spain, access to affordable and adequate housing is less guaranteed, with a budget assigned for rental assistance programs being the lowest in the European Union, meaning many lower-income families experiencing difficulties in paying housing-related costs are becoming homeless (Novoa et al., 2017). The study population consisted of 320 families affected by various social issues, such as high unemployment rates, low incomes, and a relatively large proportion of undocumented immigrant statuses. Findings revealed that improving housing conditions, particularly those related to housing affordability, resulted in improved mental and physical health. Unemployed participants who found a job also reported fewer problems in meeting monthly housing costs, with significant improvements in their mental health. The improvements were also attributed to the provision of wrap-around health and social services, and the allocation of a social worker to each family (Jackson et al., 2011). Gibson et al. (2011) support the importance of wrap-around supports and state that an improvement in internal housing conditions alone ignores other socioeconomic determinants, such as unemployment or poverty, which can remain relatively unchanged if not dealt with.

Summary

This chapter presented relevant themes and findings from local and international literature. Few studies in New Zealand have explored the experiences and perspectives of COP in relation to Pasifika housing needs. Where literature does exist, the focus mainly relates to government social housing-led research and initiatives, housing statistics, and organisational annual reports. There is no lack of CHO's support for Pasifika peoples, however, a majority of these CHO are predominately based in Auckland, where there tend to be higher concentrations of Pasifika peoples (SNZ, 2010). As a result, the inclusion of academic literature, government reports, and evaluations relating to housing was sourced, with the incorporation of international community approaches.

The following chapter presents the methodology utilised for this research.

CHAPTER THREE: METHODOLOGY

Introduction

This chapter outlines the research methodology used to undertake this research and includes a description of the research design, sample cohort, data collection methods, and the processes used to analyse the data. The chapter concludes with a discussion of the ethical considerations and limitations of the study.

Research Design

The study aimed to elicit the subjective experiences of the COP working in the Wellington region and having previous experience assisting Pasifika people with housing needs. Limitations and gaps identified by the COP were suggested as recommendations for future Pasifika housing research and practice (Rubin & Babbie, 2013).

A qualitative methodological framework was chosen due to the explorative focus of the study. Marlow (2011) states that by using a qualitative approach, rich descriptions of phenomena are produced after carefully selecting participants who are best informed about the phenomena being described. Exploratory research tends to be a useful strategy when little is known about the topic under study and highlights how a person's behaviour cannot be observed objectively; rather, the researcher and participant create a reality through their interaction, and hence, the reality is perceived as interactive and constructed (Marlow, 2011; Leedy & Ormrod, 2005; Gibbs, 2005).

Sample of Participants

Three participants were voluntarily recruited for this qualitative study. Qualitative samples tend to be smaller as the main objective is to gather and obtain information-rich data which can offer a 'window-like' view of a specific situation or phenomenon being studied (Ryan et al., 2007; Giacomini & Cook, 2000).

The selection criteria required participants to be employed by an organisation which currently offered housing services either singularly, or as part of their broader suite of social services. The participants were required to have worked for their current employer for at least 12 months, and

have experience supporting Pasifika families with housing needs within their current roles. There was no stipulation for participants to be registered with the Social Workers Registration Board of New Zealand, as at the time of this study, social worker registration was not mandatory (SWRB, 2017). The exclusion criteria included COP who had not worked for their organisation for at least 12 months.

Participants were selected using purposive sampling. This type of sampling cohort is described by MacNealy (1999) as having the necessary characteristics to answer questions about a certain matter or product. Higginbottom (2004) claims that the most important guiding principle for purposive sampling involves maximum variation, which means researchers should seek to include people who represent the widest variety of perspectives within the range specified by their purpose. The underlying benefit of 'maximum variation sampling' lies in its ability to gain greater insights into a phenomenon by examining it from all angles, helping the researcher to identify common themes evident across the purposive sample (Koerber & McMichael, 2008). A limitation often found with purposeful sampling is its inability to represent the variation known to exist within the population or phenomena being studied, given the smaller sample size (Koerber & McMichael, 2008). However, the diversity of participant experiences, expertise, and organisational backgrounds within the study provided an eclectic range of views based on varying levels of expertise and experience.

To initially source participants, a search on the Family Services Directory website was undertaken to identify community organisations in the Wellington region offering housing services. Once suitable organisations were identified, an email inviting interested individuals to voluntarily participate as a way to 'have their say' was sent, and included a copy of the Information Sheet (Appendix B) which outlined the scope of the research, introduced the researcher, and explained the researcher's motivation behind the study, with the right to withdraw at any time.

Data Collection

Three face-to-face semi-structured interviews ranging from 45 to 60 minutes, at a mutually agreed time and place, was used to collect the data. Utilising the semi-structured interview approach allowed freedom for both the researcher and participant to explore particular issues or topics of concern in further detail. Marlow (2011) explains that within this type of interview, the

interviewer has more freedom to pursue hunches and improvise questions. An Interview Schedule (Appendix A) consisting of 10 open-ended questions was developed after reviewing relevant literature, and the questions were structured around the key themes identified in the literature review. To ensure the validity of all the interview questions, a Checklist developed by Marlow (2011) was used (Appendix A). By using the same interview questions in all three interviews, the researcher was able to maintain consistency. This also assisted the thematic analysis and coding of the data post-interview (Carr, 2011).

All interviews were voice recorded, except for one participant who requested not to be recorded. It was then agreed that the researcher could take detailed notes in place of the voice recording. Before each scheduled interview, participants were emailed a copy of the interview questions, along with a copy of the information sheet to read. Post-interview, participants were emailed a copy of their transcribed verbatim interviews, with one participant being sent a summary of the interview notes for validation. Barusch et al. (2011) refer to this as 'member checking', which is a technique used to strengthen the credibility of one's research.

Data Analysis

Transcripts were thematically analysed which allowed the exploration of themes to surface, permitting the data in a sense, to express itself. A benefit of thematic analysis is its flexibility to explore themes, which is well suited to a wide range of narrative texts (Braun & Clarke, 2006; Riessman, 2008). Marlow (2011) found that patterns tend to emerge from the data, as opposed to being developed prior to the collection. This process underlines the purpose of thematic analysis, which aims to identify patterns of meaning (Auckland University, 2017). The in-depth analysis of content resulted in key themes and differences being identified and then documented into matrix format, which enabled a visual comparison and contrast of the similar themes, original themes, and the differences. All three transcripts were re-read to ensure a valid understanding of the content, which further strengthened the validity of the quality. Once key themes were identified and validated, they were then contrasted against the literature.

Ethical Considerations

A Low-risk Ethics Application (Appendix D) outlining confidentiality, harm reduction, non-coercion to participate, and how data storage will be managed, was submitted by the researcher

under the guidance of an experienced research supervisor and approved by Massey University. All participants were fully informed about the research study prior to the commencement of the interviews. Consent Forms (Appendix C) outlined: voluntary participation, the right to withdraw from the research at any time, how the interview information would be used, and the participant's right to decline to answer any questions during the interview. In order to respect the participants' identities and their affiliated organisations, pseudonyms were used. All recordings and transcripts from the interviews were stored by the researcher in a secured electronic location under password protection. An Authority for the Release of Transcripts Form (Appendix E) was emailed to each participant for completion, post-interview. The form also confirmed that participants had been given the opportunity to read and amend the transcripts and gave final approval for the researcher to use the transcript, or extracts, as part of the final submission of the report.

Study Limitations

The findings from this research were not intended to be generalised to the wider Pasifika populations in New Zealand. Additionally, it is important to recognize the limitations of the purposive sampling methods used within this study, as these limitations can affect the external validity of the findings (Marlow, 2011).

Summary

A qualitative methodological framework was chosen due to the explorative nature of the study which incorporated an inductive process. Purposive sampling was undertaken and sourced three participants. Semi-structured interviews were used to obtain data and interviews were digitally voiced recorded and transcribed verbatim before the undertaking of thematic analysis which elicited key themes and findings. Informed voluntary consent was confirmed by all three participants, as well as being informed about the ethical considerations, participant and organisation confidentiality, and the right to withdraw at any time during the research process.

The following chapter presents the research results.

CHAPTER FOUR: RESEARCH RESULTS

Introduction

This chapter presents a summary of the findings from the semi-structured interviews. The chapter commences with brief descriptions of the participants' roles within their organisations, followed by an analysis of the key themes which emerged from the data. All three interviews were thematically analysed, and five key themes were identified under 'What is Working'. Four key themes were identified under 'What Needs to Change'. The chapter then concludes with a summary.

Participants

The participant sample consisted of two female and one male participant, with each participant identifying with a different ethnicity: Māori, Pasifika and Pakeha European. Two participants worked for community social service organisations which held community housing portfolios and offered wrap-around services. The third participant worked for a housing organisation that, although offered wrap-around services, identified its core work as supporting people to access social, community, and private housing, in addition, providing tenancy support to those at risk of losing their housing. All three participants worked for NGOs and held at least 12 months of experience. One participant worked for an organisation which offered a portfolio of housing with a Māori Kaupapa focus in Porirua and had practised as a Social Worker for 20 years. Another participant worked as a Housing Facilitator for an established housing organisation in Wellington Central, and the third participant worked as a Counsellor for an organisation in Porirua. All participant names have been replaced with pseudonyms, and all identifying features of their organisations withheld for privacy. It is important here to contrast the density of Pasifika peoples in Porirua and Wellington Central, as this provides an indication of the volume of Pasifika peoples living within the participants' work areas. Pasifika population statistics were higher in Porirua relative to the population. Of the 31,047 people living in Porirua, 12,738 (24.6%) were identified in the 2013 census as Pasifika (Greater Wellington Regional Council, 2017); compared to 190,956 people living in Wellington City, 8,928 (4.7%) identified as Pasifika (Greater Wellington Regional Council, 2017).

Results

Results were established and organised under two main categories relevant to the research question ‘What is Working and What Needs to Change’. Five key themes were identified in relation to what is working: wrap-around services; collaboration; types of housing offered; advocacy; and empowering families. Four key themes addressed what needs to change: quality of housing; shortage of housing; access to affordable housing; and racism and discrimination. Six strategies were suggested by the COP to enable change: supply affordable housing; sustain and grow health and housing initiatives; support Pasifika wellbeing; increase awareness of current housing needs; support Pasifika housing aspirations’ and challenge political processes

What is Working

Wrap-around Services

Wrap-around services were identified as an effective holistic approach to addressing Pasifika clients’ needs in the Wellington region by understanding how other psycho-social factors such as health, unemployment, or relationship breakdown, impact housing needs. COP were then able to offer specific targeted wrap-around support services.

Again, not just a focus on one area, such as housing, rather a holistic approach to addressing family needs is undertaken. (Maria)

Mental health was mentioned as a significant health issue affecting Pasifika peoples, specifically younger Pasifika youths.

And then we’ve got a lot of people in our community that suffer from depression and anxiety.... like mental health issues, so we have counsellors, and then also there’s alcohol and drugs, there’s relationship stuff going on, and budgeting stuff. (Frank)

In particular, some of the younger ones are dealing with multiple issues and problems, particularly in mental health. (Maria)

The wrap-around services offered tend to include parenting courses, counselling, alcohol and drug support, life skills, spiritual support, budgeting and finance, and foodbank and clothing donations. One organisation offered programmes specifically for women, with programme content delivery being dependent on key issues the COP identified.

Thursdays are Lifestyles programmes. It could be about parenting, anger for women, whatever is going on and we can see, oh this would be really good to talk about, or whatever issue seems of concern. (Maria)

I mean we are helping Whānau that have children in Oranga Tamariki, so basically everything, everything is there, the services. (Frank)

In our organisation, we have a Social Worker, Counsellor, Tenancy Manger, Foodbank services, Life Skills Coach and tutoring, and a Budgeting Advisor. (Maria)

In addition to providing physical and immediate needs for Pasifika families and individuals, Maria's organisation offered spiritual support and viewed this support service as part of the wider holistic approach.

Some of the families get linked into churches, prayer is offered to families, and they are welcome to decline prayer. Being PI and Christian makes it easier, and it's up to the person if they accept this or not, I believe this is what makes our community organisation unique, is that they can go even further, offering a holistic approach to care... it's all about connecting with the wider community. (Maria)

Many Pasifika families struggled with debt and lacked financial literacy skills. This was specifically highlighted as an area requiring more training and support. Two budgeting initiatives offered by Maria's organisation provided Pasifika families with access to lower-interest loan schemes and allowed individuals to borrow larger sums with lower interest rates.

We offer two budgeting initiatives which is ideal for Pasifika families as many deal with loan sharks and end up having to pay more back in terms of interest (Maria)

{organisation name removed} recently introduced a scheme of low-interest loans, and no-interest loans to help people with maintenance stuff like that, because it is a thing (Lisa)

Collaboration

Collaboration with other social services organisations, housing providers, and external government agencies was viewed as a necessary approach to supporting clients. If client needs were identified and could not be supported by the agency, then a referral to the appropriate agency or support service was made.

But we just collaborate, like if you got families then let us know if we can help, that's about the only collaboration we got going, and if {unnamed community organisation} have nothing available then they'll send their people to us. (Frank)

MSD hold the new contract, people who approach our organisation for emergency housing need to have been on the HNZ waiting list, or close to being on the list. At times clients may come off the street, and in that case, we would help that person through the process of getting onto the list. If a client is already on the list then it is a matter of meeting that client, interviewing, assessing, and then checking for eligibility requirements. (Maria)

I mean the idea is that a few of them are transitional, so they're here for twelve weeks. They come in, the idea is that they're working with HNZ together with somewhere to go permanently... but some of them is just to keep them, and give them a roof till they find a HNZ home because the HNZ list is so long. (Frank)

We work with other Pasifika health social services {organisation name removed} to support Pasifika people, and that's really across the Mental Health and Addiction Services {organisation name removed} and with the specialist Pasifika services, so we get referrals from them, and so we work together with them to get access housing to support people. (Lisa)

Collaborative partnerships with Work and Income (WINZ) and HNZ were seen as meaningful, in order to deliver housing services efficiently. However, one participant identified the frustration in dealing with the external funding agencies with changing contract requirements and felt that the communication between inter-agencies needed to be more effective, if organisations were to continue working in partnership.

Relationships with WINZ and HNZ are paramount, as {organisation censored} works very closely with these agencies, therefore stakeholder relationships are vital if services offered are to be delivered in a timely fashion, with a client-centred focus in mind. (Maria)

{organisation censored} changing their contract, working with external stakeholders, finding it particularly difficult if contracts or processes change, there is a need for better communication between inter-agencies. (Maria)

Collaborative meetings also occurred within Maria's agency and were important in understanding how clients or families were progressing, particularly if several staff members or agencies were simultaneously working with the same referral.

And that's a collaborative approach within the team, and this is how each part of the team know what's going on with clients. (Maria)

The community support in the form of donations from local supermarkets and businesses had been a foundational and ongoing resource in the community for many years. Foodbank services, vegetable co-operatives, clothing donations, and external business donations, were among some of the extra supports provided to Maria's organisation.

Types of Housing Offered

Differences were found in the quality of housing offered and were mainly dependent on a housing organisation's portfolio. Due to the higher volumes of applicants on the HNZ waiting list, at-risk clients facing impending homelessness had no choice but to accept the type of housing on offer. One COP spoke of the negative transition families experienced when moving from housing offered by community housing, into a HNZ property, referring to this difference in quality as "a step-down".

The organisation owns old HNZ homes, they're like those units, so there's twenty-three units so those homes we've got are insulated... fully furnished, the idea is these whānau can move straight in, but they're coming off the street. (Frank)

When you're homeless with your children it's not a nice place to be. They're just desperate ... what's working well is that there's homes available, families are

getting roofs over their heads so that in itself is a success. I mean the idea is that a few of them are transitional, so they're with us for twelve weeks, and the idea is that they're working with HNZ together for somewhere to go permanently... it's just to keep them, and give them a roof till they find a HNZ rental because the HNZ list is so long. (Frank)

One participant worked for an organisation which did not offer housing as such but rather focused on supporting and advocating for Pasifika and non-Pasifika clients who were navigating their way through the rental housing process.

We do housing facilitation which has got the main components of supporting people who don't currently have housing, or access warm, safe, affordable housing, and the second part of it is called tenancy support, and that's about supporting people who are at risk of losing their housing to be able to resolve issues and to retain their tenancy... We don't have housing as such, we are just supporting people... so that's applying for social, council, and private housing, and just trying to help people work through the different issues and barriers that come up with that. (Lisa).

Not only were the differences in housing quality highlighted by COPs, but also the need to advocate for both Pasifika and non-Pasifika clients became apparent, in order to empower, encourage, and support clients to navigate through the rental housing process.

Advocacy

Advocating for clients was a core component for all three participants who also found external systematic processes a hindrance when attempting to house clients and families who were in urgent need of housing. Participants would use unorthodox methods to support clients due to the urgency of their situations.

We've gotta be really nimble, and dynamic, and a bit pushy... so trying to be as determined as possible to make things happen, because it's tough! And so I think that's one of the things that we do well, is that we take a very dynamic approach... Doing whatever it takes, advocating, you've gotta be pretty determined and

clever and quick to make things happen, and use all your powers of persuasion and confidence to get in there. (Lisa)

In theory, {censored occupation} are supposed to do the work with Work and Income NZ (WINZ), but what actually ends up happening is with the housing, because it often feels incredibly urgent and we don't have time, it's not always easy to coordinate people's availability and timing, so sometimes we end up doing those appointments just because it's more expedient. (Lisa)

The rubbish started building up because she just wasn't able to get the rubbish out, she had no way of removing it from the property and so, I've ended up having to apply for a flexi fund to pay to get someone with a van and a trailer, to go there and just remove all the rubbish so that they don't then evict her... we've actually ended up paying to remove the washing machines and stoves that were sitting there before she even moved in. (Lisa)

Empowering Families

Family strength and resiliency was highlighted as major contributing factor to housing and supporting Pasifika families and individuals. If a family member or individual was found to need housing, other family members would attempt to accommodate as best as possible.

Well lot of the positives is that these families do really well with what they've got... they're really resilient their strong families and they have ups and downs like everyone else... they're clever people, and they learn to live off resources that most of us couldn't live off... and we've got a lot to learn from them. (Frank)

What happens is when people are desperate, friends and family take them in. (Lisa)

Most families take in people they know and house them... culturally a lot of our Pasifika people know whānau and end up getting taken in by them. (Maria)

Five key themes that were identified by the COP as 'What is Working', namely: wrap-around services, collaboration, types of housing offered, advocacy, and empowering families. The next section outlines 'What Needs to Change' as suggested by the participants.

What Needs to Change

Quality of Housing

A shortage of quality social housing was found to be a significant barrier for many vulnerable Pasifika families. Families who were often desperate for housing and facing imminent homelessness often had no choice but to accept sub-standard housing, and at times felt unable to complain for fear of eviction.

These families are desperate, they're going to be homeless otherwise, you know in one person's eyes it's a mansion, in another person's eyes it's a dump you know... personally myself I'd find it hard-pressed to go live in them. (Frank)

Because of this increase pressure on housing people are less likely than ever to say, there's a big leak here, or there's a problem with my plumbing... and so they live with the mushrooms growing out of the corner of the bedroom because they don't want to get into a situation where either the rent's going to be put up even more, or they might get the notice and then what? And so, you've got a situation where people aren't dealing with stuff landlords don't have to. (Lisa)

The quality of private and social housing remained questionable, with rental properties suffering from overdue maintenance and disrepair. The available housing lacked insulation and basic maintenance. The participants spoke of wanting to see legal housing standards implemented.

There's still a chronic shortage of insulation and basic maintenance, and a lot of them desperately need a paint job, it's beyond deferred maintenance, so like they're actually allowing them to completely decay to the point where it's going to actually require them to be knocked down and completely rebuilt because they haven't been kept weather tight. (Lisa)

One participant highlighted their organisation's focus on the paramount safety and welfare of clients with children. The unknown fear of having families move into HNZ homes, and then falling ill due to previous drug activity inside the property, was further compounded by clients and children who already suffered from health and respiratory diseases such as asthma, placing vulnerable families and children at even further risk.

Shortage of Housing

A shortage of affordable housing and the loss of many HNZ properties across the Wellington region has led to an increase in make-shift housing.

We've lost in our region four hundred and seventy HNZ places, and only sixty-nine have been built, so there's a massive net loss, and the ones that are still there are desperately in need of maintenance... there are a few places where, like say somebody's got a skyline garage out the back of their property, they might have built a wall up the middle of it and put a sort of flat in the back of it so there might be a kitchen, bathroom, living area, but it's not a proper flat, it's a makeshift kind of arrangement, there's a few of those... or there's one's where somebody's carved off part of their home and sort of subdivided it... and somebody will come along and pay to live there. (Lisa)

Unaffordable housing placed pressure on Pasifika peoples to look for housing further north, outside of their preference.

Because it's become so difficult and so unaffordable in Wellington there's a movement and pressure to go North, and so people in Wellington are being told, "oh have you looked in Porirua or Kāpiti", but there's nothing in Porirua or Kāpiti, it's just as difficult if not worse, in that there's very little available, what there is, is expensive and not very good-quality... (Lisa)

The increased pressure on the housing market was seen to add another shift in the dynamics of who occupies available housing. Due to the increase in demand, the landlords and property managers were able to select tenants they preferred, whereas historically, the same places were known to house people most in need, regardless of income and status.

Because they can choose... they used to take the people that would come... because the pressure has increase they can fill their place easily without having to house the people, I wanna say, in greatest need, but actually, everybody's in need, they all count... because housing is at such a premium... but you know what I mean, better off people, employed people, people who would be considered more respectable are now having to resort to the grotty boarding houses and the

*people that traditionally occupied that space are now even more on the margins.
(Lisa)*

Gender-related issues were highlighted, as this affected how organisations dealt with housing single males. One participant identified a significant lack of suitable housing for single males, particularly older single men who often became longer-term residents of housing.

There is a desperate need for accommodation for single men. The current housing stock for single males are mainly for older single men - long-term residents. They don't put males in with females. They can put two families in a house, and if the family has a grown-up son, {organisation name censored} cannot house them in the same house – this is more for protection. Therefore, the young man in this situation would have to find his own place - {organisation censored} turn away quite a few single men, however, they never turn away single women (Maria). There's no purpose-built one-bedroom places... there's a couple of converted motels, which are not actually really great for long-term living. (Lisa)

Access to Affordable Housing

Access to affordable housing was seen as a major barrier for many Pasifika peoples, according to the participants in this study. Due to a shortage of affordable housing, people on HNZ waiting lists would be required to wait or find short-term accommodation until suitable housing became available. Social housing which offered three or more bedrooms was limited, therefore families of larger sizes were faced with having to accept suitable housing outside their area of preference, if suitable housing was made available.

For those that could afford to rent privately, higher rental costs became a barrier, which for people on lower incomes was unsustainable.

Availability, and with that come the sizes, they need to be the right size... location, because ours are in {censored location} and a lot of these families their children are coming to school out this way, so now they have to find transport or relocate their children, cause a lot of these families don't have transport... HNZ waiting list that's certainly an issue. (Frank)

High rentals, people unable to sustain private rental because their incomes are low, this is a huge one for Pasifika, unrealistic expectations. (Maria)

At the moment the demand for housing way exceeds the supply, and so if people have issues and challenges like they don't have ID, or they have bad credit, or they don't have good references because of you know, what happened at their last tenancy potentially, then it's very difficult to access housing. (Lisa)

Racism and Discrimination

Racism and discrimination were found to be a barrier to accessing housing for both Pasifika and non-Pasifika.

So, they'll look at Māori families and think, more likely to be overcrowding, less likely to care for the place, more likely to punch a hole in the wall, may not be able to afford to pay the rent... so like who's the person who looks who looks like they do meth, and I probably don't want little kids cause you know they're cute, but... I really don't want the mess... so you end up with a situation where people discriminate ... you could argue that they're just trying to manage risk and reduce the cost of operating the asset. All those judgements amount to discrimination, which discriminates against people who are mentally ill, discriminates against people of colour... it doesn't matter whether your Nigerian or Pasifika, it discriminates against people on low incomes, and it's really tough... it's impacting all different kinds of people now... all housing is difficult to access, and I do think that racism is a thing. (Lisa)

The closure of significant social housing areas, typically renowned for housing many lower-income Pasifika families, impacted many families across the Wellington region.

We went along to some of the public meetings leading up to that closure, and one of the things that was striking to me was the number of Pasifika people and families that were there... at that time it was some of the lowest-priced accommodation available.... there was a staggering number of Pasifika that were impacted by that. (Lisa)

The participants identified the need for structural, social, and political change, in hopes of seeing the creation of a more level playing field for people of all socio-economic backgrounds. Two participants felt that the housing required more significance as a fundamental right for all people, regardless of a person's socio-economic background.

It just gives a bigger social picture, because I think this all happens in a larger context, and personally, I'd like to see New Zealand more like it was in the 1970s when we had a much more egalitarian society... cause what I would of liked to see was an improvement of things... things needed to improve for Māori, and needed to improve for Pasifika... what I would like to see is actual recognition that housing is a fundamental need and a right and that there be a means by which everybody becomes homeowners. (Lisa)

If some families are homeless well, I guess it is warranted, when you're homeless with your children it's not a nice place to be. They're just desperate and shelter, we are talking about shelter. (Frank)

Strategies for Change

Supply Affordable Housing

Participants understood household overcrowding as significantly detrimental to Pasifika health and wellbeing. Hidden homelessness was described as households accommodating families in need of immediate housing. An added benefit of this was the ability to lower housing costs, however, this also jeopardized household tenancy contracts. Closer living quarters also meant that stressful situations, family disputes, and the risk of rapidly spreading communicable diseases were not uncommon. Unemployment was also seen to exacerbate housing situations, as being unable to afford quality housing, or keep up with rent, led many families into homelessness.

We're seeing is frightening amounts of overcrowding and this absolutely impacts Pasifika and particularly impacts Māori, what happens is, when people are desperate, friends and family take them in, and then their own tenancy ends up in jeopardy. (Lisa)

Homeless people are not so much visible on the street... it is more if a hidden homelessness– as most families take in people they know and house them... but

you can't drive around and see them on the street, maybe in Auckland I don't know, but in Porirua no. (Maria)

What I'm seeing is a lot of places where people are losing their tenancies because of overcrowding which then leads to two or even three families going into cars because you can't have nine people in a two-bedroom flat, and where landlords realize that's what's going on, they put out a notice and then they're gone but actually all of that creates more pressure and people are like, oh well you can't be living in a car with your kids, come stay here, and then the cycle just repeats itself. (Lisa)

Sustain Health and Housing Initiatives

Current health and housing initiatives were seen as a positive approach to addressing housing quality, however, government funding was vital in order to sustain these initiatives.

So the insulation programme the healthy homes, dry homes, some of that stuffs still there, but a significant proportion of the funding's been chopped, cause it used to be that homeowners and landlords could apply for a subsidy to insulate places, that's gone, and there's still a Well Homes program, which is an initiative between Regional Public Health and Hutt Valley Health, and as part of that, there's an associated programme which is meant to fast track people into social housing were there's risk of rheumatic fever for children. (Lisa)

Support Pasifika Wellbeing

Mental health issues were an emerging and challenging issue for many Pasifika peoples, particularly affecting younger people. Social issues, such as relationship breakups and domestic violence leading to homelessness significantly impacted Pasifika families. Ongoing wrap-around social supports and programmes which addressed and dealt with issues of mental health and social issues supported people to sustain their wellbeing and maintain their housing.

In particular, some of the younger ones dealing with multiple issues and problems, particularly in mental health. Envisage a lot of younger people coming through. (Maria)

It's not just one problem usually... it's all sort of interconnected, then the mental health stuff and the budgeting, so usually they have a couple of things they need to work on. (Frank)

I'm thinking especially about Pasifika people, the impact of people's illness creates real problems in terms of housing... it can in itself create its own particular issues, because sometimes peoples' wellness makes it very difficult for them to just actually live in houses. I'm thinking of a woman who believed that dead people were underneath her house, that there was blood coming out through the carpet, which caused her to flood the house, and she also was very paranoid and worried and cut all the wires, not only into her house, but to other people's houses, which was really concerning for the landlord and everybody else... because she had cut her power wires she could then no longer cook, and then started to cook using an open fire in the house. (Lisa)

Awareness of Current Housing Needs

Awareness of the types of housing required in the Wellington region was vital to ensuring the right type of housing is supplied. Encouraging the government to build more good-quality, affordable housing, which could incorporate building designs to suit differences, such as family size, disability or mobility needs was seen as necessary, if issues such as overcrowding, hidden homelessness, and poor health outcomes are to be addressed for Pasifika peoples.

Not enough houses for single males, priority is to cater for single mums and children that's the priority, not men (Maria)

With that come the sizes, they need to be the right size... our houses our two stories they're harder to heat there, so they're not the healthiest. (Frank)

Support Pasifika Housing Aspirations

Creating more robust programmes to support Pasifika peoples to become stakeholders was seen as a positive strategy. Supporting and encouraging more Pasifika peoples to progress through the current housing system, and towards the goal of becoming homeowners was seen as a way to empower Pasifika peoples with their own housing aspirations.

But in my opinion, what needs to change... to make housing for Pacific people more accessible, I think there does need to be more social housing, and I think there really needs to be some really robust programmes to support people to be doing a process whereby people become stakeholders. I would really love to see somebody talking about rent to own, so instead social housing, you're the tenant for the foreseeable... and that there be a means by which everybody becomes homeowners, it shouldn't be that this is an investment to make money. (Lisa)

Challenging Political Processes

Current political processes required a shift in ideology if social change, and equal opportunities for Pasifika peoples were to be realised. In particular, clear government programmes could encourage Pasifika social housing tenants through the Housing Continuum (Appendix G), with the end goal being home ownership. Recognition of housing as a fundamental right regardless of a person's socio-economic background would stimulate better-targeted policies with outcomes aimed to support Pasifika home-ownership aspirations.

That's troubling about the current model is that it's so tenuous, and the tenancy laws in New Zealand are so weak that because the tax laws are the way they are, and the lending policies are the way that they are, it's become a way for people to make money rather than what it's supposed to be, which is somewhere for people to live... and so what we've got is this massive concentration of wealth into the hands of a few when actually it's supposed to be meeting the needs of the many, but it's really not. We need to change and it's gonna happen, and I'm looking to see whatever things I can do to influence the system and think differently, to make better plans and services and supports and actually better structures, because services and supports is actually ambulance at the bottom, and what we need is actually a better system that means people never get to the bottom. (Lisa)

Summary

In summary, participants outlined similar experiences and themes which they felt contributed to their work with supporting Pasifika peoples with housing needs. Key themes identified under

'What is Working' were described as: wrap-around support; collaboration; types of housing offered; advocacy; and empowering families. The participants identified the following themes under 'What Needs to Change': quality of housing; shortage of housing; access to affordable housing; and racism and discrimination. Participants offered strategies for change, namely: supplying more affordable housing; sustaining and growing health, and housing initiatives; supporting Pasifika wellbeing; increasing awareness of current housing needs; supporting Pasifika housing aspirations; and challenging political processes.

The following chapter will present a further in-depth discussion of the research findings and relevant literature, whilst considering the implications of future research regarding Pasifika housing needs.

CHAPTER FIVE: DISCUSSION

Introduction

This chapter presents a discussion of the research findings alongside relevant literature. Five key themes are discussed under 'what's working', and four key themes are identified under 'What Needs to Change'. The chapter then concludes with a summary which includes six suggested strategies, as outlined by the participants and relates to 'What Needs to Change'.

What is Working

Wrap-around Services

All three participants worked for community organisations which offered wrap-around services and support alongside housing. The participants found that many Pasifika peoples approaching their service for housing needs were simultaneously dealing with multiple social and wellbeing issues. The participants understood that dealing with the housing needs in isolation often suppressed other contributing psycho-social factors. High-quality wrap-around service approaches which focused on addressing family needs incorporated psycho-social factors which addressed the client's physical, mental, and spiritual needs. According to Furman et al. (2008), the wrap-around process identifies, builds upon, and enhances the capabilities, knowledge, skills, and assets of not only the client, but also the community, and other team members involved. As such, the collaborative approach is inherently strengths-based, and by incorporating a wrap-around team approach, professionals are able to identify resources, programmes and services that may best serve to meet the needs of clients, thus, promoting resourceful intervention strategies (Furman et al., 2008). The wrap-around holistic model also aligns well with the Pasifika *Fonofale* model utilised by health service providers (Mafile'o, 2013). The model outlines value systems which promote physical, spiritual, mental, and other areas of wellbeing, which converge into culture and family. The model is perceived as uniquely Pasifika in its promotion of a holistic view of health care (Agnew et al., 2004; Mafile'o, 2013).

Mental health was identified by all three participants as a major challenge for clients accessing housing. The participants had supported previous clients who had sought assistance with housing, whilst dealing with anxiety, depression, suicide, unemployment, alcohol and drug abuse, relationship issues, and domestic violence. These findings align with Saville-Smith et al.'s (1996)

suggestion that people suffering from mental illnesses are more likely to be confronted with difficulties, such as, locating, affording, and maintaining housing. Poor housing and homelessness were also found to exacerbate existing mental health problems (Saville-Smith et al., 1996), with substance abuse and mental illness being two of the major causes of homelessness (Zufferey & Chung, 2006; Zufferey & Kerr, 2005).

Collaboration

Collaboration was seen as vital to ensuring Pasifika and non-Pasifika peoples with housing needs were best supported. Successful collaboration was described as occurring within the organisation; between staff roles; with other social service agencies and government departments; and with long-standing supportive partnerships within the community. When describing the internal collaborations between staff, participants mentioned the importance of effective communication, in particular, ensuring all involved staff were aware of the client or family's progress. Well-established community collaborations, such as local food banks, and clothing donations from local businesses, were also vital in supporting the immediate physical needs of clients.

Collaboration and information sharing between NGOs and government ministries are necessary at the grass-roots level, as a significant number of service users are in a sense, 'service-hopping' (Mills et al., 2015; Richardson & Patana, 2012). However, Mills et al. (2015) outlined that some social services were not flexible enough to cope with complex client needs, dealing only with specified needs, for example, mental health as opposed to incorporating a holistic approach. One way of addressing this would be to implement service integration, particularly where service users have multiple and complex needs, and where addressing one particular need in isolation is unlikely to be effective (Majumdar, 2006).

Types of Housing Offered

Housing quality was found to influence positive outcomes in health and wellbeing. Two participants worked for organisations which held their own community housing stock and highlighted the differences in quality between her organisation and HNZ properties. The importance of healthy housing was outlined in a study by Keall et al. (2010) which revealed structural defects, inadequate insulation, and dampness and mould that contributed to poor

health outcomes. For example, ineffective heating and poor insulation were related to increased exposure to excess cold and problems of damp and mould growth (Keall et al., 2010). The state of social housing in the Wellington region was outlined as an issue for many lower-income families who, due to a lack of housing options, had no choice but to live in sub-standard housing.

Butler et al. (2003) state that Pasifika peoples face more significant housing problems than other ethnicities, with research revealing that damp and cold housing are significantly related to maternal depression and the incidence of asthma, which places children living in such households most at risk. For example, a study of 106 child admissions to Wellington Hospital in August 2012 identified a pattern of high rates of respiratory admissions for Māori and Pasifika children, which was strongly associated with poor housing conditions (Denning-Kemp et al., 2012). One-third of the parents whose children participated in the study had noticed dampness and mould in their homes, 50% claimed their homes were much colder than they preferred, and 20% lived in uninsulated housing (Denning-Kemp et al., 2012).

The connection between poor quality housing, and health and wellbeing has been shown to affect not only adults, but more significantly children. By raising the building standards of social and private rental housing, negative health outcomes experienced by Pasifika and Māori families could be partly alleviated.

Advocacy

Navigating external and internal systems was a challenge for many Pasifika and non-Pasifika families. The participants spoke of utilising dynamic approaches when supporting clients to navigate external systems, particularly in cases of urgency where families were facing impending eviction, or at high risk of becoming homeless.

According to Mills et al. (2015), tenants were found to benefit from extended support when transitioning from short-term emergency accommodation to long-term affordable housing. A major challenge for participants was found in the processing times of external systematic processes which meant families still faced the risk of becoming homeless while waiting.

Empowering Families

Working with, and alongside communities is a key component to empowering individuals and families whilst influencing and supporting effective decision-making. The participants highlighted the Pasifika family's strength, and empowerment of the wider family unit, as an approach to supporting Pasifika peoples with housing. Family resiliency, in its ability to draw upon natural supports, was found to be the main resource strength within many Pasifika families and individuals. Pasifika peoples tend to draw their sense of health and wellbeing from the quality of their relationships within their collective contexts, which tend to include extended family and community networks (Counties Manukau District Health Board, 2006). Involving housing support services can also assist individuals and families with moving from difficult and deteriorating situations, to a more positive and empowering situation with increased options (Mills et al., 2015). Koloto et al. (2007) claim that community and social housing providers are best placed to strengthen, empower, and reinforce Pasifika-led housing initiatives.

What Needs to Change

Quality of Housing

The lack of quality social housing was attributed to the disconnect between the 'right supply' versus the demand in the wider Wellington region, including Porirua, Hutt Valley, and Kāpiti Coast. The participants highlighted several challenges when attempting to support Pasifika families, in particular, the poor state of social and private rental housing, increasing rental prices, and the lack of building maintenance. Renters were three times more likely to live in poor housing if they were single-parent families, or identified as Māori or Pasifika (Mills et al., 2015). For many Pasifika families limited by cost, searching for other forms of housing included the consideration of living with other family members, or renting make-shift housing. Evidence revealed that the current New Zealand housing market has failed to deliver both the quantity and quality of housing required, which has been further exacerbated by historically low levels of building consents (Mills et al., 2015; Howden-Chapman et al., 2013; New Zealand Productivity Commission, 2012).

Unemployment was also identified as a barrier to housing, with the flow on effects limiting housing options for Pasifika peoples.

Shortage of Housing

Due to a lack of social and community housing in the Wellington region, Pasifika and non-Pasifika families and individuals faced considerable pressure to locate affordable housing further north. This revealed another layer of complexity, in which landlords and other CHOs were now able to pre-select preferable tenants, due to the current demand in housing. This current shortage of affordable housing in the Wellington region has been well documented, and according to the June 2017 Wellington City Council (WCC) report, there is currently a shortfall of 3,900 homes in Wellington City. The population forecasts project that between 20,000 and 30,000 additional housing units are required to meet the range of projected population growth towards 2043 (WCC, 2017). The same report highlights a shortage of affordable rental housing for lower-income households, thus, increasing the pressure experienced by social and CHOs, as more emergency and transitional housing to manage the shortfall of housing increases (WCC, 2017).

Access to Affordable Housing

Housing accessibility and affordability were two significant barriers identified by the participants. Part of the difficulty lay in the location of social and community housing, meaning individuals and families would need to travel or commute slightly further to access main amenities. Issues around housing affordability were challenged by unemployment, lower incomes, or previous issues such as bad credit, making it difficult for people to sustain housing. Moving tenants through the housing continuum was viewed as a positive long-term approach, with an end goal of encouraging Pasifika homeownership (Community Housing Aotearoa, 2017). Offering robust programmes alongside housing strategies, such as rent-to-own properties would offer an alternative approach for families and individuals struggling to generate a house deposit.

Racism and Discrimination

Racism and discrimination were a barrier many people faced when attempting to secure housing. Significantly impacted are Māori and Pasifika peoples, individuals with mental health problems, and other stigmatized populations (Koloto et al., 2007). Rankine (2005) found consistent evidence of discrimination in private and state rental housing, noting several reasons why tenants were reluctant to take action: a shortage of housing, fear of eviction, and a lack of knowledge regarding how to complain and consumer rights. According to Peace and Kell (2001), challenges such as stigma, discrimination and racism were widely experienced by Pasifika

peoples and literature indicates that the relationship between mental health and housing is complex and reinforcing.

Summary

Overall, key factors were identified and contrasted against relevant literature. The participants felt that increasing the supply of good-quality social housing would help alleviate some of the current housing pressure for many lower-income Pasifika households. The current health and housing initiatives between local community organisations and District Health Boards were seen as a positive approach to addressing housing-related health issues (Regional Public Health, 2017). More awareness of current housing needs in the Wellington area was vital to ensuring that the right types of housing are supplied and meet current housing demands. Supporting Pasifika housing aspirations was seen as a long-term, but necessary approach, to supporting and realising Pasifika homeownership. Challenging the political landscape was highlighted by the participants, in particular, attempting to influence shifts in political ideology and challenging fundamental theories underpinning housing policies in the hopes of generating more targeted housing policies and schemes that would better support Pasifika housing aspirations.

The final chapter will present a summary of the key themes identified within the findings. The key findings and recommendations from this study will be considered for future Pasifika housing research.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

Introduction

The purpose of this research was to explore the participants' experiences, perspectives and suggestions for change regarding Pasifika housing needs in the Wellington region. This study allowed three experienced COP to vocalise their concerns and suggestions regarding Pasifika housing based on their lived experiences and practice wisdom. A qualitative methodological framework was chosen due to the explorative focus of the study. All three participants worked for an NGO and held at least 12 months of experience.

The chapter commences by presenting conclusions related to 'What is Working' and 'What Needs to Change'. The participants' recommendations for change are then discussed, followed by future research suggestions, study limitations, and finally culminating with the researcher's concluding reflections.

Conclusions

What is Working

The participants were able to identify successful approaches, in particular, utilising a holistic approach to assessing and understanding client's needs. This approach was viewed as a part of the overall psycho-social objective addressing areas of physical shelter, health, and mental wellbeing. The types of housing offered, contributed significantly to Pasifika housing perceptions, with service-users identifying the marked quality differences in housing and thus, exposing over time the interconnectedness and effects of sub-standard housing on physical health. Pasifika families were viewed as strong, social, self-empowering units, who were able to tap into natural supports; and by integrating a strengths-based approach, participants were able to re-strengthen the family system, and thus, encourage Pasifika family and individual problem-solving.

What Needs to Change

A lack of good-quality, affordable housing was seen as a major barrier for many low-income Pasifika families in the Wellington region. Housing that was accessible was seen to lack in suitability due to affordability issues. The participants highlighted a significant lack in the 'right supply' of housing that could cater to varying accommodation needs, such as larger-sized

families, or accommodation for single males. The lack of suitable housing placed further pressure on people to look for alternative housing from other sources, and outside the Wellington region. Community housing areas, such as boarding houses which once housed those most in need, were now able to use the shortage and demand for housing to their advantage, and in a sense, pre-select preferred tenants. Racism and discrimination were quite marked issues oppressing Pasifika peoples, with the pre-selection of tenants based on colour, gender, age, disability, and mental illness acting as a barrier for many people. The participants suggested that a shift in ideological political thinking on the fundamental right to shelter for all peoples, regardless of socio-economic status, was necessary in order to influence changes within social housing policies, and thus, create a more egalitarian society.

Recommendations

The participants offered suggestions for change as a way of combating key housing issues:

- Increasing the supply of affordable, good-quality social housing in the Wellington region, as a means to alleviate some of the current housing pressures many lower-income Pasifika peoples face.
- Increasing and supporting more joint health and community initiatives and collaborations, such as the Well Homes initiative in Wellington, and the Matanikolo project. However, these initiatives would be mainly dependent on external funding from the government in order to maintain operational costs.
- Greater awareness and consultation between government, city planners, Pasifika and non-Pasifika communities, and building and construction organisations, regarding housing designs that could cater to diverse housing needs such as larger family sizes, people with disabilities, single males, and the elderly. Thus, ensuring that social housing scheduled for construction aligns with current housing demands.
- More robust programmes, such as rent-to-own housing schemes, which could better support Pasifika housing aspirations and offer homeownership as a viable option. Thus, moving more Pasifika peoples through the housing continuum, with the end result of more Pasifika homeownership as an investment and wealth-generation for the future.
- Influencing and challenging the political housing landscape was an overall aspiration for the participants. In particular, attempting to influence a shift in the political ideology and

thought, which specifically challenged fundamental theories underpinning housing policies.

Future Research

The participants were able to offer suggestions for change and given that many Pasifika peoples on lower incomes in New Zealand rent properties, future research could explore strategies and programmes which would better support Pasifika peoples through the housing continuum, thus, moving from long-term renting into home-ownership. This would allow more Pasifika families to not only become stakeholders in their community, but also provide long-term stability, whilst encouraging wealth generation.

Study Limitations

Three key limitations of this research have been identified. Due to the smaller-scale nature of this qualitative research, study findings are not generalisable, nor are they representative of all Pasifika peoples in New Zealand. Secondly, this research was based on purposive sampling, in which participants were selected due to having at least 1 years' experience working with Pasifika peoples in relation to housing.

Researchers Concluding Reflections

Personally, I envisage that more collaborative effort is required at the community, local government and national levels, in order to address immediate housing needs, with the long-term goal of reversing statistics. Without addressing issues such as health, mental wellbeing, and other social-related issues, the housing and health outcomes for Pasifika peoples will remain unchanged. Programmes and policies which address these issues, and support and educate Pasifika people about homeownership, are required, along with the encouragement of Pasifika community-led and driven housing initiatives. Both the government and Pasifika communities need to work together in order to generate lasting change, both now, and for generations to come.

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APPENDIX A: CHECKLIST FOR CONSTRUCTION OF INTERVIEW QUESTIONS

Table 9.1 Checklist for constructing questionnaire and interview questions

☐ The questions are short.	☐ Consent has been given to answer the questions.
☐ There are no double-barreled questions.	☐ Anonymity and confidentiality have been assured.
☐ The questions are clear and focused.	If mailed (snail or e-mail):
☐ There are no sensitive questions.	☐ A cover letter or explanation of the research is included.
☐ There are no leading questions.	☐ The questionnaire is clearly formatted.
☐ The respondents are capable of answering the questions.	☐ The questionnaire is short.
☐ The questions are focused on the present.	☐ There are mostly closed-ended questions.
☐ There are no questions containing double negatives.	☐ There is a return date.
☐ The response categories are balanced.	☐ A stamped, addressed envelope is included or return e-mail address clearly specified.
☐ The questions are in a language that can be understood by the respondent.	

Source: Marlow, 2011. P. 172

APPENDIX B: INFORMATION SHEET FOR PARTICIPANTS



Noqu Vale: Exploring How Professionals from Community Organisations Support the Housing Needs of Pacific People in Wellington: *What works, and what needs to change?*

Ni sa Bula Vinaka, my name is Joanna Camaira and I am currently studying towards a Masters in Applied Social Work with Massey University. As part of my studies this year I am undertaking a research project and would like to offer you an invitation to participate in my research.

My research project focuses on Pacific housing needs in the Wellington Region. The purpose of my research is to explore how professionals working for community organisations support the housing needs of Pacific people and families in Wellington. Two specific questions I wish to directly address in my research are: *What is working? And what needs to change?*

Being of Pacific Island decent and raised in the Wellington area, I envisioned that my research would focus on a contemporary, social and well-being issue currently affecting Pacific Island populations in New Zealand. With the current media coverage on housing, and no shortage of social and Government discussions/debates related to the current 'housing crisis', I felt compelled to understand how this affected our Pacific people and families. I also felt it was important to explore, from a community organisational standpoint, what was working, and more notably what needs to change. My hope is that this research will in some small way, contribute to the wellbeing of Pacific people in New Zealand.

I intend to interview three Community Organisation Professionals who currently work in a social service agency (and have done so for at least 12 months), that support, or have supported Pacific Families with housing needs living in Wellington. Interviews undertaken will be face to face, forty-five minutes to one-hour in duration, and voice-recorded with the participant's approval. Participation in this research is entirely voluntary, and participants can select the time and place for interviews. All effort will be made to keep participant identities confidential, with recordings and transcripts of each interviews being stored in a secure location. Participants may request a copy of the full report once final approval from Massey University has been granted. After final approval has been granted, all participant interview material(s) and recording(s) will be destroyed.

Participants are under no obligation to accept this invitation, however if you do decide to participate, you will have the right to:

- Decline to answer any questions asked within the interview
- Withdraw from the study at any time
- Ask any questions relating to the study at any time during your participation
- Direct any questions or concerns to my Research Supervisor
- Provide information on the understanding that the disclosure of your name or agency will not be used within the final report
- Request that recording cease at any time during the interview
- Be given full access to the research findings once completed.

If you are interested in being a part of my research project, please contact me via email or phone – contact details are supplied at the end of this letter.

If you have any further questions, please do not hesitate to contact myself or my Research Supervisor directly.

Thank you for your time and consideration.

Vinaka vaka levu
Joanna Camaira

“This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University’s Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director, Research Ethics, telephone 06 356 9099 x 86015, email humanethics@massey.ac.nz”.

APPENDIX C: PARTICIPANT CONSENT FORM – INDIVIDUAL



MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

Noqu Vale: Exploring How Professionals from Community Organisations Support the Housing Needs of Pacific People in Wellington: What works, and what needs to change?

PARTICIPANT CONSENT FORM – INDIVIDUAL

- I have read the information sheet and have had the details of the study explained to me.
- My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.
- I understand that I may withdraw from the research at any time (circle one) YES/NO
- I wish/do not wish to have my recordings returned to me.
- I wish/do not wish to have data placed in an official archive.
- I agree to participate in this study under the conditions set out in the information sheet.

Signature:_____ Date:_____

Full Name printed_____

APPENDIX D: LOW RISK NOTIFICATION LETTER



Date: 10 June 2017

Dear Joanna Camaira

Re: Ethics Notification - 4000017966 - Noqu Vale: Exploring How Professionals from Community Organisations Support the Housing Needs of Pacific Peoples in Wellington: What works, and what needs to change?

Thank you for your notification which you have assessed as Low Risk.
Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.
If situations subsequently occur which cause you to reconsider your ethical analysis, please go to <http://rims.massey.ac.nz> and register the changes in order that they be assessed as safe to proceed.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course -Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director - Ethics, telephone 06 3569099 ext. 86015, email humanethics@massey.ac.nz.

Please note, if a sponsoring organisation, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to complete the application form again, answering "yes" to the publication question to provide more information for one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

Yours sincerely

Dr Brian Finch
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

APPENDIX E: AUTHORITY FOR THE RELEASE OF TRANSCRIPTS



MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

Noqu Vale: Exploring How Professionals from Community Organisations Support the Housing Needs of Pacific People in Wellington: What works, and what needs to change?

AUTHORITY FOR THE RELEASE OF TRANSCRIPTS

I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research.

Signature: _____

Date: _____

Full Name – printed: _____

APPENDIX F: INTERVIEW QUESTIONS



MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

Noqu Vale: Exploring How Professionals from Community Organisations Support the Housing Needs of Pacific People in Wellington: What works, and what needs to change?

Interview Questions

1. Could you please introduce yourself and explain your current role.
2. What services does your organisation provide to the community?
3. Could you please describe how your current role supports individuals with housing.
4. In your experience, what have been some of the contributing factors, or circumstances, which have led families to approach your organisation for housing?
5. Of the individuals and families, you have supported with housing, roughly what percentage of those are Pasifika? *Has the number increased recently, or has it been relatively stable?*
6. Do you think the recent the “housing crisis” media attention is warranted in Wellington?
7. What **challenges or barriers** have you experienced when trying to source housing for Pasifika people? *For example, finding suitable housing with enough space, rooms, heating, availability of housing, housing location, close to public transport & amenities, proximity to schools for children etc?*
8. Do you (or your organisation) in any form, collaborate with other agencies to support the housing needs of Pasifika families? If so, could you please explain how the collaboration works?
9. In your opinion, overall, what does your organisation do well, that you believe, best supports Pasifika families with housing? *Any personal success stories you would like to share?*
10. In your opinion, what would need to change (or what needs to change) to make housing for Pacific peoples more accessible?
11. Is there anything else you would like to add?

Many thanks for your time. Vinaka vakalevu.

APPENDIX G: HOUSING CONTINUUM (CHA, 2017)

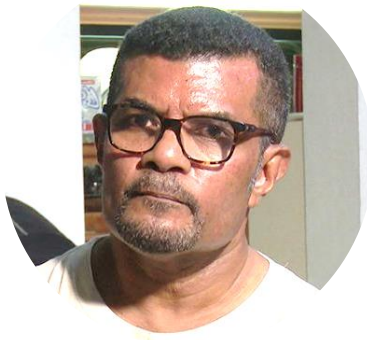


OWNING PACIFIC INDIGENOUS KNOWLEDGE: BY PACIFIC FOR PACIFIC

E fofo e le alamea le alamea:

The solutions for our issues lie within our communities.

(Samoan proverb as cited in Samoa Observer, 2016)



Soro Ramacake was born in Fiji and raised in New Zealand, his work within various helping professions spans nearly three decades. Fluent in Fijian, English and Te Reo Māori, he recently returned back home to Fiji with his beautiful family to give back to his community, where he has begun his journey to find his cultural roots from Dalomo, Bua on the island of Vanua Levu.

His extensive career includes working in pastoral counselling; school, community and Indigenous social work; child protection; youth justice; volunteering; consultancy; and social work assessor for registrations with the Social Workers Registration Board in New Zealand. Previously employed at Oranga Tamariki, he is now in a role where he shares his passion for teaching prospective social workers as the Assistant Lecturer at the University of the South Pacific, Fiji.

Soro's educational journey began in 1996 with a Bachelor's degree in Theology, followed by a Master of Applied Social Work in 2008. He also has a Postgraduate Diploma in Supervision, Diploma in Counselling and has started his journey towards his PhD in exploring the Fijian social construct, focusing on child protection.

Soro believes that he was born into the helping profession. From a young age, he watched his parents graciously help others in their community, which sometimes meant going without. Those cherished memories and acts of compassion have stayed with him since, instilling in him values and inspiration that he continues to carry with him in his daily work.

Whilst Soro entered social work with the desire and intention to help others, he has come to appreciate his role in empowering others to help themselves. Through the use of tools such as Pacific social work models of practice, he concedes they are applicable, transferable, relatable and understandable; the ideal vessel for sharing Pacific stories and in turn, empowering Pacific people.

MODELS OF SOCIAL WORK PRACTICE IN LOVO AND VEIQARAVI VAKAVANUA

A research report presented in partial fulfilment of the requirements for the degree of
Master of Applied Social Work
at Massey University, Auckland, New Zealand

Soro Ramacake

2007

ABSTRACT

The research explored and examined Fijian social work and community work practice as it is understood by Fijian social workers. It examined two Fijian practices - the social practice of *lovo* and the cultural practice of *veiqaravi vakavanua*, in the hope of constructing models of social work practice.

Fijian social workers from Fiji and Aotearoa New Zealand participated in individual and group interviews exploring the Fijian values, knowledge, skills and processes which form the basis to their practice. The *veitalanoa* [chatting or sharing stories] methodology of identifying informants, approaching informants, collecting the information and the research questions asked, have all helped the completion and results of the project. The findings provide key findings to help us understand Fijian social work.

The research findings confirm that a Western body of knowledge and practices has heavily influenced Fijian social work practice. However, certain Fijian social and cultural practices are still kept alive and remain in use today; these practices provide a window into people's lives and can be used by both Fijian and non-Fijian practitioners working with Fijian families as tools of practice for social work.

ACKNOWLEDGEMENTS

Au sa kalougata dina ena nona daulomani au na Kalou. Au via vakacacataka taumada na Kalou ni volekati au tikoga ena veigauna, dina e levu na gauna au dau vakayacora eso nai valavala e vakamosia na yalona. Ia, au vakabauta ni sega ni na vakayalia nona loloma mai vei au kei na nona veivakabauti. Turaga, o kemuni na vu ni noqu bula, ko ni vakabalebaletaka na noqu bula, koi kemuni na noqui nuinui, ogo na veika e vakaukauwataki au me 'u toso ka cakacaka tikoga ena veisiga.

I am truly blessed because of God's unconditional love. I want to firstly give homage and thanks to our Heavenly Father for always being close to me, although I can be far from Him; His love has never disappeared from me, and His faith in me has never changed. You are my source of life, my hope and meaning, and knowing this gives me strength to keep going with life from day to day.

To my supervisor, Professor Robyn Munford, big thanks to you for agreeing to be my supervisor, without that great support, guidance and assistance, I would have struggled.

I would like to say a big *vinaka vakalevu* [thanks] to all the participants whom I had the privilege to meet and interview for contributing in a huge way as you did to this research. Your valued input has contributed to the great success of this project. Many thanks also go to the intermediaries who helped to identify and contact participants.

To my beautiful and loving wife Lanieta, thank you for allowing me to complete my study, sometimes cutting into our family time. Your inputs have been worthwhile and extremely valuable. Big hugs, kisses and love to you for all that you do for me, who you are and what you are to me!

Finally, the biggest of thanks go to Ngāpuhi Iwi Social Services and FACS (NGO Study Awards), without your needed support and valuable contribution, it would have been impossible to complete this project.

LIST OF FIGURES

Figure 1: Fijian Social Structure

Figure 2: Characteristics of Vakaturaga

Figure 3: Framework for Analysing Theories

Figure 4: Lovo Social Work Model Process

GLOSSARY

<i>bilo ni yaqona</i>	half coconut shells used as cups or bowls to drink yaqona out of
<i>bulu</i>	burial
<i>bure</i>	traditional Fijian house
<i>burebasaga</i>	western, southern and part of central Fiji confederacy
<i>cakacaka</i>	work
<i>curu mai</i>	enter or to come in
<i>dau cakacaka</i>	industrious
<i>dauloloma</i>	love or loving
<i>dauveimaroroi</i>	carer
<i>dauveiqaravi</i>	servant
<i>dauveitaqomaki</i>	protector and defender
<i>dauvosoto</i>	patient
<i>degei</i>	Fijian god, whose name means 'from heaven to the soil and through the earth'
<i>dina</i>	truthful
<i>dina nomu cakacaka</i>	good work ethic
<i>donu</i>	right or correct
<i>duavata na veiqaravi</i>	oneness with the process
<i>dua vata na vakamanamana</i>	oneness in agreement
<i>keli or kelia</i>	dig up
<i>kila nai tovo vakavanua</i>	knowledge of cultural protocol
<i>kubuna</i>	central Fiji confederacy
<i>lewe-ni-vanua</i>	people of the land or commoners
<i>loloma</i>	love or kindness
<i>lose</i>	mix
<i>lose yaqona</i>	mixer of the yaqona, he sits opposite the chief behind the <i>tanoa</i> ; he is usually from the chiefly family but not necessarily in most cases
<i>lotu</i>	church

<i>lovo</i>	underground (earth) oven
<i>maca na yaqona</i>	finish or conclusion of yaqona drink
<i>mana</i>	prestige, worth
<i>marama</i>	lady
<i>matanitu</i>	confederacy
<i>matanivanua</i>	chiefs spokesmen
<i>mataqali</i>	lineage
<i>matavuvale</i>	family
<i>qaloqalovi</i>	whales tooth presentation
<i>qaravi tavi</i>	worker
<i>qaravi wai</i>	person sitting behind the lose yaqona who looks after the water during the ritual
<i>qaravi yaqona</i>	guards of the <i>tanoa</i>
<i>samaki na duka</i>	cleaning the dirt or embers
<i>sau</i>	a cord consisting of six to eight plaited strands of coconut fibre which is attached to the <i>tanoa</i> and has a large cowrie shell tied to each end
<i>sere i bo</i>	person in charge of cleaning the yaqona from the ho, sits behind on the right-hand side of the <i>lose yaqona</i>
<i>sevusevu</i>	presentation of the <i>yaqona</i>
<i>tahu</i>	sacredness, dignity
<i>talanoa</i>	conversation, chat
<i>talatala</i>	church minister
<i>tama</i>	a call used before the presentation of a whale's tooth
<i>tanoa</i>	a large wooden bowl for holding <i>yaqona</i>
<i>tatau</i>	farewell <i>sevusevu</i>
<i>tavi</i>	responsibility/obligation
<i>tovata</i>	northern and eastern Fiji confederacy
<i>turaga</i>	chief or men
<i>tu yaqona</i>	head of the lineage
<i>ulivi ni vosa vakaturaga</i>	the cup bearer, who sits behind the <i>qaravi yaqona</i> but facing the chief

<i>vakamamaca</i>	gifts of tapa cloth or cloth to the chief
<i>vakanomodi</i>	silence
<i>vakararai</i>	to be observant
<i>vakarau vaka itaukei</i>	Fijian way
<i>vakarokoroko</i>	deference (may be considered condescending and servile)
<i>vakarorogo</i>	attentive listening and complying
<i>vakatakata vatu</i>	heating the rocks
<i>vakaturaga</i>	displaying certain chiefly qualities
<i>vakavakarau</i>	to prepare
<i>vakavinavinaka</i>	thankfulness
<i>vanua</i>	land, nation and people
<i>vau (or ho)</i>	strainer of yaqona made from the bark of a hibiscus tiliaceus tree
<i>veidokai</i>	respect or respectful
<i>veikauwaitaki</i>	to react considerably in the presence of others
<i>veikauwaitaki</i>	to recognise and feelings for, be hospitable
<i>veinanumi</i>	to be considerate
<i>veirogorogoci</i>	taken as a hindrance to individual progress
<i>veisotari</i>	meet or to meet each other
<i>veivukei</i>	help or to help
<i>veiwali</i>	humour
<i>vinaka</i>	thanks
<i>vosa vakaturaga</i>	speech from the chief
<i>vosota vakadede</i>	enduring patience
<i>vuli</i>	education
<i>waka</i>	roots of a yaqona plant
<i>wase ni yaqona vakaturaga</i>	gifts of food to the chief
<i>yalo dina</i>	wholehearted attention
<i>yalo malua</i>	humble or humility
<i>yaqona</i>	a Fijian drink made from the powdered root of piper

	methysticum. it is used for ceremonial protocols. yaqona
	is a non-alcoholic beverage
<i>yaqona vakaturaga</i>	drinking of the chiefly yaqona
<i>yasana</i>	tribe
<i>yavusa</i>	sub-tribe

CHAPTER ONE: INTRODUCTION

Research Topic

This research question was initially: *Models of Social Work Practice in Fijian Metaphors*, but that changed to the revised topic of *Models of Social Work Practice in Fijian Social and Cultural Practices*. The reason for the change is that the meaning of metaphors was still unclear to me and what I found was that I wanted to explore the social practice of *lovo* [traditional cooking in an underground earth oven] and the cultural practice of the *veiqaravi vakavanua* [traditional welcoming ceremony]. The inspiration for the topic came from three main factors: Firstly, my interest in Fijian cultural and social practices; secondly, the wonderful work of Tracie Mafile'o (2005) on *Tongan Metaphors for Social Work Practice*; and thirdly, my interest in exploring models of practice of Fijian social workers. The main aims of the research are to look into the stories of Fijian social workers in Fiji and here in New Zealand; and to explore Fijian social practice, Fijian cultural practice, Fijian models of social work, and the Fijian frameworks of social work practice. It is hoped that this research will, with the work of Mafile'o (2005), add to the voice of social work from an Indigenous and non-Western perspective.

The key question is: *Are there models of social work practice in the Fijian social practice of lovo and the Fijian cultural practice of veiqaravi vakavanua?*

Format of the Report

The second chapter presents a selective literature review which provides in-depth information about Fijian social work practice, and Fijian social and cultural practice as models of social work practice and generic social work practice.

Chapter Three introduces the *veitalanoa* [conversation] methodology, the selection of this type of research methodology is a result of thinking about the normal way of Fijian interaction and what would be relevant for the purpose of this research. Purposeful sampling was employed, the participants were Fijian social and community workers from Fiji and New Zealand, chosen and approached by an intermediary using a selection criterion. The data collection method that was used was *veitalanoa*; notetaking and data tape-recording were also used.

Chapter Four focuses on how the data was analysed and the key findings are highlighted and interpreted. The aim is to test the research question and to explore social work practice in the social practice of *lovo* and the cultural practice of *veiqaravi vakavanua*.

The fifth chapter provides a detailed analysis of the two practices being explored and whether a framework for social work is present in the Fijian social practices of *lovo* and *veiqaravi vakavanua* and what benefits they provide as a tool of practice.

The final chapter provides a summary of the research and future research implications and outlines some practice recommendations.

We now turn to look at the section on Literature Review, which helps to make links to social work from a Fijian worldview.

CHAPTER TWO: LITERATURE REVIEW

Introduction

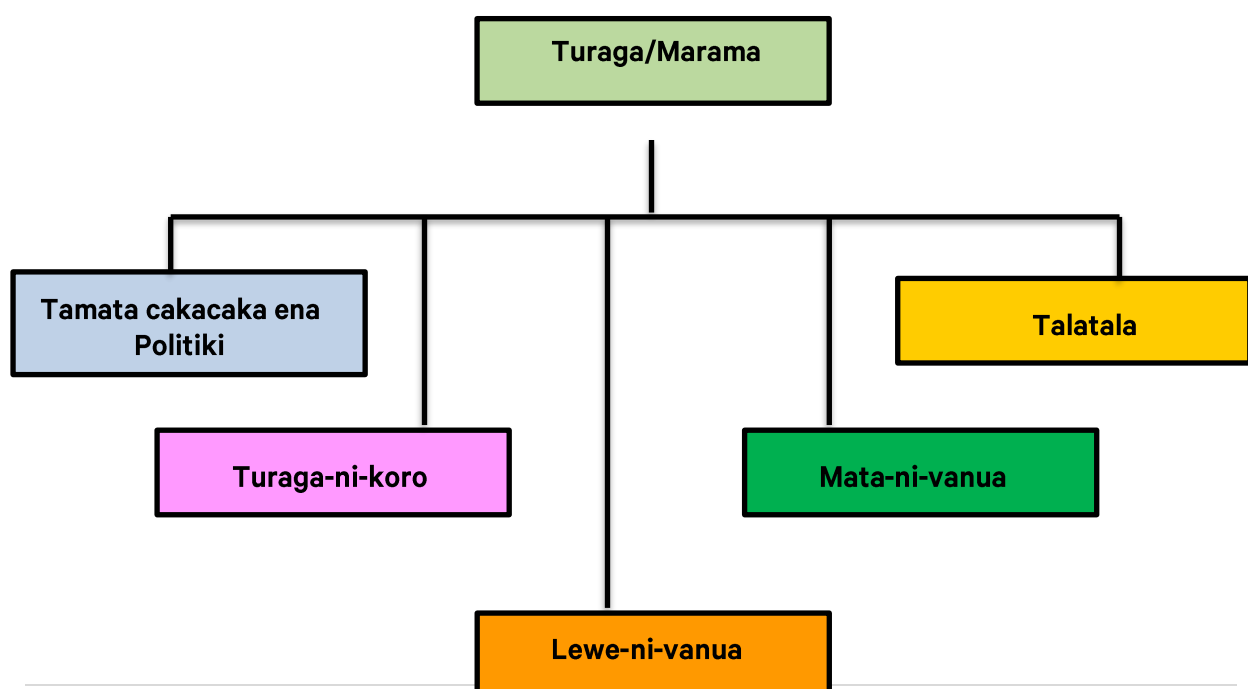
This literature review highlighted the limited amount of written material on Fijian social work and Fijian social work models and theories, but there is now greater interest and development shown by those in the social work field to further the advancement of this. The areas covered in this literature review are from what is available and what is linked to the topic; these are Fijian social life, Fijian social work theory, Pacific Island social work theory and general social work theory.

Fijian Social Life

The Fijian kinship and social structure are complex and consist of many-layered relationships. Fiji is a tribal community, with three confederacies known as *Kubuna* [Central Fiji Confederacy], *Burebasaga* [Western, Southern and Part of Central Fiji Confederacy] and *Tovata* [Northern and Eastern Fiji Confederacy], with a class system that is alive and well today. It is seen vividly in the separate and distinctive classes of *turaga* [chief], *talatala* [church minister], *tamala cakacaka ena Politiki* [politicians], *mata-ni-vanua* [spokesperson for the chief] and *lewe-ni-vanua* [people of the land or commoners], and each have distinct traditional roles.

Figure 1

Fijian Social Structure



Halapua (2003) asserts that the Indigenous Fijian's social framework expresses the centrality of the role of a *turaga* [chief] within a tribe and how the socio-political structural components are built around the position of the *turaga* [chief]. The positions in Figure 1 are all traditional roles, although the *talatala* [church minister] is recent and replaces the *bete* [high priest]. Within the *lewe-ni-vanua* [people of the land or commoners], there are many traditional roles that should be sought out and used, as often they are the best people to bring healing and restoration to the wellbeing of any Fijian community. A participant added:

Prior to doing any work with a Fijian family or community, I normally do the culturally appropriate thing, by going to see the mata-ni-vanua or appropriate person to gain access into the community or lives of those they would like to see.

Halapua (2003) maintains that the *turaga* [chief] and *talatala* [church minister] play vital roles in maintaining the unity, order, stability, reciprocity and hope of a tribe. As a social worker, it is crucial to understand the important people in the Fijian social structure and the role they play. Knowing this will greatly assist a social worker to advance things and/or get things resolved.

Vakaturaga (Chiefly Qualities)

When exploring Fijian life and the qualities of a Fijian person and what drives Fijian people to care and freely give of themselves to others, the name Asesela Ravuvu comes to mind first and foremost. Ravuvu (1983) says that the most ideal behaviour for Fijian is *vakaturaga* [displaying chiefly qualities]. It denotes firstly, that one's actions and characteristics befit the presence of a chief. It includes *veidokai* [respect], *vakarokoroko* [deference], *vakarorogo* [attentive listening], *yalo malua* [humility], *dauveimaroroi* [care] or *dauveitaqomaki* [protection], and *dauloloma* [love] to all, irrespective of social status and affiliation. He/she is ready to help and serve others and assures that those around him/her are not ill- treated.

An important aspect of the *vakaturaga* concept is the practice of *veidokai* [respect]. This is often manifested in how an individual or a group responds or reacts considerately in the presence of others. Ravuvu (1983) claims that these aspects of *veidokai* [respect] are couched in the Fijian term, *vakarokoroko* [deference], commonly termed *veikauwaitaki* [to be hospitable], it is seen through the act of giving support and encouragement to the depressed and those faced with

difficulties. It is to share with others and care for one another, these form the basis of *veikauwaitaki* [hospitality] or *veinanumi* [consideration], which all stem from the very basic Fijian value term of *vakaturaga* [displaying certain chiefly qualities].

Loloma [love] is the means that drives the concept of *vakaturaga*; the traditional Fijian models of care are not be effective if *loloma* is not an influencing factor. All other *vakaturaga* ideals naturally happen as a direct result of *loloma*; they give deeper and greater meaning to the action of *loloma*.

Figure 2

Characteristics of Vakaturaga

-
- | | |
|----------------|-------------------|
| • Dauloloma | • Veirogorogoci |
| • Veidokai | • Veinanumi |
| • Vakarogo | • Veikauwawautaki |
| • Yalomalua | • Dauveimaroroi |
| • Dauvosoto | • Dauveitaqomaki |
| • Vakarokoroko | • Loloma |
-

Ravuvu (1983) believes that these Fijian values and ideals have been severely challenged and undermined. Today, these ideals are coming to be practised only in situations of mutual trust and respect and reciprocal sensitivity. Nevertheless, established attitudes are slow to change and acquiring new attitudes requires continued effort and incentives. Remnants of the old values and beliefs remain and continue to provide a base for reflection on the present and future directions of human interaction, and relationships for Fijian social and community workers.

Halapua (2003) maintains that the Indigenous Fijian social framework is understood in terms of every aspect of life being interrelated. Fijian traditional value is steeped in collectivism, but modern Western values have exposed many Fijians to adopt individualism. The latter promotes separatism, division, self-centredness and disharmony, either directly or indirectly. For example, a function was held in Fiji, and at the end of it, much food was left over, which would normally be divided throughout the entire community, but instead, a couple took it away secretly without notifying others of this.

The act was not *vakaturaga*; is therefore non-Fijian, as the ideal Fijian way encourages the pursuit to benefit the whole. Scarr (1952) said of Ratu Sukuna, perhaps the greatest chief in modern day

Fiji who knew the importance of maintaining social order through collective participation. He said the following words:

The Fijians must make the best of these islands. It is thus of vital importance that he should acquire love of country ...its history and culture, of its social organisation and its potential.

Sienkiewicz (1999) adds to this, by saying:

In Fiji, as in other Melanesian and Polynesian cultures, social action is guided by the tight affiliation of individuals with their communities. Fijian identity is grounded in one's connections to the immediate kinship group and social network. Ideally, individual activity is devoted to developing and reinforcing social relationships and promoting collective interests ... characteristic traits and practices demonstrating self-sacrifice, generosity, and self-effacement in deference to community goals are highly valued and actively cultivated.

The Influence of Christianity

In pre-Christian Fiji, values such as *veivukei* [helping], *veinanumi* [being considerate] and *tavi* [responsibility], were practised, as seen when two opposing tribes formed alliances to fight other tribes; they were considerate of one another's needs, and saw that it as their responsibility to help in times of need. Woods (1978) writes that before the advent of Christianity in Fiji, Fijians have shown themselves to be cheerful, intelligent, courteous and hospitable, referring to a letter written by Thomas Williams (Missionary) in 1844 about a heathen chief he states, " manifests great kindness to us."

But with the advent of Christianity, the Fijian cultural worldview was heavily influenced by it, even today. Christian principles such as love, kindness, gentleness, peace, goodness, self-control, patience, faithfulness, forgiveness and doing unto others as you would have them do unto you, were exercised greatly (New American Standard Bible [NASB], 1995). Other biblical passages are: "Whatever your hands find to do, do it with all your might" (on industriousness) (NASB, 1995, Ecclesiastes, 9:10), and on humility "Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted" (NASB, 1995, Matthew, 23:12). These principles were reinforced

by hymns, proverbs and by adults; they were engendered into the psyche and being of most Fijian people.

Tora (1986) agrees with these sentiments in his work on Fijian proverbs. Two such examples are one on industriousness: *Na bogi ni cola qele* [This is the night for carrying soil] refers to the swamp crab having but one night to dig its hole and means life is short so keep busy. The other proverb on humility: *Dabe ena ibe qai kisi kina tabakau* [Sit on the Pandarus mat and on the coconut mat afterwards], means that if you take the high seat first you will be ashamed to have to move lower.

Fijian Social Work Practice

Fijian social work involves such things as *tavi* [obligation], *veivukei* [help], *veiwali* [humour], *veikauwaitaki* [being hospitable], *veinanumi* [being considerate], being intuitive and having diverse skills, to name but a few. Mafile'o's (2005) assertion about the Tongan worldview could be true for the Fijian worldview, in that social work practices are framed around relationships, which revolve around the *vanua* [nation], rather than on a recognised professional position. For example, if someone brought in an idea to the chief that was to only benefit a few people in the community, the chief would be looking at how everyone benefits.

Fijian Social Work Theory

Nainoca et al.'s (2005) four-legged stool is a model of social work theory in Fiji. It highlights the four values inherent in present-day Fijians of *Na Lotu* [church], *Nai Tavi* [responsibility/obligation], *Na Vuli* [education/training], and *Na Vuvale* [the family]. Deryck Scarr's (1952) writing on *The Three-Legged Stool* highlights the three Indigenous obligations, namely, the *Vanua* [nation], *Lotu* [church] and *Matanitu* [confederacy]. As can be seen by Nainoca (2005) and Scarr (1952), there is great emphasis placed on *lotu*, which comes as no surprise that Christianity plays a crucial role in the development of Fijian Social Work Theory.

Pacific Social Work Theory

Newport (2001) asserts that the Pacific approaches to working with Pacific peoples are primarily determined by Western theoretical approaches, Williams (Baba et al., 2004) claims that Pacific communities like many global Indigenous communities are subjected to both negative and

positive Western research epistemologies and practices, such as those suggested by Payne (2005), like feminism, anti-racist and task-centred. Williams (Baba et al., 2004) goes on to highlight the concerns of Taufe'ulungaki that Western paradigms fail Pacific [people] because they are fundamentally flawed, as they are deeply embedded in colonisation that it has little potential for self-determination and development. Mafile'o (2005), referring to Devore and Schlesinger, commented, that the key proponents of ethnic sensitivity practice established that the prevailing social work practice approaches such as psychological, problem-solving and social provision and structural approaches, did not adequately take account of the 'ethnic reality'; defined as the identifiable dispositions and behaviours which converge as the result of the intersection of ethnicity and social class.

Healy (2005) points out that the important basis for ethnic-sensitive practice is in understanding the positions of different ethnic groups in particular societies; called 'ethnic reality'. Mafile'o (2005) highlighted that the development of Indigenous social work that seeks to draw on Pacific paradigms as possible theories and bodies of knowledge must be rooted in Pacific values and language.

Newport (2001) points out that knowledge is constructed and validated by a cultural group, and that shapes their thinking and behaviour, and may I add, culture. The Pacific Island Community and Social Workers Auckland (1986) provided some of these essential qualities which Samoan social workers use when working with their people, namely: maturity; being grounded; being bilingual (written and spoken); knowledge of Samoan parenting practices; knowledge of Palagi culture and institutional systems; flexibility and practical experience of life at the community level; self-nurturing and survival skills, including personal support system; and acceptance that nobody is perfect. Mafile'o (2005) highlighted the following as key to Pacific values for social work - culture, community, extended family, oral traditions and sharing. Smith (Baba et al., 2004) comments that research in the Pacific must be obligated to the transformation of Pacific societies in accordance with Pacific values such as reciprocity and respect and aspirations.

Otsuka (2006) asserts that researchers should take time to establish a culturally- appropriate interpersonal relationship, and build a rapport with ethnic Fijian participants, before conducting the research. He went on to say that this can only be achieved through adhering to cultural protocols, for example, the presentation of a *yaqona* [kava – ceremonial drink in Fiji] to clients prior to undertaking any work.

Newport (2003) stresses that research with, by, and for Pacific peoples is much more than contracts and projects; it is a relational encounter, meaningful and worthwhile for all concerned, and must include the spiritual element.

Theories for Social Work Practice

Healy (2005) points out that theory for practice will inevitably respond to current social realities, and that formal theories are intended to guide and explain social work practices and shape the purpose of practice. They define who, or what should be the subject of social work intervention. Social work is a profession based on received ideas, that is, our theories for practice draw substantially on discourses from other disciplines and fields of service activity.

In the process of creating theories for practice, social workers transform ideas from service discourses for practice in specific contexts of social work practice. Theories for social work practice are usually developed within actual, or intended, contexts of practice; ideas from service discourses are combined with social workers' specific purposes and experiences within particular practice contexts. Social workers often find it difficult to name the theoretical frameworks they

use in practice. There are a number of reasons why we should develop our capacity to identify, use and develop formal social work theory in our practice. The first reason is accountability to service users, employers and funding agencies. The theory allows us to critically examine common-sense ways of seeing and doing things. In this way, theory can enhance our capacity to explore a broader range of practice options than would be evident from a common-sense viewpoint.

All professions, including social work, rely on formal theoretical frameworks for practice. Without it, social workers would be forced to invent social work from scratch every time they started work with a new client. Healy (2005) says that social workers use critical and reflective practice to create theory, by practising reflexively with their clients.

Creating Theory in Practice

Everitt et al. (1992) claim that the practice theories social workers carry around in their heads, and that provide them with frameworks by which they can filter a mass of data, come from somewhere. Healy (2005) reminds us that social workers have a smorgasbord of theoretical

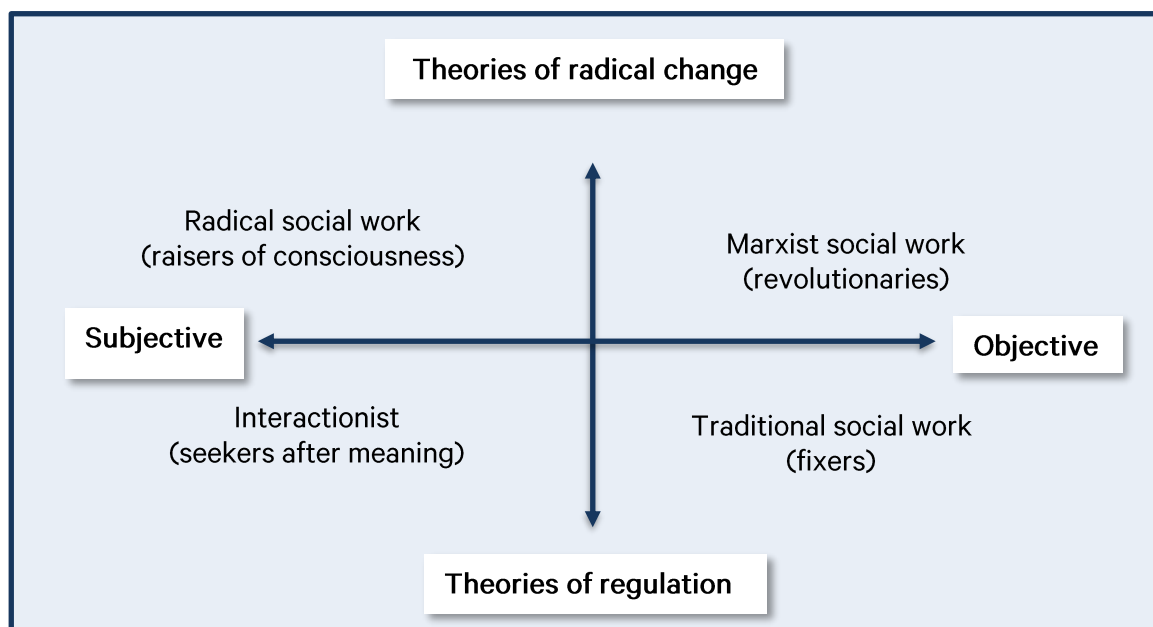
frames from which to create social work practices, for example, problem solving, system perspectives, strengths perspective, anti-oppressive social work, and postmodern, post-structural and postcolonial approaches.

Frameworks for Analysing Theories

Healy (2005), touching on Burrell and Morgan's 1979 sociological work, outlines a framework for analysing theories as follows:

Figure 3

Framework for Analysing Theories



In using this framework to interpret the Fijian social practice of *lovo* and the cultural practice of *veiqaravi vakavanua*, it is clear that the sphere in which they fall into is radical social work (raisers of consciousness); in the arena of subjective and interactionist theories of radical change, and also in the traditional social work (fixers); in the arena of theories of regulation and objective.

Social Construction

Healy (2005) states that social construction views argue that knowledge and understanding of the world come from social interactions among people. Knowledge is therefore constructed within cultural, historical and local contexts through the language used to interpret social

experiences. The social and historical context in which situations develop, and knowledge is researched, must have an important impact on our understanding of individuals, society and research as a source of knowledge.

The Social Construction of Practice Theory

Healy (2005) states that three sets of forces construct social work: those that create and control social work as an occupation; those that create people as clients who seek or are sent for social work help; and those which create the social context in which social work is practised. Healy (2005) goes on to say that social work theory is a construction, interacting with the real-world of social relations; we are able to adapt and develop it as we practice, just as we can help clients to develop and adapt by our practice.

Reflective Practice

Healy (2005) points out that social workers within the reflective tradition argue for the recognition of practitioners' lived experience of practice, as a basis for making and using knowledge in practice. Healy has his fair share of critiques in Schon. Healy (2005) picks up on Schon's proposal that a reflective approach to knowledge development and use which comprises *knowing in action* and *reflection in action*. The phrase *knowing in action* refers to the process of developing knowledge in practice, rather than applying pre-existing theories to it. In contrast to evidence-based practitioners, advocates of reflective practice view intuitive and tacit knowledge as an essential dimension of effective practice. Healy (2005) uses the phrase *reflection in action* to refer to processes of refining knowledge in action so as to promote new ways of responding to the problems we encounter in practice. The capacity to reflect in action, akin to learning through trial and error, is important for responding to non-routine events in practice. This reflective approach places the practitioner, rather than the academic or researcher, at the centre stage in knowledge development and use. A key strength of this approach is that it recognises, and indeed values, social work practitioners as active creators and users of theory and other forms of knowledge.

In undertaking this literature review, the learning I have gained is that Fijian social workers do not need to *adopt* Western social work theories and practices, only to *adapt* them, as Fijian theories

and practices already exist; are familiar to Fijians; and are relevant. The traditional Fijian research methodology used for this research picks this up in the next chapter.

CHAPTER THREE: RESEARCH METHODOLOGY

Research Design

This research project employed a qualitative study, using the traditional Fijian approach *veitalanoa*. This type of research methodology is a result of thinking about the normal way of Fijian interaction, what works best and what is relevant for the purpose of this research. The data collection method used was *veitalanoa*, the method of recording the data was note-taking and tape-recording, and then typing up the final results by computer.

The Research Questions

The research questions have been greatly assisted by the work of Tracie Mafile'o. The key question is: *Are there models of social work practice in the Fijian social practice of lovo and the Fijian cultural practice of vei qaravi vakavanua?* All questions have been constructed simply and in a systematic way to cover the topic well, with questions that are relevant to Fijian social work practice.

Ethical Issues

Whilst putting together the Ethics Application (Appendix E) for approval by the Panel of Ethics Committee, several ethical issues were identified: safety issues, in regards to the political situation in Fiji; a new place (working in an environment that is unknown to me); new contacts; insider/outsider matter; age; gender, religion, language barrier; consent; following protocol - cultural, social, sector values; and telling *white lies* for the sake of contributing something, even though the answer may not be entirely true.

The major concern that I had was around the insider/outsider issue, the big mistake that can be made is to assume that because I am Fijian, I would have full knowledge of, and be competent in both the Fijian cultural and social practices; the only difference being that my learning of these two practices was developed and nurtured whilst living in New Zealand. Is there a difference between practices in the motherland and outside? I believe that they are the same, only the setting, and maybe some of the people around the gatherings would be different. Therefore, I was happy to know that the experience and knowledge that I had as an insider on the topic of this research project would be the same as the participants. As a researcher residing outside of Fiji

and coming into the country to interview Fijian social workers, thoughts entertained my mind that I may not be received with open arms. Smith's (Baba et al., 2004) words come to mind, "We don't need to have any more research done on our people. We know what the problems are. Ask us". Going into this interview in Fiji, I focused more on hearing their stories, and not being over-controlling or overbearing. My concerns were put to rest by the participants who were very accommodating and helpful throughout the whole interview process.

Informed Consent (Appendix H) was given by the participants, they signed a consent form and a Confidentiality Agreement (Appendix I). The participants were made known that they can withdraw from the project up until August 2007. The participants were also instructed that privacy and anonymity will be exercised throughout the project and that in no way shall their personal and work identities be revealed. The participants fully understood that at the conclusion of the project they may request a copy of the research, and the finished material may be used for publication purposes, only to enhance knowledge and practice.

Otsuka (2006) states if the research with ethnic Fijians was conducted in a culturally inappropriate and insensitive manner, the researcher would have less than full cooperation and risk having unreliable and invalid findings. Another ethical issue was picked up well by Otsuka (2006), he claims that it might not be easy for a non-ethnic Fijian researcher to know when, or whether informants are telling white lies or not, while the research is being carried out. He adds, many ethnic Fijian respondents attempted to *please* by showing off their performance based on white lies. Some informants' answers gave the researcher some doubts as to whether the respondents answered the questions truthfully, but rather in a socially desirable way. Therefore, it was important for me as a researcher to take time to establish a culturally appropriate interpersonal relationship and rapport with the participants, prior to conducting the interview, and even pre-interview in my correspondence with them.

Recruitment Method

Choosing the Number of People to be Researched

Fijian social workers from Fiji and New Zealand were highlighted as potential participants. Initially, the number of participants was going to be 10, but this proved difficult because it is not about who you know but it is about being able to access the social and community workers, given the low numbers of Fijian social workers available. In the end, the total number of participants

used for the research was seven people; the reasoning behind choosing this number of participants was: (a) the size of the project, (b) timeframe, (c) distance, (d) workload, and (e) suggestion from the supervisor, peers and the panel of ethics committee. The participants were all Fijian practitioners from non-government agencies. Some worked with Fijian families, others work with non-Fijian clients and/or families, with their line of work either in the health or welfare sector.

Selecting the People

For the purpose of this research, purposeful sampling was employed, using a small number of participants, seven in all; three in Fiji, and four in Northland, New Zealand. The participants were selected using the following criterion:

1. To be an Indigenous Fijian;
2. To have some form of qualification;
3. To have more than two years of experience; and
4. To be over twenty-five years old.

To avoid a conflict of interest, two intermediaries were used, one in Fiji and the other in Northland, New Zealand. For this research, the intermediaries were detailed so that the researchers could make contact with them at a later date. The intermediaries were given a Project Information Sheet (Appendix D) and a template of the Follow-up Letter (Appendix G) that explained the research project to the participants. The Fiji intermediary made the initial contact and provided the three participants' names; these participants were not known to me. The Northland participants were chosen by another intermediary, they were known by me through my involvement with them in the Northland Fijian Group. The researcher then contacted the participants with a formal Follow-up Letter of participation (Appendix G), which was done using both email for the Fiji participants, and ordinary mail for the New Zealand participants.

Data Collection Methods

A qualitative approach employs the Fijian framework of *veitalanoa* research; literally translated in Fijian, *vei* means to make or have, and *talanoa* [talk or share stories]. Therefore, *veitalanoa* is about having a talk; it is a flexible-informal depth of conversation which links with the qualitative

research as Sarantakos (2004) highlights that it is flexible, open and structurally variable, as Fijians do not like closed-formal systems, for example, no surveys or detailed questionnaire.

Interview Process

This research employed the traditional approach of the *veitalanoa* interview process, as was the case; it was flexible, open, natural and reflective. Some participants were only able to be interviewed at their workplace, normally, a Fijian cultural protocol of *yaqona* presentation would have been done, but this was not possible due to the meeting place.

All interviews were conducted face-to-face; three participants were interviewed in Fiji, and three in New Zealand. One participant was not able to be interviewed face-to-face, due to personal reasons, so his response was sent to me via email.

Pre-interview

Right from the outset, the *veitalanoa* method of research was used during the pre-interview process. This meant that the conversation would be about things that may have no bearing on the research, but this was important to build rapport and trust between the researcher and the participants. Most of the pre-interview conversation was on health and wellbeing, life in Fiji and New Zealand, work opportunities overseas, study at Massey University, friends and family. We did not get straight into the interview session; we made relational links according to the areas that we come from; this gave us good knowledge about one another, and it set a wonderful platform to then begin the interview. Christianity as a religion is a big part of Fijian life and is seen as an integral component of any gathering, and something that should never be overlooked. So, it comes as no surprise that our meeting began with a prayer.

During Interview

Even in the middle of the interview, we were still making connections with friends and colleagues. During the interview, we were constantly disrupted by someone needing one of the participants for something, and the person would go. That was fine and is to be expected, it is just how things were done and you just work with it. There were a lot of jokes and laughter, and we shared a meal together while the interview was in progress, which is normal practice in the ethnic Fijian way of life.

Post-interview

Sarantakos (2004) asserts that care should be taken to end the interaction between the interviewer and the respondent smoothly and in a friendly atmosphere, in a spirit of trust, cooperation and mutual respect, so that the respondent feels that the contribution made to the research and society, in general, has been appreciated.

The duration of the interview lasted about 2 hours. The interview session was concluded with a prayer.

A dictaphone-recorder was used to store the contents of the interview, and the researcher also took notes. The audio tape recording for this research was stored on a cassette and locked in a secured case. The content of the audio tape recording was recorded onto a laptop by the researcher at the end of the same day, as a backup, should anything happen to the tape. The participants were advised that the audio tape recording was available to them should they require a copy. Moreover, the researcher is responsible for disposing of any material used for this research at the conclusion of the project; the audio tape recording will be erased, never to be used again.

How was the Data Analysed?

Once the interviews were completed, for the Fiji ones, I came back to my hotel and processed the data. I extracted key themes from the data by matching them to the research questions and the theme of the topic. For the New Zealand interviews, the data was analysed straight after the interview for some, and after two weeks for the others. The method of analysing the data was simply by listening back to the tape recording and noting the responses, and then typing these results onto the computer.

The research methodology enabled me to employ something familiar to myself and the participants and made it easier for the key findings to be extracted and analysed, as is the subject of the next chapter.

CHAPTER FOUR: ANALYSIS OF KEY THEMES

Introduction

In this chapter, I summarised the key themes and then connected them to the key question for the research. This was done by focusing on a number of questions.

What leads Fijian People to take on a Social Work Role?

For the participants interviewed, what led them to the field of social work was their upbringing, their life experiences guiding them towards it, and in having something they can offer to other people. Some of them said that it was their responsibility to carry out a role to help; a commitment made to help people. Another participant said that "it is my calling, my duty to serve". Someone else commented that "I was born to help others ... to help those more disadvantaged than myself". Others said that coming from a dysfunctional background, "gave me the drive to help others not go on the same pathway". Some other responses were that "someone saw potential in me", "doing missionary [work] made my passion for the life of service to others", and "advice from a career advisor".

What are the Knowledge Frameworks that you Draw on in your Practice?

The responses by the Fijian participants surprised me somewhat, especially when some relied first and foremost on Western knowledge, such as Maslow and Freud, to inform them in their practice. But they also relied on the traditional Fijian knowledge such as respecting your elders and all people, helping others, sharing what you have with others, listening, hard work, love, humility and living for the moment. Some tapped into the New Zealand knowledge framework such as Mason Durie's Te Whare Tapa Whā, and the Christian knowledge and principles; all of the participants have strongholds on the Christian virtues such as love, honesty and forgiveness to inform and guide them in their practice. All of the participants made the point that this was important for them.

What are the Skills you use in your Practice?

For some of the participants, the skills that they highlighted as important in their practice are openness to people, genuineness, self-awareness, humour, knowledge of cultural protocols and

practices; and the usual practice skills of thoroughness, building rapport, building trust, keeping calm and having a loving tone. For others, they say that it is important to take things slow and easy, be patient, be caring, share, have the ability to relate to all people, and to learn to get along with people. For some others, what they consider as essential skills are the ability to hold a conversation, have great communication skills, dedication, diligence and commitment.

How do Fijian Values/Principles Influence your Practice?

For the participants, there were a number of Fijian values and principles which were highly influential in their practice. They have been exposed to these in their upbringing and with contact with other people. These values and principles include:

Respecting people, having a good work ethic, being honest, being friendly - the practice of being nice to people, to be non-confrontational - getting on with others is vitally important, sharing of your food, resources, time and money, caring for others, to be hospitable, being non-judgemental, being a servant to others, being humble, dressing appropriately and doing things together as an extended family.

Some participants indicated other Fijian values and principles such as collaborative working relationships, interdependency, being a good listener, being patient and having love for people. As one participant said, love stems from carrying out Christian principles such as *love for people*, *doing right with people*, and *treating people with worth*. Another participant gave these following Christian values: *serving others*, *loving my neighbour*, *helping my neighbour*, *helping where I am needed*, *caring*, *warmth*, *openness*, *genuineness*, and *respect for people*.

What are the unique Fijian Characteristics that Fijian Social Workers use in their Practice?

The unique Fijian characteristics that Fijian social and community workers use in their practice are helping, hospitality, doing things together as a community, sharing, and caring for one another, to the point explained by Ravuvu (1983), that looking after others first and ourselves last is encouraged.

As a participant put it:

Helping is normal, and instinctive; it is a natural and automatic response, you see and hear that someone is in need, and you contact each other not to discuss whether or not to help, but how much you contribute.

What I have experienced and what I have heard from the participants is that helping is not a learnt thing. As the responses by the participants stressed, "it is part of our communal upbringing" and again, "we [Fijians] all possess a giving heart, helping is in our nature, it is part of our history, it is in our blood, it is a norm."

With the helping quality in the blood of Fijian social and community workers, hospitable practices pointed out by a participant of inviting total strangers, friends or family into your home, with the utterance of '*mai kana*' [come and have something to eat], even if you have no food cooked, or '*mai cegu mada*' [come and rest] was only too common. Some other *vakarau vaka itaukei* [Fijian way of doing things] includes not having a comb in your hair; not wearing a towel around your waist or neck; and saying *tulou* [excuse me] when passing those who are seated.

The participants highlighted some cultural protocols that they use in their practice: using a *matanivanua* [chief's spokesperson], using the backdoor into people's houses, wearing the appropriate dress, sitting on the floor, using appropriate language and cultural protocols, using manners, sharing a meal together at the conclusion of a project, knowing the networks and key people to access communities, knowledge of cultural protocols and seeking advice from elders.

What Helped one of the Participants to work in a Fijian Way was:

The Fijian voice within me informs me and guides me in the appropriate ways of doing things to help. Sometimes, my Fijian voice and other voices conflict and one must draw a fine line and learn to balance things well for the best interest of the client.

Are there any Challenges/Constraints in using Fijian Values in your Work?

There are no constraints in using Fijian values, as the value is already deeply entrenched in the psyche and being of Fijians; some have changed their values through the adoption of new ones, but it is still there within them. As a participant said, "It is in our blood." Apart from one participant, all others agree that working in a Fijian way had certainly become more relevant and effective. Some challenges that participants face in their practice is that people are more

important to them than work rules, with the understanding that regardless of what ethnic background any person has, all people share the same basic dreams, goals, needs, wants and desires.

Some of the key themes that come out from the data results are the exercise of cultural protocols; community outlook and interdependence: helping and caring for others: and the sharing of resources. The other two are eating and drinking *yaqona*, which is the focus of the next chapter.

CHAPTER FIVE: ANALYSIS OF LOVO AND VEIQARAVI VAKAVANUA PRACTICES

Introduction

This section looked at the values, knowledge, skills and construction of social work models from the practices of *lovo* and *veiqaravi vakavanua*.

One of the participants interviewed made the point that two things Fijians do well are eating and drinking *yaqona*. This statement was of course a generalisation which linked to the topic of the research, in that Fijians consume a large quantity of *yaqona* and love their food. But this certainly rings true when, especially at most Fijian functions, this is what seems to happen.

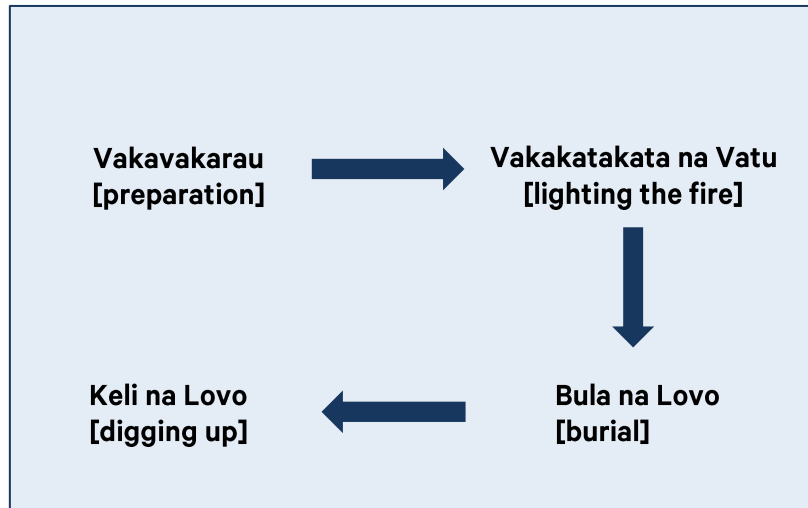
A Fijian Construction of Social Work

From the Fijian social practice of *lovo* and the cultural practice of *veiqaravi vakavanua*, there are clear themes that can be an interpretive framework for social work practice. Both practices have been around for many years in the Fijian world. It was relevant years ago, and it is still relevant today. Both practices can work as models of social work practices in their natural settings, used in the various phases that it outlines and with the values, knowledge and skills it draws out.

Both *lovo* and *veiqaravi vakavanua* are carried out by traditional role players, which exist in all Fijian communities, namely, men. All men are treated equally, their contributions are received warmly and appreciated greatly by the community, and these practices are what men may contribute to the community's worth and wellbeing. They help to maintain *bula taucoko* [holistic or complete life], which is the ultimate pursuit of Fijian life. When *bula taucoko* is absent, the role players are not performing their roles. In social work terms, you cannot achieve successful outcomes if the traditional role players do not play their assigned roles. That means all key stakeholders in the life of the individual from the community, do their bit.

Lovo

It is clear to me that there is a four-phase in the social work model from *lovo*: (1) *Vakavakarau* [preparation], (2) *Vakatakata na Vatu* [lighting the fire], (3) *Bulu na Lovo* [burial] and (4) *Keli na Lovo* [digging up]. Appendix C gives more information about *lovo*.

Figure 4*Lovo Social Work Model Process*

The first phase is *vakavakarau* [preparation], which is similar to the intake or referral process, where the men meet and greet, and do all the preparatory work of digging the *lovo* pit, usually square (see Figure 4), and preparing the food. The pit symbolises the warm and tight community which surrounds that which is placed in its environment of care. The food represents the individual with their inner struggles and battles, who comes to this caring place as raw, unprepared and lost. We prepare it as best as we can and feed the child with it.

The second phase is *tubu na lovo* [lighting the fire] - the assessment phase, where the focus is on *waqa na buka* [lighting the fire], knowing how much wood is needed to *vakatakata na vatu* [heat the rocks] to the appropriate heat to cook the food, which symbolises building warmth, taking the time to gather the essential information, and to sort through the issues. *Samaki na duka* [cleaning the pit of firewood and embers] gets rid of the dirt and disturbance that hinders restoration and healing, constantly working out strengths.

The third phase is *bulu na lovo* [burial], taken to be the planning and intervention phase, whereby the action of the food being strategically placed on rocks and buried for cooking is equivalent to working out the exact interventions that would best meet the needs at hand. The covering represents the warmth of love and support of the family; although they are not present with the child in their struggle inside the pit, the warmth, memory, and values engendered into the child

when growing up will keep him/her strong, stable and resilient. Inside the cover, the process of learning, development and growth is taking its course.

The final phase is *keli na lovo* [digging up] - the closure phase, where the food is cooked and ready for eating. In social work terms, all the outcomes have been met; the uncovering of the beautiful new person is revealed, and the community celebrates a good outcome. The goal in *lovo* is to help the food [client/families] to not just become the *potential*, but to become the *actual* best-cooked meal.

Values in Lovo

The common mutual values practised through *lovo* and *veiqaravi vakavanua* are: *veiqaravi* [servanthood], *qaravi tavi* [fulfilling obligations], *veirogorogoci* [attentive listening], *veitokoni* [support], *veivukei* [helpfulness], *veikauwaitaki* [caring], *veinani* [being considerate], *semati ni veiwekani* [strengthening relationships], *duavata* [oneness] and *veiwasei* [sharing]. Love is what drives these values.

Knowledge in Lovo

The responses by the Fiji participants surprised me somewhat, especially when some relied first and foremost on Western knowledge, such as Maslow and Freud, to inform them in their practice. But they also relied on the traditional Fijian knowledge such as respecting your elders and all people, helping others, sharing what you have with others, listening, hard work, love, humility and living for the moment. Some tapped into the New Zealand knowledge framework such as Te Whare Tapa Whā and the Christian knowledge to inform and guide their practice.

Skills in Lovo

The essential skills in the practice of *lovo* are: knowledge to work on the ground, and below ground level; knowledge of the natural resources; the ability to dig, use an instrument, light a fire, and handle the heat; be a good listener; follow instructions; be a good communicator; work as a team; be intuitive; work with heavy material, and be a good organiser and sorter of things; a great leader and good packer.

Veiqaravi vakavanua

The cultural practice of *veiqaravi vakavanua* [traditional welcoming ceremony] is the focus of this section. *Veiqaravi vakavanua* is usually a time-consuming practice when all seven phases are performed (see Appendix C for more information about *veiqaravi vakavanua*). The focus of the research is to only outline two of the seven phases, namely, *sevusevu* and *yaqona vakaturaga*, which have five components to them as outlined in Figure 5.

Figure 5

Veiqaravi vakavanua Social Work Models of Practice



Note. Adapted *tanoa* image showing the *veiqaravi vakavanua* social work models of practice stages. (Source: Talpa, 2012)

This first phase is *curu mai* [enter or come in], in social work terms this means the intake or referral phase, whereby the parties come together to have an opportunity to sit down and meet. The *yaqona* ceremony circle is seen as a refuge, a place where people can voice their request for

help and know that they will be heard by the orator of the community. They are the voice of reason, the voice of wisdom, and the refuge for the voiceless, helpless and hopeless in our society. The *yaqona* ceremony circle willingly, and at times unselfishly, gives itself to be a service for those needing it to build a trusting relationship. Its task is as a reflective listener and to do what it can to help those seeking its help, it offers itself as a helper in the social, cultural, spiritual, and financial arena. It commits itself to people from the beginning to the end, it offers help to people, and is there to celebrate with them throughout their journey. The *yaqona* ceremony circle has all the symbols that give a person and people a sense of wellbeing. They are the *tanoa* which is the wealth of knowledge, experience and resources to people, providing those avenues [the *bilo*] that can help them. They are the *sau*, which symbolises the umbilical cord and is stretched out towards the son of the land, the paramount chief - therefore, they are charged with connecting individuals with their families and community and getting communities to support an individual in their struggle. They have their own *matanivanua* [spokesperson] who can help them when they need it in their work.

The second phase is *lose yaqona* [mixing of *yaqona*], which is the assessment phase, this is when the *yaqona* is prepared and then once mixed to the right consistency is presented as ready for consumption. It is presented to the chief, declared ready to be drunk, and then served. The mixing is similar to mixing new ideas into the issues of the client; similar to interviewing the client to get to the heart of the issue, to then be able to judge what the true condition of the *yaqona* (client) is, and what more is needed. It is the process by which observation of the *yaqona* and interaction between *yaqona* and *lose yaqona* (social worker) occurs to get a holistic perspective on the *yaqona*.

The third phase is *sevusevu* [presentation of *yaqona*], which is the social work process of planning. Once the *yaqona* is mixed to the right brew, it is presented ready for consumption.

The fourth phase is *yaqona vakaturaga* [drinking of chiefly *yaqona* drink], which is the intervention phase, whereby the consumption of *yaqona* begins. The consumption will continue to take place until the *lose yaqona* is of the mind that the *yaqona* no longer needs to be consumed, meaning that all is well and good, and the *yaqona* is now ready to be processed onto the pathway to consumption/closure.

The last phase is *maca na yaqona* [ending of *yaqona* drinking] which is the closure phase. This is once the *yaqona* has been determined by the *lose yaqona* that it no longer needs to sit in the *tanoa*, he will then let the participants (stakeholders) know that they are about to finish consuming the *yaqona* and that sitting together is no longer required. The participants will agree, and the drinking session comes to an end, meaning that the client no longer needs the services of the *lose yaqona* and that all has been completed. Therefore, the referral is now determined as a successful outcome. The goal in *veiqaravi vakavanua* is to help the *yaqona* (client/families) to not just become the *potential*, but to become the *actual* best brew.

An important aspect to remember that a participant commented about, is that before embarking on any community work and at the conclusion, especially in Fijian villages, is to use culturally appropriate practices and to always undertake a *sevusevu* [presentation of *yaqona*] before a village chief. To them, this provides a clear pathway to work with people, they would do this by going through the appropriate person (such as an elder) to seek advice before conducting any work, which is sensible. Another participant said that when talking to people, more so in the presence of a chief, use respectful language such as *kemuni*, equivalent to the English word thou, and to also wear the appropriate dress, sit on the floor, and use the Fijian process of entering a house through the backdoor as a sign of respect.

Values in Veiqaravi Vakavanua

Ravuvu (1983) points out that one can see how the *yaqona* ceremony represents the coming together of two communities. The messages conveyed in the act of the *yaqona* ceremony are *yalo dina* [wholehearted attention], *vakarorogo* [listening], *vakararai* [observing], *vakanomodi* [silence], *duavata* [oneness], *vakavinavinaka* [thankfulness], and *vosota vakadede* [patience]. The other values are *veirogorogoci* [attentive listening], *veivukei* [helping] and *veivakadeitaki* [affirming].

Knowledge of Veiqaravi Vakavanua

The responses by the Fiji participants surprised me somewhat, especially when some relied first and foremost on Western knowledge, such as Maslow and Freud, to inform their practice. But they also relied on the traditional Fijian knowledge such as respecting your elders and all people, helping others, sharing what you have with others, listening, hard work, love, humility and living

for the moment. Some tapped into New Zealand knowledge frameworks such as Te Whare Tapa Whā, and Christian knowledge and principles. All the participants have strongholds on Christian virtues such as love, honesty and forgiveness to inform and guide them in their practice and made the point that this was important for them.

Skills in Veiqaravi Vakavanua

The essential skills that come out of this practice are good observation skills, good communication, good listening, teamwork, knowledge of protocol, and dress etiquette, punctuality, knowledge of tribal affiliation and connections, ability to make tribal connections, ability to use *yaqona* instruments, patience, ability to read body language and ability to understand other dialects.

CHAPTER SIX: CONCLUSION

Introduction

The final chapter aims to review the key findings, briefly reflect on the literature review and will reflect on the research itself. Finally, it will discuss possible future research and then provide some recommendations.

Summary of Key Findings

Fijians place a high value on valuing each person and ensuring the wellbeing of the individual and the community. The social and community workers in this study were drawn to their respective fields for the following reasons:

- Life experiences
- Coming from a dysfunctional family
- Having something they can offer people
- As a sense of calling and duty
- Born to help others
- Someone seeing the potential and qualities in them
- Receiving advice from someone

The key findings also highlighted the essential qualities in Fijian social work as being: *veimaliwai vinaka* [relating well to people], *kila nai tovo vakavanua* [knowledge of cultural protocol], *veikauwaitaki* [hospitable], *veiwasei* [sharing], *veinanumi* [considerate], *vakarokoroko* [humility], *vakarorogo* [attentive listener], *dau cakacaka* [industrious], *dina nomu cakacaka* [having good work ethic], *veidokai* [respectful], *vosota* [patient], *loloma* [love for people] and *veiwali* [humour]. All these social work qualities match Ravuvu's (1983) concept of *vakaturaga* ideals. Christianity is also an important component of Fijian social work.

Reflection on Literature

Fijian social work literature is relatively limited. Although Fijian traditional knowledge of caring, which is equivalent to social work, does exist and is discussed and practised, it is rarely documented. Only a handful of people, the likes of Ravuvu, Tora and Nayacakalou have done

some work on the Fijian social structures, social relations and ideals; little has been written about Fijian social work itself. This is however changing, with articles in publications such as *The Social Worker Journal*, and several people working hard both on the practice front, and knowledge front, to begin the journey of discussing, developing and writing about Fijian social work. My dream is that this research achieves that and propels this Fijian social work body of knowledge into the social work community and the world, with the hope that it is used as a model of practice.

Recommendations from the Research

Based on the key findings of this research, the following recommendations have been concluded:

1. *Lovo* [underground earth oven] and *Veiqaravi vakavanua* [traditional welcoming ceremony] are to be promoted as Indigenous Social Work Models as they are already used regularly in Fijian social life and are easy to understand and follow, for both Fijian and non-Fijian workers.
2. To undertake future research.
3. More opportunities for collaboration with, and support from Fijian social and community workers in the field.
4. More work to be done with Fijian communities, in particular to develop other models of social work practice and theoretical frameworks.
5. To help Fijian social and community workers develop more literature in the social work field.

Reflection on the Research

Although the research was a big undertaking, I was ready for the challenge and gave only my best. I underestimated the hugeness of the task but accommodated things well.

What I did do well

There were a number of things that I did well in this research:

1. It was important to do something I had some knowledge about and a passion for.
2. It was wise to do some preparatory work the year prior to the research; for example, I got on the internet to gather the details of the resources needed and attended the Massey Contact Course which gave me more valuable information.

3. I planned to be disciplined and staying on task was crucial.
4. I constantly tried not to procrastinate.
5. I had a fall-back plan in times when the unexpected happened, for example when my computer crashed.
6. I had great support locally and elsewhere because of the isolation.
7. A great supervisor kept me on track during the high and low points.
8. I negotiated with my family about my study load and course requirements and told them that at times, this may intrude on my family time.

What I would do differently next time

On the other side of things, what I would do differently next time are:

1. To have a separate computer backup system.
2. To focus only on my locality for participants.
3. Firstly, see what resources were available prior to tackling the research topic.
4. To only do the research paper and no other paper. It was difficult juggling full-time work and study, on top of other commitments.
5. Do many readings and start it early.

Future Research

As this is a new territory that I am embarking on, I would like to go the next step and write a book; publish articles; share the findings with the social work community; and one day, complete a PhD thesis. But I will cross this road when I get there. What would help is to find funding to undertake future research; to receive support from the social work community; and have an opportunity to do more collaborative work with colleagues, as this body of knowledge has huge potential to contribute enormously with valuable information that will help the social work community and social work with Fijian people. *Lovo* and *Veiqaravi Vakavanua* stress the importance of community participation, community responsibility and clarity on the traditional roles being played out, and it would be useful to continue research in this area.

This research began with the question: *Are there models of social work practice in the Fijian social practice of lovo and the Fijian cultural practice of veiqaravi vakavanua?* From the literature review; interviews with seven Fijian social and community workers to understand their thoughts

on Fijian social work, values, theories and practice; and in analysing the practices of *Lovo* and *Veiqaravi vakavanua*; a clear interpretive framework for the social work model of practice exists in *Lovo* and *Veiqaravi Vakavanua*.

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Internet Resources

- www.beta.fiji.gov.fj/uploads/Rt_Sukuna.pdf
- <http://en.wikipedia.org/wiki/Kava>

APPENDIX A: PARTICIPANT INTERVIEW QUESTIONS



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Research Title: Models of Social Work Practice in Fijian Social and Cultural Practices

Key question: Are there models of social work practice in Fijian social and cultural practices? *E tiko beka eso na vakarau ni vei qaravi vakaviti ena caka ni lava kei na vei qaravi vakavanua?*

Other questions:

1. Na cava e vakauqeti iko mo cakava na cakacaka ni dau vei qaravi? *What gave you the drive to become a social/community worker?*
2. Vakamacala taka mada na nomu cakacaka ni dau vei qaravi e tiki ni nomu bula se o qai vulica? *Explain whether being a social/community worker is part of your upbringing or something that you learnt later in life?*
3. Na cava na iyavu o vaka iyavu taki iko kina mo cakava na cakacaka ni dau vei qaravi? *What are the values that are the foundation for you as a social/community worker?*
4. Na cava na utuka ni cakacaka vaka dau vei qaravi e vakabibitaki? *What are the skills that are needed as a social worker that you use in your practice?*
5. Na iyavu vakavanua cava e dusidusi ni nomu cakacaka ni dau vei qaravi? *What Fijian principles guide your practice as a social/community worker?*
6. Na yavu vakaviti cava e vakauqeti iko ena nomu cakacaka ni dau vei qaravi? *What Fijian values and beliefs influenced your practice as a social/community worker?*
7. Na vakasama cava kei na (skills) cava o dau vakayagataka ena nomu cakacaka? *What knowledge and skills do you use in your practice?*
8. Cavu qaqā taka mada eso na ivakarau vakaviti o dau vakayagataka ena nomu vei qaravi? Na gauna cava o dau vakayagataka kina? *Name some Fijian cultural protocols that you use in your practice? When would you use these?*

9. Na cava meda dau cakava na itaukei meda dau veivukei, baleta sara mada na cava eda dau veivukei kina? *What do Fijians do to help each other and why do we help?*
10. Na cava eso na ka e vukei iko ena mu veiqaravi ena ivakarau vakaviti? *What helps you to work in a Fijian way?*
11. Na cava na yaga e kauta mai vei ira na tamata o veiqaravi kina ena nomu veiqaravi vakaviti? *How does working in a Fijian way make a difference to the people you work with?*
12. E sa veisau na nomu vakarau ni dau veiqaravi ena nomu cakacaka e taudaku ni veiqaravi vei ira na itaulei? *Has your practice changed working in a non-Fijian environment? (For New Zealand Participants)*
13. E tu tale eso na ka o ni vei tukuna e yaga ki na veitarotarogi oqo? *Are there any further things you would like to say which is helpful for this research?*

APPENDIX B: INFORMATION OF LOVO

Lovo cooking has historically been the only method of cooking hot food due to the absence of electricity and the modern instruments used to cook food. Nowadays, this traditional method of cooking is still used and is still considered a tastier method to cook food, for its fragrance, presentation and taste.

Lovo is a collective community effort undertaken by men, who are the traditional role players. Although some non-traditional role players, such as women, can do the lovo, but the mana and tabu in the cooking will not be the same if the traditional role players were not carrying out the role. Those responsible for the lovo do so out of the want of helping the person or family that is putting one down. It may be because there is a big or small occasion happening. The concept of sharing, caring and helping comes through lovo. Moreover; it is about a Fijian helping another Fijian.

This is one place where men can exhibit their knowledge and skills and make a real difference. This job can be done alone, but it is easier to do it as a group; the sharing of load makes the work easier. It teaches the importance of working together, and consolidating the adage, 'It takes a whole village to raise a child'. Therefore, everyone's skills and experiences are valued and appreciated. The main goal being that the best of outcome is achieved.

The men use spades, forks to dig the pit. Natural resources such as firewood, rocks, and leaves are used to light the fire, heats the rocks and used for burying the food.

APPENDIX C: INFORMATION ON VEIQARAVI VAKAVANUA

Kay (2006), Ravuvu (1983) and Tora (1986) have provided the following material on *Veiqaravi Vakavanua* and *Yaqona*.

According to Tora (1986) *veiqaravi vakavanua* has a sense of the central place these [*yaqona*] rituals occupy in the cultural life of the community. The myths they tell evoke sources of the traditional in the distant past. *Veiqaravi vakavanua* is not only practiced in Fiji, but in Pacific countries such as Tonga and Samoa.

The purpose of the *veiqaravi vakavanua* is to acknowledge the importance of people, to mix the *yaqona* and serve the *yaqona*. The traditional role players for *veiqaravi vakavanua* are men; all men participate in this practice. Although some non-traditional role players; do perform the role, it is only done so when those traditional role players are not available. There are seven phases in *veiqaravi vakavanua* of *Qaloqalovi*, *Vakamamaca*, *Sevusevu*, *Yaqona vakaturaga*, *Wase ni yaqona vakaturaga*, *Vosa vakaturaga*; and *Ulivi ni vosa vakaturaga*.

Kay (2006) claim that *yaqona* drinking was an ancient custom [long before] the first Europeans arrived, and its use today is still an accurate reflection of their observations. He goes on to say that legend has it that *yaqona* was derived from the Degei, who gave his three sons sacred crop of *yaqona* from which wisdom can be drawn. The son in turn gave it to the people and to this day, goes the legend; the crops grow where the Fijian descendants live.

Yaqona is a Fijian link to the past, a tradition so inextricably woven into the fabric of culture that life without it is unimaginable. *Yaqona* drinking creates an invisible bond between participants, and visitors often feel this warmth and acceptance, it is where people exchange *talanoa*, many business deals occur, and social contracts occur; it is a cultural medium of social work and social networking. *Yaqona* is consumed ritually when welcoming visitors, sending village members on journeys, christening boats, laying the foundations of homes, casting magical spells, making deals, settling arguments and, as is usually the case, chatting. It is also presented as a *sevusevu*, a traditional gift offered by guests to the host, or as a token of respect to visitors of higher rank in official ceremonies.

Sevusevu

Kay (2006) claims that *sevusevu* frames every interaction between individuals as an interaction between communities. Sienkiewicz (1999) said that one aspect of Fijian culture which highlights the Fijian tendency to view society as a collection of semi- autonomous communities is the *sevusevu*.

Guests present a *sevusevu*, which can be a bundle of *waka* or pounded *yaqona*. The *sevusevu* is received by the hosts and acknowledged with a short speech of acceptance. The *sevusevu* is

given as a gift to the high chief of the village or community that is receiving the *sevusevu*; it recognizes the authority of a high chief; and during the process, it is proper to begin with a reference to this head of the community. After the *sevusevu* is finished, the speaker announces the end of the ceremony and indicates that the people present may start drinking the *yaqona*. The chief (should he be present) normally has the first bowl, and then others.

Focus of *sevusevu*

The *sevusevu* demonstrates that ceremonies focus on the community, or the leader of the community who represents the entire community, rather than on the individual for whom the rite is held. Sienkiewicz (1999) states that as Fijians are accustomed to thinking of themselves as enmeshed in their community, inseparable from their role as it exists in that community, so they consider any interaction between individuals, as contact between extensions of two communities.

Why do Fijians drink *yaqona*?

Tora (1986) explains the *yaqona* circle. Directly facing the paramount chief, and behind the *tanoa*, sits the *lose yaqona*, there are two *qaravi yaqona*, a *qaravi wai*, a *sere i bo* and *tu yaqona*.

Ravuvu (1983) claims *yaqona* to be a very central symbol in Fijian culture. The root of a *yaqona* plant is ground into a powder which is mixed with water; Fijians sit around a *tanoa* and drink the liquid out of *bilo*. According to Tora (1986) the *tanoa* is seen as a feminine entity, the bearer of water and plant from the earth mother, while the *sau* is symbolic of the umbilical cord and is stretched out towards the son of the land, and paramount chief.

Kay (2006) believes that it is performed with the utmost gravity according to a sacramental ritual to mark births, marriages, deaths, official visits, the installation of a new chief, etc.

Dress & Seating Arrangement

An important feature of the ritual is the complete silence of the participants and of all the village people within the vicinity. 'Warriors' dressed in traditional clothing stand outside the *bure* to prevent anyone from entering while the ceremony is in progress. Only those participants, who are required to utter certain clearly specified words as part of the ritual, speak. All participants sit cross-legged (or for ladies, sitting with both legs tucked beside them) on the side on Pandarus mats on the floor.

APPENDIX D: PROJECT INFORMATION SHEET



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28 February 2007

You are invited to participate in a research project on Fijian models of social work practice. I am Fijian and I have experience in social work, and I am working towards a Masters of Social Work (Applied) in the School of Sociology, Social Policy and Social Work at Massey University. This study is undertaken as part of the requirements of that programme, but more than that, it will greatly contribute in the development of social work among Fijian people. The research involves carrying out face-to-face in-depth interviews and each interview will take no more than two hours. You will be contacted by an intermediary to register your interest in becoming a pool of potential participants; the criteria for selection are:

- To be an Indigenous Fijian;
- Have more than two years' experience in your field of social work practice; and
- Having some form of qualification is an added advantage, although not necessary.
- Over 25 years old.

Your identity will not be revealed. The data will be collated and analysed, and themes explored. The key comments from those interviewed will be used in the research report. The research findings may also be used to inform professional forums and publication. Here are my contact details:

Researcher: Soro Ramacake

My research project will be supervised by staff member in the School of Sociology, Social Policy and Social Work at Massey University. Contact details are:

Supervisor: Professor Robyn Munford
School of Social Policy and Social Work Massey University
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Facsimile: (06) 3505681
Website: www.massey.ac.nz
Email: R.E.Munford@massey.ac.nz

My research project will be supervised by staff member in the School of Sociology, Social Policy and Social Work at Massey University. Contact details are:

Supervisor: Rachael Selby
School of Social Policy and Social Work Massey University

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APPENDIX E: ETHICS APPLICATION



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SSPSW Human Ethics Panel 2007

Please send this original (1) application plus (5) copies to your Supervisor (when it has been approved for submission). The application should be double-sided and stapled.

The final application is due in the first week of May. Use language that is free of jargon and is comprehensible to all.

APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN PARTICIPANTS

179.799 MSW (Applied) students

- | | | |
|---|---|--|
| 1 | Full Name of Student
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| 2 | Full Name of Supervisor
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Social Policy and Social Work, Palmerston North
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R.Munford@massey.ac.nz |
| 3 | Project Title | Models of social work practice in Fijian Lovo and
Veiqaravi Vakavanua |
| 4 | Research Question | |

Key question: Are there models of social work practice in Lovo and Veiqaravi Vakavanua? *E tiko beka eso na ivakarau ni veiqaravi vaka i-taukei ena vei dusidusi vakaviti eso?*

Other questions:

- 1 Na cava e vakauqeti iko mo cakava na cakacaka ni dau veiqaravi?
What gave you the drive to become a social/community worker?
- 2 Vakamavala taka mad ana nomu cakacaka ni dau veiqaravi e tiki ni nomu bula se o qai vulica?
Explain whether being a social/community worker is part of your upbringing or something that you learnt later on in life?
- 3 Na cava na iyavu o vaka iyavu taki iko kina mo cakava na cakacaka ni dau veiqaravi?
What are the values that are the foundation for you as a social/community worker?
- 4 Na cava na utuka ni cakacaka vaka dau veiqaravi e vakabibitaki?
What are the skills that are needed as a social worker that you use in your practice?
- 5 Na iyavu vakavanua cava e dusidusi ni nomu cakacaka ni dau veiqaravi?
What Fijian principles guide your practice as a social/community worker?

5 Aims

What are the aims of the research

- *To explore the Fijian social practice of lovo and the Fijian cultural practice of veiqaravi vakavanua*
- *To explore Fijian models of social work*
- *To explore Fijian frameworks of social work practice*

6 Background

Tracie's work on Tongan social work practice has informed my interest in exploring the models of practice of Fijian social workers. Like Tracie, I want to look into the stories of Fijian social workers in Fiji and here in New Zealand, as to what theories, values, and beliefs they draw on and which informs them in their practice.

My interest in metaphors and helping qualities has inspired this research. The research looks at two Fijian practices: (1) Lovo (Earth Oven); and (2) Veiqaravi Vakavanua (Yagona Ceremony), with the intention of drawing these together to construct a Fijian interpretive framework. I will explore the qualities that are essential for a social work to have whilst working with Fijian people, for example, the behaviour of vakaturaga (of chiefly quality standard).

7 Summary of Project

(no more than 200 words in lay language- note the background of the project is outlined in question 6)

I wish to conduct individual interviews of up to 10 Fijian social workers both in Fiji and in New Zealand, to examine the theories, skills, values, beliefs they use in their practice, and to explore two Fijian practices. This study will explore Fijian social work practice and examines how social work is constructed from a Fijian worldview. The participants interviewed will be based in Fiji and Northland/NZ; participants will have an opportunity to give their understanding of Fijian conceptions of wellbeing, change and to identify key components of a Fijian theoretical framework for social and community work practice. I will undertake a literature review of Fijian social work theory and practice.

(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.) Answer the question: what is the project about?

SECTION B: PROJECT INFORMATION

(If your application is to be submitted to another Ethics Committee, use the full university application form).

Project Details

- 8 Outline research procedures to be used, including approach/procedures for collecting data. Use a flow chart if necessary. Focus on research design.
- Individual/Participatory interview. Doing it this method would allow for the individual to share their thoughts which may not be the case when in the company of a bigger group, s there is a tendency to hold back and not share in a bigger group as mark of respect, which may affect the information gathered.
 - Talanoa research. This method of research is best suited for Fijians, as it is the normal way in which we relate and communicate.

- 9 **Where will the project be conducted? (Geographic Location/office)**
- NGO agencies in Fiji
 - In Whangarei
- 10 **What research experience do you have? (Focus on research experience, not work experience.)**
Nil
- 11 **Participants: Describe the intended participants.**
- They are all Fijian practitioners in non-government agencies. Some work with Fijian families, others work with non-Fijians. They are expected to have had more than two years of experience in their fields of practice - in the education, health or welfare sector; ideally, they would need to have some formal qualification, but not compulsory for this project. Participants will have to be over twenty-five years old. The make of the participants will depend on the participants registering their interest. I will use an intermediary to work with the females, should it be needed.
- 12 **How many participants will be involved? Why was this number selected?**
- Initially, I wanted to do individual interviews with 18 participants, but after talking it over with my supervisor, suggestions from peers and the ethics panel this will be too big of a task for a project of this nature. Instead, I will interview up to 10 participants. This will be much more achievable and realistic for a Masters project, taking into account the timeframe, distance, political situation Fiji.
- 13 **How will participants be identified and recruited?**
- I will be going through an intermediary to contact potential participants - who will be informed that these participants are only registering their interest to be part of a selection pool; their involvement will be as voluntary participants. Once potential participants are established, I will then select the participants from a criterion of being an Indigenous Fijian, having some form of qualification, more than two years' experience and to be over twenty-five years old, and I will contact
- 14 **Do you plant advertise for participants?**
- No, I do not plan to advertise
- Attach a copy of the advertisement**
- 15 **Does the project require the permission of an organisation? Yes**

If yes, attach a copy of request letters e.g. to Boards of Trustees/Principal, CEO.)
 Yes, Ngāpuhi Iwi social Service need to give their approval to my undertaking this project in Fiji, and the NGO in Fiji also need to give their permission for their staff to be involved

- 16 Who will make the initial approach to participants?**
 An intermediary to contact potential participants in Fiji and in Northland
- 17 Describe the criteria used to select participants from a pool of potential participants. (Participants will need to know how and why they were selected.)**
- I will let the intermediary inform participants that in registering their interest, it does not guarantee that they will automatically be included in the final ten participants. The intermediary will receive from me an information sheet and follow-up letter (for their information) to advise potential participants about the project, the date, the process, level of commitment and their rights. The researcher will inform the selected participants that they have met the criteria of selection. The unlucky potential participants will receive a follow-up letter to be thanked for registering their interest, but I may still need to call on them; this will create a back-up group should someone pull out
- 18 How much time will participants have to commit to the project? (Include pre-interview, interview, reading data, completing questionnaire.)**
- Pre-interview (1 hour)
 - Interview (2 hours)
 - Reading data (1 hour)
- Is 4 hours enough? I believe that this time will be sufficient to cover all the requirements that the pre, in and post, interview demands.
- 19 Data Collection: Does the project involve the use of participant questionnaires?** Yes ☐ No ☒
- No.**
- (i) If yes, will the participants be anonymous? (known to you)
- (ii) Describe how the questionnaire will be distributed and collected.
- 20 Does the project involve the use of focus groups?** Yes ☐ No ☒
- If yes, a copy of the Confidentiality Agreement for the focus group should be attached*
- Yes ☒ No ☐

- 21 Does the project include the use of participant interviews?
If yes, attach a copy of the Interview Questions. Copy of questions attached
- 22 Does the project involve audiotaping?
Ensure there is explicit consent on the Consent Form. Consent Form to mention the use of audiotaping attached. Yes ☒ No ☐
- 23 State what will happen to the tapes at the conclusion of the project? (*Will they be wiped, returned, archived?*)
- At the conclusion of the project, the tapes will be erased and never to be used again
- 24 If someone other than the researcher is transcribing tapes, state who this will be and include a Transcriber's Confidentiality Agreement

SECTION C: BENEFITS /RISK OF HARM TO PARTICIPANTS

- 25 What are the benefits of the project to the participants? (*Be realistic. Frequently there are none in a student exercise.*)
- Exposing their theory and practice to the world
 - Validating their practice
 - Lead towards the development of a new framework of social work practice
- 26 What discomfort or other risk are participants likely to experience?
- Time out of their normal routine
 - New and/or foreign person
 - Age issue
 - Gender issue - I will be working with an intermediary
 - Language barrier
- 27 Describe the strategies the researcher will use to deal with any situations identified in Q 26.
- As much time and clarity of information and process to participants prior to interviews - to peruse material, to decide, to organise time-off work, and prepare themselves for the interview once they have been selected.
- 28 What are the risks of harm to a) the researcher and b) any other persons, groups, organisations?
- Safety issues
 - Political issue - re: coup
 - New place

- New contacts
- Age issue
- Gender issue - working with an intermediary
- Religion
- Language barrier
- Consent issue
- Following protocol- cultural, social, sector values
- Telling white lies

29 How do you propose managing the risks of harm?

- Tapping into support professional social work networks
- Clarifying issues, processes and prepare well to cover all bases prior to undertaking the research
- Following Fijian cultural protocol
- Considering all possibilities that may arise and having options available to cover them

30 Is ethnicity data being collected as part of the project?

Will the data be used as a basis for analysis? Justify this in terms of the number of participants. Up to 10 Indigenous Fijian participants for the purpose of this research will give me sufficient data, this number of sampling will be ample to get key information for the research. Yes ☒ No ☐

31 What is the age range of participants?

- 25-50 years

SECTION D: INFORMED AND VOLUNTARY CONSENT

32 By whom and how will information about the research be given to participants? (prior to their participation.)

- I will give the research information to the intermediary who will approach

33 Will consent to participate be given in writing? (Attach copies of the consent form)

- Yes, it will be given in writing. For me, there is also a cultural consent process that I need to consider and follow; this is a 'yaqona ceremony' process, which will be done once confirmation is completed through a follow-up letter to the final twelve participants. The consent form will have to be signed prior to going to Fiji and this will be included with the information sheet send to the intermediary when approaching potential participants. The yaqona ceremony will be in a way a 'welcome, on board, introduction and thank you for taking part' process.

34 Will participants include persons who are vulnerable or whose capacity to give informed consent may be compromised?

If yes, describe the consent process.

Yes ☐ No ☒

35 Will participants be proficient in English?

I will not know until the intermediary lets me know, however, questions are both in English and Fijian to take care of this issue.

Yes ☐ No ☐

If not, attach copies of translated Information sheets and Consent Forms.

SECTION E: Privacy/ Confidentiality Issues

36 Will information about participants be obtained from third parties?

If yes, describe how and from whom.

Only for the purpose of being part of a pool of potential participants

Yes ☒ No ☐

37 Will any identifiable information on the participants be given to third parties?

Yes ☐ No ☒

38 Will the participants be anonymous?

Yes ☒ No ☐

39 Will confidentiality be offered? Participant identity will not be revealed, only the general findings from all participants.

Yes ☒ No ☐

40 Will the participant's identity be disclosed in publication of the research or in your report?

Yes ☐ No ☒

41 Will an institution to which participants belong be named?

If yes, include a letter to the institution.

Yes ☐ No ☒

42 Where will the data (tapes & transcripts) & consent forms will be safely stored during the research?

- Stored on an MP3 and locked in a secured case and data will also be emailed to myself from Fiji.

43 Who will have access to the data/consent forms?

Research Project Supervisor

44 How will the data/consent forms be protected from unauthorised access?

- Emailed to intermediary who will be instructed to deliver to participants in a secure method

45 Who will be responsible for disposal of the data/consent forms and when will this occur?

The researcher will be responsible for disposing of any material used for the research at the conclusion of the research project. The participants will be advised of this.

46 Will the participants be given the option of having data/tapes returned to them?

This will be included in the consent form.

Yes ☒ No ☐

47 How will information resulting from the project be shared with participants?

For example will a summary of the findings be sent to participants?

- At the conclusion of the interview, participants will receive a copy of the summary of findings

SECTION F: DECEPTION

48 Is deception involved at any stage of the project? If so, justify the procedures.

No! I am not approaching the participants myself; this is done by an intermediary. Potential and selected participants will be fully informed given a transparent account about the project and process followed.

SECTION G: CONFLICT OF INTEREST

49 Is the project to be funded in any way from external sources?

Yes ☒ No ☐

- If yes, state source. NGO Study Awards Scholarship
- Is there a Conflict of Interest? No

50 Is there any professional or other relationship between the researcher and participants?

Yes ☐ No ☐

For Fiji participants, no, I do not know who they are. For NZ

participants yes, but an intermediary will be used.

51 Describe the relationship and how resulting conflict of interest will be dealt with.

I will not know Fiji participants prior to being involved with them. I am currently the chairperson for a community group where the NZ participants are part of, but the use of the intermediary will look after any issues of conflict of interest.

SECTION H: COMPENSATION TO PARTICIPANTS

- 52 Will any payments or other compensation be given to participants?** Yes ☐ No ☒
- If yes, describe what, why and how.

SECTION I: TREATY OF WAITANGI

- 53 Does the research impact on Māori persons as Māori? If yes, describe how.** Yes ☐ No ☒
- 54 Are Māori the primary focus of the project?** Yes ☐ No ☒
If yes, complete section I, if no proceed to Question 63.
- 55 Is the researcher competent in te reo Māori and tikanga Māori?** Yes ☐ No ☒
If no, outline the processes in place for the provision of cultural advice.
- 56 Identify the group(s) with whom consultation has taken place or is planned and describe the consultation process.**
- Fiji intermediary - contact via email
 - Northland intermediary - face to face approach
- 57 Describe any ongoing involvement the group consulted has in the project.**
- Further clarification of research via information sheet, and all other materials relevant to them approaching participants
- 58 How will information resulting from the project be shared with the group consulted?**
- Via email and hard data copy through the intermediary

SECTION J: SOCIAL AND CULTURAL SENSITIVITY

- 59 Are there any aspects of the project which might raise specific cultural issues? If yes, complete Section J of the University Ethics Application and include here. Fijian cultural protocols to abide by, gender and age issues. Yes ☒ No ☐

DECLARATION FOR THE MSW (Applied) STUDENT APPLICANT

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

Student's Signature _____ Date: 21/2/07

DECLARATION FOR THE SUPERVISOR (for MSW (Applied))

I have assisted the 179.799 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 the Research, Teaching and Evaluations involving Human Participants.

Supervisor's Signatures _____ Date: _____

List of attachments: check

- Information sheet(s)
- Consent Forms (indicate how many)
- Confidentiality Agreement (for persons other than researcher/participant who may have access to data)
- Advertisement
- Questionnaire or Interview Schedule
- Letter requesting access to an institution

- | | | |
|---|--|---|
| 1 | Have you attached a Screening Questionnaire? (on Webct) | Yes ☒ No ☐ |
| 2 | Have all documents been proofread? | Yes ☒ No ☐ |
| 3 | Have you noted which documents need to be copied on to Massey University letterhead? | Yes ☒ No ☐ |

**APPENDIX F:
SSPSW MASSEY UNIVERSITY
HUMAN ETHICS COMMITTEE APPROVAL**



Massey University

SCHOOL OF SOCIOLOGY,
SOCIAL POLICY & SOCIALWORK
Private Bag 11 222
Palmerston North New Zealand
T 64 6 3569099 ext. 2821 or 7877
F 64 6 350 5681 or 5627
sspsw@massev.ac.nz
Text "sspsw" to 5222

5th April 2007

Dear Soro,

Your Ethics Application has now been approved on behalf of the Massey University Ethics panel which reviewed your proposal. You may proceed with your research and with contacting participants with the approval of your supervisor.

If you have any concerns, these should be discussed with your supervisor , Professor Munford, or with me or the MSW (Applied) Co-ordinator.

I wish you well with your project and look forward to receiving your final report by October 20th 2007.

A handwritten signature in cursive script that reads "Rachael Selby".

Rachael Selby
Paper Co-ordinator
179.799 Research Report

APPENDIX G: FOLLOW-UP LETTER



SCHOOL OF SOCIOLOGY,
SOCIAL POLICY & SOCIALWORK
Private Bag 11 222
Palmerston North New Zealand
T 64 6 3569099 ext. 2821 or 7877
F 64 6 350 5681 or 5627
sspsw@massev.ac.nz
Text "sspsw" to 5222

28 February 2007

Ni Sa Bula Vinaka

Thank you for agreeing to meet with me and participate in the interview for the research project Models of Social Work Practice in Fijian Social and Cultural Practices, which I am undertaking as part of the Master of Social work (Applied) with Massey University. I am planning on carrying out the individual interview with you on the Wednesday 8th of May 2007; you may choose a date and time that is suitable to you and we can on a later date negotiate a venue that suits both of us. The purpose of the meeting would be to interview you and get their thoughts on Fijian values, beliefs and social work practice.

You have agreed in principle to provide information to the researcher on the understanding that your name will not be used without your permission; the information will be used only for this research and publications arising from this research project.

I agree/do not agree to the interviews being audio taped. I also understand that I have the right to ask for the audio tape to be turned off at any time during the interview. I agree to participate in this study under the conditions set out in the information sheet.

Should you have any questions regarding them, you can contact me on any of the above methods. I look forward to meeting you in person, working with you and receiving your valued input. The meeting is as follows:

Date: 8th of May 2007

Time: 11.00am

Venue: The Office of Pacific Teaching Centre, Lautoka

Thank you again for choosing to participate in this research project, until we meet in person, Vinaka vakalevu. Should you need me for anything you can contact me on 09 4053400, 0274533504 or soror@niss.org.nz.

Ni Sa Moce.

Soro Ramacake

APPENDIX H: CONSENT FORM



SCHOOL OF SOCIOLOGY,
SOCIAL POLICY & SOCIALWORK
Private Bag 11 222
Palmerston North New Zealand
T 64 6 3569099 extn 2821 or 7877
F 64 6 350 5681 or 5627
sspsw@massev.ac.nz
Text "sspsw" to 5222

Research Title: Models of Social Work Practice in Fijian Social and Cultural Practices

This consent form will be held until the Project is examined and will then be shredded

I have read the Information Sheet and have had the details of the research project explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time. I agree to participate in this interview under the conditions set out in the Information Sheet and will provide any information to the researcher will may be deemed helpful for the research.

Participants have the right to:

- Withdraw from participation in the project at any time up until the end of August
- Decline to answer any question
- Have all the questions answered about the research to their satisfaction
- Provide information on the understanding that their name will not be used
- Have access to a summary or full report when the study is concluded

The Massey University Social Policy and Social Work Human Ethics Panel have approved this research. If you have any concerns about how the research is being conducted please contact the Paper Co-ordinator Rachael Selby who contact details are listed on the Information Sheet.

Signature: _____ Date: _____

Full Name: _____

APPENDIX I: CONFIDENTIALITY AGREEMENT



Massey University

SCHOOL OF SOCIOLOGY,
SOCIAL POLICY & SOCIALWORK
Private Bag 11 222
Palmerston North New Zealand
T 64 6 3569099 ext. 2821 or 7877
F 64 6 350 5681 or 5627
sspsw@massev.ac.nz
Text "sspsw" to 5222
<http://sspsw.massey.ac.nz/>

In signing this, I _____ agree to maintain confidentiality
of all the material that I received and disclose for the research *Models of Social Work Practice in
the Fijian Social Practice of Lovo and the Fijian Cultural Practice of Veiqaravi Vakavanua*.

Signature: _____

Full Name: _____

Date: _____



As a young boy, Ben grew up watching his parents do whatever they could to help other families in their community make ends meet. Observing his parents give and care so selflessly, time and time again, to others, inspired his decision to change careers and become a social worker, a role he affirms is a way of life, rather than a profession.

Ben (Peni) Seru is proudly of i-Taukei Fijian descent and is passionate about improving the wellbeing of Pacific people. He believes that Pacific language, culture, customs and traditions shape Pacific identities, which in turn, impacts their health and wellbeing. To unlock effective ways to work alongside Pacific people, it is key to develop an understanding of the language and culture that has made them who they are.

*Noqu Vosa, Na Noqu I Tovo, Ai Vakadei ni Noqu Tiko Vinaka;
My language-My Culture provides stability to my wellbeing.*

Ben currently works as the Whānau Ora Kaimahi at Te Oranganui, Whanganui and recently graduated with his Master of Applied Social Work from Massey University. He continues to find fulfilment in his role within the Pacific communities as inspired by the cherished memories of his parents.

*"E sega ni vuka na kaka me biu toka na buina."
The parrot will not fly leaving its tail in its nest.
(Fijian Proverb)*

THE EXPERIENCES OF I-TAUKEI FIJIAN FRONTLINE WORKERS IN SOCIAL SERVICES

A research report presented in partial fulfilment of the requirements for the degree of
Master of Applied Social Work
at Massey University, Palmerston North, New Zealand

Peni D Seru

2021

ABSTRACT

Creating cultural frameworks that prioritise client needs can remind workers of the importance of culture and cultural differences in service delivery. The aim of this research was (1) examine the cultural values i-taukei Fijian frontline workers use in social service practice; (2) identify the practice frameworks used and (3) describe how i-taukei Fijian frontline workers understand the relevance and impact of cultural values and Indigenous practice frameworks in social service work. This research enabled three i-taukei Fijian professionals who have worked in the social service sector for more than two years to share their experiences in qualitative in-depth interviews or talanoa. This research report discusses a number of i-taukei Fijian cultural values, social work theories and concepts relating to i-taukei Fijian social work practice. The research highlighted two main themes. Firstly, was the importance of language and culture and the challenges faced in Aotearoa, New Zealand. Secondly, was the inclusion and the opportunities of understanding cultural values in their practices. Secondary themes included the importance of traditional frameworks and models of practice in their work. Three recommendations were given to enable better practice outcomes for i-taukei Fijian frontline workers in social services in Aotearoa New Zealand. The findings from this research represents and explores how i-taukei Fijians can contribute to social service sector. The research has the potential to contribute to a better understanding of i-taukei Fijian social work practices as well as to the growing body of literature on Indigenous models.

ACKNOWLEDGEMENTS

Firstly, thank you to the three participants who shared their experiences and stories with me. Your strength, resilience and sense of humour are an inspiration to me, as I am sure it will be to others reading this report.

Thank you and a big *Vinaka Vakalevu* [thanks] to my supervisor, Dr. Tracie Mafile'o for your great support, wisdom and assistance. *Vinaka saka Vakalevu* and *Malo Aupito*.

Thank you to my employer, Te Oranganui, Whanganui for giving me the opportunity to complete my studies and the support rendered to me during this *noho*.

Finally, to my family for their prayers and support, to my Dad, Peni Seru Snr in the Marshall Islands and my brothers, Maleli, Eremasi and Jona. To my fur baby, Hapi who always stay up late with me to complete this project. *Vinaka vakalevu*.

GLOSSARY

<i>dauloloma</i>	similar to <i>veilomani</i> , to love one another or to show compassion
<i>duavata</i>	to unite or work together
<i>duru ni vale</i>	posts or pillars that hold the house together
<i>i-taukei</i> Fijians or <i>kai Viti</i>	the Indigenous of Fiji Islands, the ethnic group native of Fiji
<i>i tovo vakaviti</i> or <i>i-vakarau</i>	the total make-up of the <i>i-taukei</i> Fijian culture, which includes visible and invisible characteristics and serves as the foundation for principles, values, and beliefs that influence and control <i>i-taukei</i> Fijians' behaviour and attitudes
<i>vakavanua</i>	
<i>i tavi</i>	traditional obligations or roles
<i>katalau</i>	means to have breakfast
<i>nai tutu Vakavanua</i>	traditional roles or obligations in the Fijian social structure
<i>vanua</i>	means tribe or clan in its most basic definition, yet it has a far deeper significance to Indigenous Fijians. The word alludes to the interconnection of the Fijian people, which includes culture, chiefs, knowledge systems, relationships, values, land, and spiritualities
<i>vakanomodi</i>	to be silenced as a mark of respect
<i>veidokai</i> or <i>vakarokoroko</i>	to show respect
<i>veikauwaitaki</i>	to reach out and help or support a person
<i>veivakilai</i>	the process of establishing relationships with people
<i>veisemati</i>	building connections with others
<i>veitaqomaki</i>	to protect one another

vosa vakaviti

the *i-taukei* Fijian language

yalovata

to unite and work together

CHAPTER ONE: INTRODUCTION

Residing in two worlds provides an insider's view of how Indigenous Pacific immigrant groups, in this instance the *i-taukei* Fijian living in New Zealand, deal with the challenges of balancing two cultures in Aotearoa, New Zealand (Vunidilo, 2006). In this context, *i-taukei* Fijians are Indigenous to Fiji, the ethnic group native to Fiji Islands. As the population of *i-taukei* Fijian grows in Aotearoa New Zealand, there is a need to look at the experiences of *i-taukei* Fijian frontline workers in social services and the cultural values practised in their field of work. The path for *i-taukei* Fijians to be in a position where their understanding of social work and professional practises based on cultural values is acknowledged and recognised, is an essential component to highlight. The Indigenous *i-taukei* Fijian people have strong cultural customs in social service because it is more inclusive in their area of work; which means that looking after one another or *veirairaici* is part of their cultural values. Individualism is not prevalent in Fijian society, as work and obligations are performed collectively (Ravulo, 2017).

Background

According to Statistics New Zealand (2018), the *i-taukei* Fijian people were the fifth largest Pacific ethnic group in New Zealand in 2018 with a population of 19,722. The *i-taukei* Fijian population is particularly young, with 29% under the age of 15. The geographical distribution remained virtually similar since 2002, with the largest population of the *i-taukei* Fijian people being in the Auckland metropolitan area (Statistics New Zealand, 2018). The 2018 census stated that Pacific people were usually unskilled, had less experience, and had the lowest level of qualification compared to other major cultures (Statistics New Zealand).

Research Purpose and Aim

The purpose of this research was to investigate the experiences of *i-taukei* Fijian frontline workers in social services. The research looked at the *i-taukei* Fijian cultural values and how workers apply them in their daily practices. It aimed to (1) examine the cultural values *i-taukei* frontline workers use in social service practice; (2) identify the practice frameworks used by the *i-taukei* frontline workers and what influences their choice of framework; and (3) describe how *i-taukei* frontline workers understand the relevance and impact of cultural values and Indigenous practice frameworks in social service work.

This topic is important in the field of social service work because it will allow the chosen participants to share their knowledge and experiences from an *i-taukei* Fijian cultural lens and worldview. Ravulo (2017) identifies the need for social services to be recognised as a profession in the Pacific since they are commonly viewed as a daily cultural practice. This suggests that *i-taukei* Fijians see social service as part of their cultural beliefs, where caring for others is a daily norm rather than a job. For *i-taukei* Fijian frontline workers in social services, this will necessitate the merging of traditional and Western approaches.

Researcher Motivation for Study

As an *i-taukei* Fijian born in Fiji who works in a social service organisation in Aotearoa New Zealand, I am curious about the significance of Indigenous knowledge and traditions in social service work, with a focus on *i-taukei* Fijian cultural values and structures. I formerly taught at high schools in Fiji and now work as a social worker at a Māori Iwi Organisation, and I am interested in how *i-taukei* Fijians implement their cultural values in their daily practices. In Aotearoa New Zealand there is a scarcity of data on *i-taukei* Fijian frontline workers and their experiences in social services. Pasifika worldviews have been perceived as lacking in scientific understanding, giving social science studies low legitimacy (Faleolo, 2013). It is hoped that this research will provide detailed information and describe the cultural variations.

Format of the Report

This report is divided into six chapters. The first chapter provides the background, research purpose and aim. The second chapter reviews selected literature. Chapter three provides details of the research methodology, design, selection of participants, data collection analysis and study limitations. The fourth chapter presents the results of the interviews with the three *i-taukei* Fijian and the key themes. The fifth chapter provides a discussion of the results of the research in comparison with the literature review findings. The final chapter summarises the research findings, gives a conclusion and makes recommendations.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter seeks to review what the literature states about the Fijian cultural practices in social service and briefly discusses a number of social work theories and concepts relating to Fijian social work practice. While there is a scarcity of data and a limited amount of written material on *i-taukei* Fijian social work, this literature review will cover areas on the Fijian cultural frameworks that *i-taukei* Fijian use in their practices. This chapter also includes a brief overview of the *i-taukei* Fijian cultural values and the Indigenous framework. It also shows the significant gap in the literature about *i-taukei* Fijian social practices in Aotearoa New Zealand. A little research has been done in Fiji and Australia, with much of this looking at social work services provided in the region.

Availability of Literature

Literature on *i-taukei* Fijian social work practices is very limited and has slightly evolved in the last three years. There is even less information relating to *i-taukei* Fijian social service work in Aotearoa New Zealand. Ravulo (2017) provides a piece of research which focuses on the recognition of social work in the Pacific region, mainly in Fiji and Samoa. He asserts that social work is still evolving in the Pacific. Beecher et al. (2012) also found out that social services was not so popular in Fiji and *i-taukei* Fijians used it as the 'last resort'. Beecher goes on to argue that the family is an important social unit in Pacific social structures and that many people see it as a traditional knowledge of caring and helping that has been practised throughout the ages. Hence, social work was not recognised as a profession.

I Tovo Vakaviti or I-Vakarau Vakavanua

I Tovo Vakaviti or *i-vakarau vakavanua* is the total make-up of the *i-taukei* Fijian culture, which includes visible and invisible characteristics and serves as the foundation for principles, values, and beliefs that influence *i-taukei* Fijians' behaviour and attitudes. According to Ravuvu (1987), *i-taukei* Fijians' work obligations in the village, church, or any other settings are shaped by their *i-tovo vakaviti* or cultural mannerisms. Certain responsibilities and chores are expected of them,

and they carry them out with dignity. This includes social or community service, as well as family care.

According to Seruvakula (2000), the *i-taukei* Fijian social structure also displays the many responsibilities and social statuses that people have. Recognising one's traditional role or *i-tutu vakavanua* frequently leads to a communal gathering of *veikauwaitaki* and *veiqaravi vinaka*. This means that the community spirit of looking out for one another will thrive in any setting.

Seruvakula (2000) emphasises the value of *vakarokoroko* [respect] in a Fijian family and village. This behaviour fosters closer relationships among members and frequently instils trust in others. Any work or task completed in a family or village setting is often made easier when members trust one another. This is common in other Pacific cultures and can help to inform effective Pacific social work. Mulitalo-Lauta (2000) endorses that Samoans also follow the same protocols and cultural values which they called *fa'asamoa* [Samoan tradition]. Using own cultural values embedded in social work practices is vital when providing care for Pacific people (Samu & Suaalii-Sauni, 2009).

The *i-taukei* Fijian Social Structure

Traditionally, every Fijian villager is born into a certain role within the family unit or *tokatoka*. Their roles are ascribed statuses that are passed down from generation to generation. Each ascribed status cannot be changed or disputed, and each individual knows their responsibility in the *vanua* [tribe] (Nemani, 1990). These statuses and roles are illustrated in Figure 1 below.

Figure 1

Traditional Fijian Social Structure



These traditional statuses are referred to as *Nai Tutu Vakavanua*, and each individual is aware of his or her role in the community or village. When there is a village meeting or *sogo*, everyone understands what they are supposed to do and what their tasks involve (Seruvakula, 2000).

Ai Tutu Vakavanua and their Roles

In a Fijian village, the status that one holds also comes with a traditional duty or obligation (Nemani, 2000).

1. ***Turaga*** – The highest rank status in a Fijian village. This position also heads the lineage, sub-tribe and the village as a whole. *Turaga* holds the title of *Ratu, Adi, Ro, Tui, Komai* and *Roko Tui*.
2. ***Sau Turaga*** – A chiefly title in the sub-tribe and can succeed to the title of *turaga* if needed. *Sau Turaga* holds the title of *Komai* or *Komai ni koro* in some areas of Fiji. They also have the role of *veibuli* or making of a new chief.
3. ***Matanivanua*** – Known as the spokesperson of the *turaga* or chief. *Matanivanua* are also the village orators and the chief's ambassador to another area.
4. ***Bete*** – the role of a priest in the village. They traditionally live in *burekalou* or a temple and act as cultural and spiritual advisors for the village.
5. ***Bati*** – are traditional warriors of the chief or *turaga*. They act on behalf of the chief during wars and are protectors of the village.
6. ***Gonedau*** – known as *tunidau* in some parts of Fiji, these are traditional fishermen or *kaiwai* of the chief or village. In other parts of Fiji, they are known as *Dauniqoli* or *Daunisoko*, as they are skilled to read the weather patterns, tides and the good fishing ground.
7. ***Mataisau*** – known as carpenters or traditional carvers for the chief. Their roles include carving canoes, war clubs and other Fijian artefacts. In some areas, *mataisau* are also lumberjacks or loggers for the village. They are not allowed to talk in any village meetings (Nemani, 2000).

***I-taukei* Fijian Cultural Values**

Understanding *i-taukei* Fijian culture necessitates a grasp of the Fijian worldview or *vakaviti*. Ravuvu (1987) asserts that *i-taukei* Fijians who are aware of their roots and identities are imbued with cultural values such as *veidokai* or *vakarokoroko* [respecting one another], *vakarorogo* [to

listen], *dauloloma* [to show compassion or love], and *veitaqomaki* [to protect one another], regardless of social status or affiliation. When these cultural values are observed and promoted, relationships thrived and flourished (Seruvakula, 2000).

Veidokai has the same meaning as *vakarokoroko*, which means to respect. This is a highly valued behaviour in the *i-taukei* Fijian community, and it is frequently practised and acknowledged in order to preserve kin relationships. These are significant cultural values that unite a community or people in order for families and villages to coexist peacefully. Ravuvu (1987) states the two cultural values are commonly referred to as *veikauwaitaki*, which is characterised by mutual support and encouragement.

Vakarorogo or listening is a vital and important communication skill in the Fijian culture. Seruvakula (2000) uses the term *vakarorogo* to refer to the roles and responsibilities passed down through generations or by their superiors. Being an active listener, which results in the fulfilment of village obligations. Interestingly, this correlation is related to Seruvakula's findings that *vakarorogo* goes hand in hand with respect or *vakarokoroko*. Without these two cultural values, the work or task will be incomplete.

Lealea et al.'s (2012) Fijian framework of working with Fijian families in Aotearoa New Zealand highlights cultural practices of *veitokoni* [mutual support], *veirogorogoci* [sharing and listening], *veivakaliuci* [putting others first] and *veikabekabei*. These Fijian cultural practices have the *vuvale* [family] as the driving force of change. *Veitokoni* [mutual support] and *veikauwaitaki* [family support] are the main pillars of this practice, where individualism within the family is often frowned upon. Mafile'o's (2005) assertion about Tongan practices is also framed around relationships in the family. For a family or a village to work together for a common goal, *veirogorogoci* [practice of sharing and listening to each other] is vitally important. It ensures ongoing engagement and reflects obedience and observance of the family order.

Veivakilai is the process of establishing relationships with people. Nabobo-Baba (2006) points out the importance of *veivakilai* and this is seen in the Fijian culture where meeting someone begins with a focus on who you are, your name and your paternal and maternal villages. Nabobo-Baba (2006) also emphasises the value of *veivakilai* as a connection and shared experience that gives people a sense of belonging. As a result, the two parties can connect and collaborate for a common cause. Nainoca et al. (2005) developed *Nai Dabedabe*; a model that is referred to as a

four-legged stool. The four legs represent important Fijian values that hold a well-balanced framework providing stability and support for clients. *Na Lotu* [church], *Nai Tavi* [responsibility/obligation], *Na Vuli* [education] and *Na Vuvale* [family] are the values inherent in *i-taukei* Fijians.

I-taukei Fijians adore their faith and religion - *Na Lotu*. And this has an impact on their decision-making and how they view the world. Their spirituality is the foundation and stronghold of their families and *vanua* [tribe], and a source of comfort (Meo-Sewabu 2015). *Nai Tavi* or responsibility goes back to the *i-taukei* Fijian social structure where their roles are determined by their status, while *vuvale* [family] is highly regarded by the *i-taukei* as the most important unit in the Fijian society (Nabobo-Baba, 2006).

Talanoa

Talanoa or *veitalanoa* literally means to tell a story or an exchange of conversation between two or more people. It is used as a way of obtaining and sharing information. *Talanoa* is an Indigenous Pacific research method that is used to collect and share information between the researcher and the participant (Vaioleti, 2006). An effective *talanoa* session must occur “in a specific cultural context, guided by rules of relationship and kinship, shared ways of knowing and knowledge” (Nabobo-Baba, 2006, p. 28). Throughout the *talanoa* session, it is also critical that the researcher and the responder maintain mutual and cultural connections.

In the Fijian culture, *talanoa* is often used to settle decision-making that promotes open discussion and respect among people. *Talanoa* can be held at any location, on an open style of deliberation, focusing on respect, tolerance, flexibility, openness and protocol (Robinson & Robinson, 2005). The *talanoa* philosophy entails adopting an open discussion in which individuals speak from their hearts and without biases.

Talanoa takes the form of a Pacific-style forum in which all voices are heard, not merely all opinions, as is common in many Western systems of debate. Everyone participating has the right to publicly express their ideas and opinions and to be respected by all participants (Robinson & Robinson, 2005).

Traditional Indigenous Framework

There are critics about Indigenous voices having been silenced in mainstream social work. According to Gray and Fook (2004), globalisation and universalisation tendencies continue to colonise traditional frameworks through which Western social work models repress local knowledge and practice. Culture, according to Laird (1988), is not something we can put on and take off like a garment. Indigenous people are deeply rooted in their culture, rituals, and customs, as well as their ways of life. In Aotearoa New Zealand a lot of Indigenous or cultural frameworks are used and practised in the health and social service sectors. Ravulo (2013) confirms that Māori models of practice are very similar to most Pasifika frameworks or models of practice. For instance, *the Fijian Vanua Research Framework* by Nabobo-Baba (2008) displays similar values and protocols used in the Māori and other Pasifika models of practice. Clark (2000) emphasises that the effectiveness of social work interventions is dependent on the worker's acquisition of a specific set of cultural knowledge, values, and skills. It can also be argued that the effectiveness of Indigenous knowledge and models of practice can be created and strengthened by developing social services for, and by Indigenous people or communities. For example, the health and social services developed by iwi (tribal) and Māori organisations.

The development of *Nga Vaka o Kāinga Tapu* by the Ministry of Social Development (2012) is another framework designed as a culturally responsive tool for addressing violence within the seven largest Pacific communities in Aotearoa New Zealand. The concept takes a strength-based approach and shows how Pacific peoples' common values indicate how culture is profoundly ingrained in Pasifika cultures' health and wellbeing.

The Fijian Vanua Research Framework

Unaisi Nabobo-Baba (2008) developed the *Fijian Vanua Research Framework* (FVRF), which is a Pacific research approach. *Vanua* means tribe or clan in its most basic definition, yet it has a far deeper significance to Indigenous Fijians. The word alludes to the interconnection of the Fijian people, which includes culture, chiefs, knowledge systems, relationships, values, land, and spiritualities.

In terms of research, there are numerous discrepancies between what the *vanua* and the "Western-style" world of academics' demand. The framework exemplifies an ethical approach to Indigenous research that takes into consideration Fijian values, relationship protocols, knowledge, and methods of knowing (Nabobo-Baba, 2008). This innovative study must be

fostered to guarantee that *i-taukei* Fijians capture their own voices, and perspectives on history and current events, as well as their knowledge, epistemologies, and lifestyles.

Summary

This chapter shows the significant gap in the literature about the experiences of *i-taukei* Fijian frontline workers in social services in Aotearoa New Zealand. Some research has been done in Fiji and New Zealand, and much of this is drawn on to highlight the importance of the Fijian tradition, culture, Indigenous knowledge and framework in research work. Massey University School of Social Work has made significant contributions to the establishment of the social work curriculum at the University of the South Pacific in Fiji, as well as the development of the Fiji Association of Social Workers. The literature indicates that *i-taukei* Fijians working in social services do apply and use their cultural values in their practice. It was also gathered from the literature that *i-taukei* Fijian who are born and raised in Fiji do apply their cultural values and Indigenous practice framework influenced by their upbringing and culture.

CHAPTER THREE: RESEARCH METHODS

Introduction

This research aims to explore the experiences of *i-taukei* Fijian frontline workers in social services. This chapter outlines the research methods used to best achieve this purpose. It discusses the research design, selection of participants, data collection analysis and study limitations.

Research Design

The research design draws substantially on *i-taukei* Fijian practices or ways of gathering data to ensure that research is authentic, ethical and culturally appropriate. It took a qualitative approach and made use of *veitalanoa* which is similar to *talanoa*. Most Pacific researchers have used *talanoa* as a method of gathering information and ideas (Meo-Sewabu, 2015; Maka et al., 2006). *Talanoa* is a Pacific island way of communicating that brings people together to share ideas and concerns. Halapua (2005) states that it is a general philosophy that encourages open dialogue and mutual respect. This method will allow the researcher to gather information and data with the use of a recorder and note-taking, hence the use of qualitative research is appropriate. *Talanoa* was ethically and culturally appropriate for the participants. As an insider researcher, I was able to relate well, able to relate to the issues being discussed and able to gather authentic data from the participants (Bonner & Tolhurst, 2002). Furthermore, being an insider researcher implies that both the researcher and the participants understand local values and speak the same language, allowing for a more in-depth understanding of the issues.

Selection of Participants

The research used purposeful sampling in order to gain as much in-depth information as possible from engagement with research participants (Patton, 2002). This means that the participants were specifically selected based on their backgrounds and experiences, or knowledge of the topic. It can also be described as homogenous sampling as the research question is specific to *i-taukei* Fijians. This approach is particularly relevant to this research where minimal literature is available. However, the weakness of this method was that participants are working in New

Zealand with clients from different backgrounds and ethnicities. This will impact the use of their own cultural values in their practices.

Semi-structured interviews were conducted employing the traditional *talanoa* approach. The participants were required to meet the selection criteria outlined in the Ethics Application (Appendix 1). The participants were of *i-taukei* Fijian descent and worked as social workers, mental health workers, counsellors, psychologists and community workers working in Aotearoa New Zealand social service organisations for at least 12 months or more. The participants were not required to be registered social workers, but rather be qualified in their roles. Recruitment of participants was conducted via sending an email with participation information including the purpose of the study, selection criteria and time.

Data Collection

As discussed above, data was obtained through semi-structured interviews with a *talanoa* approach with the participants. Due to the locality of the three participants, *talanoa* was conducted and recorded both via Zoom and face-to-face meetings for a duration of 45-60 minutes.

The advantage of doing an interview and the *talanoa* approach was that it was culturally appropriate for the participants. Several studies indicate that *talanoa* is a traditional Pacific island deliberation process centred on an open style focusing on respect, tolerance, openness, and fairness (Robinson, 2005; Nabobo-Baba, 2006; Ravuvu, 1987). It was identified that *talanoa*, as a proposed Pacific research theoretical and methodological framework, is better suited to investigating Pacific issues. (Vaiioleti, 2006).

The interviews occurred during the Covid-19 Lockdown Level 2 period between August and September 2021. They were based on the Interview Schedule (Appendix 2) although often the questions were repeated or rephrased (particularly as participants code-switched from English to the Fijian language), or further were questions asked to draw more information on a topic. All participants appeared to speak honestly and freely through the *talanoa* approach. All participants read and signed the consent forms prior to the interview, around 2-3 weeks before the actual interview day.

Data Analysis

Thematic analysis was used to analyse the interview data. This involved verbatim transcription of the interview, then searching for common themes or patterns of meaning that came up repeatedly from the interview using the participant's exact words. Themes provide a structure for organising and reporting the researcher's analytic findings (Braun & Clarke, 2006). The goal of the analysis was not really to summarise the content of the interview, but to identify and interpret key features of the data (Braun & Clarke, 2006). The interviews were recorded and transcribed semi-verbatim by the researcher. The overall analysis method consisted of seven steps: transcription, reading and familiarisation; coding; searching for themes; reviewing themes; defining and naming themes; and finalising the analysis (Braun & Clarke, 2013).

Limitations

A limitation of this study was the sample size of three participants as they only represented a small number of all *i-taukei* Fijians working in social services in Aotearoa New Zealand. Their experiences need to be seen in this context. As an insider researcher, there was a degree of bias in the interpretations of findings (Bonner & Tolhurst, 2002). This can also have an effect on the participants who are sharing their opinions, either limiting or expanding their ability to share. This is because the interviewer or researcher was also an *i-taukei* Fijian, which created a sense of *vakarokoroko* [respect]. The limited time frame also impacted interview preparation due to the locality of the participants.

Another limitation was the *talanoa* method used to collect the data from participants. According to Nabobo-Baba (2007), *talanoa* is a culturally appropriate approach to obtaining information, but it is usually so informal that participants talk about things other than the issue or subject at hand. Vaioleti (2006) asserts that *talanoa* has no particular framework and literally means “talking about nothing in particular” (p.23). This led to participants talking about certain topics rather than sticking to the questions tendered. The lack of literature and studies with a particular focus on social work with *i-taukei* Fijians is the main limitation of this study.

Furthermore, due to the ongoing Covid19 lockdowns, it was a challenge to keep the participants' scheduled time and day for the interviews. Schedules were changed over time to suit the availability of the participants.

Ethical Issues

This research was assessed against the Massey University Code of Ethical Conduct (2017) and was notified as low risk in regard to ethics. Participants were notified that it was voluntary to take part and that they can withdraw should they wish to. Informed consent was used to select participants. This allowed the three participants to understand the process. The consent form indicates that all relevant facts have been thoroughly discussed with ample time and opportunities for the potential subject to ask questions (Attride-Stirling, 2001). This included the aims and objectives of the research. Participants in the interviews were assured of their confidentiality. Participants were informed that all data collected will be stored in a computer that will only be accessible through a password and would be deleted once the report is completed. They were also given the time to read the transcript and edit their interviews should they need to change it to avoid misunderstandings.

Summary

This chapter has described the research methods. As discussed, a qualitative methodology using semi-structured interviews and a small purposive sample of three participants have been selected to best meet this goal. *Talanoa* was a culturally appropriate method for all participants as they were able to share their ideas and views openly using their own language. Similarly, through the recruitment, collection and analysis of the data, *talanoa* was used. Ethical considerations and study limitations have also been examined in this light.

The next chapter discusses the results from the interviews and examines the main themes.

CHAPTER FOUR: FINDINGS

We welcome people and have a loving nature: this is the Fijian way. (Kaivata)

Introduction

This chapter presents themes from the *i-taukei* Fijian experiences in social services who participated in this study. They have chosen their own pseudonyms: Naita, Kaivata and Nau. All participants are Fijian-born social service professionals, one of whom is a mental health worker for a government agency and the other two are registered social workers for non-governmental organisations. All participants work in different cities in Aotearoa's lower North Island. The chapter first discusses the challenges that they face in Aotearoa New Zealand of living in two worlds. Secondly, the reasons why social work is a chosen field are outlined, as well as how the participants applied *i-taukei* Fijian values in their practice: Fijian upbringing, *varokoroko* [respect], spiritual values, *veikauwaitaki* [helping others], *veisemati* [building connections], the importance of Fijian language and *talanoa* or sharing stories. Lastly, the secondary themes that two of the three participants mentioned are discussed: the *Fonofale* model and the *Fonua* model.

Living in Two Worlds: Challenges Face in Aotearoa New Zealand

Living in two worlds is the participants' perspective on how they, as *i-taukei* Fijians, deal with the challenges of living in two cultures in a modern nation like Aotearoa New Zealand. This involves the pursuit of retaining one's Indigenous culture while adapting to another, in order to conduct social work in a new setting and culture. On one hand, there is a sense of appreciating other cultures, as Naita says, "Sometimes I am reminded that I am in a new country, my clients are from other cultures and I need to appreciate where they are coming from in my line of work". As Kaivata further explains

We can clearly see the similarity of Fijian values and any other cultural values. For instance, the Māori values of manaakitanga or extending love and compassion to others is a universal value I believe that every humankind practice.

The participants also indicated difficulty in speaking, understanding and appreciating the English language and New Zealand slang. Very often clients do not understand the Fijian accent. Two participants explained,

My Fijian accent was not understood by most people when I moved to New Zealand. You know, we love to talanoa and talk, at times I have to write things down in order to communicate with others. (Naita)

I exclusively speak my Nadroga dialect, but when I converse in English here in New Zealand, my clients occasionally ask me to repeat what I say, which can lead to communication failures... yet I'm making progress. (Nau)

The feelings of humiliation and denial were part of two participants' experiences as they attempted to fit in with New Zealand life. Being cautious about their culture in a foreign setting caused them to suppress their cultural identities.

When I moved to New Zealand years ago, I was in a state of culture shock. I couldn't decide if I should go with the flow and try to be a New Zealander or cling on to my Fijian culture. To be honest, I was too embarrassed to communicate or implement my cultural beliefs for fear of being ridiculed or silenced. Then someday I realised that I should be myself, just be me and everything just rolled into the right place. I am glad I did that, it helped me in my education journeys till today as a social worker. (Kaivata)

It was not easy moving to New Zealand in the 1980s for me. I was too excited to be here that I tried to conform into the lifestyles and culture. I did not want my i-taukei Fijian culture to be known or recognised, just because I wanted to fast-forward my life- you know. I thought that in doing that, I can get better job, good education as I tried to be one of them. Later, I realised that my cultural identity is an important contributor to my wellbeing. Lucky, I kept my culture—and that is Me. (Naita)

All participants agreed that it was a challenge choosing to live in a new environment. Living between two cultures may be quite contentious since one gets criticised from both sides of the human spectrum; whether you pretend to hang on to your own culture while appreciating the dominant one or integrate your culture into the popular one. It can be observed here that the capacity to retain one's own culture is solely related to individuals who were born and raised in Fiji.

Social Work – Why we chose to do it?

All three participants agreed that choosing social work as a profession was not a choice but a calling. Their upbringing, life experiences, cultural values and communal living in the Fijian society led them to social service work. Naita explains:

I was brought up in a village, a communal living set up which is part of my culture. We look after each other, and we share every little thing we have, so it is something instilled within me. You know the simple cultural token of takitaki where we shared or gifted food to each other. We look after our elders when they are sick or need support- all done communally. Social work is not new to me- I was born to care for people. This is my calling. (Naita)

Caring is in our nature- we embrace people. We respect people. When I was a child, I observed what my grandparents and parents did in the village. Everything was shared among the villagers, even village tasks were done communally. Everyone worked together. Also, I always felt closer to less privileged kinda kids and the poor background we encountered. When I moved to New Zealand, I was kept motivated to work in the social service; I just want to help and support others- my life experiences and background inspired me. (Kaivata)

The communal style of living in villages has played an important part in the lives of many Fijians. The findings reveal that the conservative traditional Fijian way of life remains intact in the hearts of Fijians who have gone abroad while enjoying the prevailing culture of their adopted country.

Applying the I-taukei Fijian Values

All the participants discussed how they apply Fijian values daily in their work and everyday lives. The concept of *talanoa* was used every day or in their fieldwork, as a forum or a way to build relationships and connect to others.

I think for me. It's not something I can say that I will switch to the Fijian kinda way of working. It's all ABOUT –everything I do, is about my whole experience, how I was taught and who I am as a Fijian. How I relate to people... That's what people see when you kinda reach out to people, People can feel it, they can feel you. The

whole concept of TALANOA- sitting down and talk. In a forum that is comfortable; start building relationships first and start connecting. (Kaivata)

I practice it every day. Our Fijian cultural values are similar to the Māori, so it is easy for me to apply in my line of work. For example, the Māori value of whanaungatanga where we build relationships is what we also do in our Fijian culture. We will do a talanoa, we share a food together is a great way to build that connections with the people we serve. (Naita)

A number of Fijian values and principles were mentioned by the participants which they use in their everyday practice. These include vakarokoroko [respect], veikauwaitaki [caring for others], veisemati [building relationships], dauloloma [love], veitalanoa [having a friendly conversation], and veivuke [helping others]. All participants recognised their upbringing as well as their Christian beliefs and principles that had an impact on their practices. Nau explains:

In a Fijian family, we are brought up with our traditional culture, tradition; together with our Christian values and beliefs. I was brought up in a very staunch Christian family, and my parents were very strict with our upbringing. We were taught to share things and love our neighbours, to do good things for others. But sometimes, my parents won't allow us to take part in some cultural events, as they consider it a contradiction to our Christian beliefs. (Nau)

In the Fijian social structure, each *i-taukei* Fijian is born into a traditional role or status that many carry in their everyday lives. Even though some roles can only be practised in a Fijian village setting, the values and the mana that comes with it are still alive. The *i-taukei* Fijian social system encourages individuals to appreciate respect for others. Each role serves a purpose in a Fijian village's shared living arrangement. These traditional roles are passed down the generations as *Ai Tutu Vakavanua* or traditional obligation. Nau explains:

We are born into our Ai-tutu vakavanua and we know our roles and obligations in the village. Whether someone is a chief, a priest or a fisherman, each i-taukei carries their status with them and knows what to do. This traditional role or veiqaravi practice is instilled in us; we are people who serve and service to others runs in our family lineage. My tutu vakavanua is a fisherman or gonedau and in

our village, we make sure that there is plentiful seafood for the chief and everyone during a village gathering. That is our part and we do it with passion.
(Nau)

I-taukei Fijians are born into their customary status or *i-tutu vakavanua*. This has inspired the participants to continue using the cultural values imparted to them in their field of work and daily life. The principle of *i-tavi* [obligation] is maintained and carried out in all circumstances.

What Influences our Practice?

All three participants mentioned that their *i-taukei* Fijian cultural values and spiritual beliefs and principles influenced their work in social service. As mentioned previously, Christianity teachings and principles were a part of the Fijian culture and their upbringings. Kaivata explains:

Aside from our cultural traditions, we are anchored in Christian ideals and principles. We can say that Christianity were brought to us through colonisation, but the values and principles are of similar to our culture. In our family, we were taught about humility and love. This is usually reflected back to the bible teachings, you see. Love is universal and being able to apply that to everyday life was part of my upbringings. Being humble and vakarokoroko, the respect for our elders and others. Respect is the foundation of our culture. But sometimes, when we are 'being silent', it means we are in deep engagement with the participants, doesn't mean we are stupid. (Kaivata)

*Veivuke, cakacakavata, and sosolevaki. loloma [love], that's from God when you practice love in all you do. Everybody needs love or loloma in order to function. It is like a boomerang; you give it and it comes back to you. You know, we as *i-taukei* have strong Christian beliefs, even if we don't have anything, we still can work together and love each other. The recent Covid-19 lockdown was a good example, we didn't have much to share, but we did share the loloma, the love with our neighbours and clients. Whatever little things we have, we shared. (Naita)*

This question highlighted the importance of Christian ideals and principles. Many *i-taukei* Fijians are devout Christians. Respecting and honouring their Christian beliefs and values is an important aspect of their cultural background and guides their everyday lives.

All participants highlighted the importance of knowing and speaking the *i-taukei* Fijian language as this brings them closer to knowing their culture and identity. Indigenous languages are the gateway to Indigenous cultures, ideologies, and traditional knowledge. Naita explains:

Knowing and speaking our i-taukei Fijian language is very important. We might have many dialects but speaking our standard Fijian language carries the ethical values of our ancestors and the traditional knowledge. You know, our ancestors were navigators – they sail around the seas using stars and moon as navigation system, scientists- they use plants and the environment for their wellbeing and so on. Speaking our Fijian language will enrich our social and economic lives – and help me as a social worker to respect both worlds and appreciate my Fijian practice framework. (Naita)

As Nau says:

Not speaking our i-taukei Fijian language will result in the death of our rich Fijian culture because our future generations will not be able to relate with their roots, ancestors, past, and traditions. Our language connects us together, without our i-taukei Fijian language we won't be able to know our traditions, customs and traditional knowledge.

The Fijian culture is built on language. Knowing and speaking the *i-taukei* Fijian language connects people to culture and boosts feelings of pride and self-worth. Keeping their *i-taukei* Fijian language alive, as the participants noted, protects traditional knowledge accumulated through time.

The Cultural Framework used in our Practice

Indigenous methods of social work are built on Indigenous knowledge and experiences that reflect basic values such as the significance of family and community, reciprocity, spirituality, and support for helpers all over the world. The three participants mentioned that they all used *Fonofale* model in their practice. Kaivata explains:

I use the Fonofale Model in my practice, very similar to the Te Whare Tapa Whā. Our Pacific ancestors were once navigators including the Māori and the way they

use their traditional knowledge and skills are amazing. Fonofale model depicts the house and the four pillars, incorporates Samoans, Cook Islanders, Tongans, Niueans, Tokelauans, and Fijians' values and beliefs, including our Māori whanau.

Nau says that apart from the Vanua framework, she mostly uses *Fonofale* model.

I have read and heard about the Vanua Framework, but I guess it does not work here in my line of work, as it works for Indigenous Fijians only. But I think, Vanua Framework can be used in any settings as cultural values are highlighted and used in this framework. I use the Fonofale model which all Pacific communities can relate to. The Vanua framework has highlighted the significance of cultural awareness, particularly in education, pedagogy, the academy, and policy; while the lessons learned are peculiar to Fiji, they may be applicable elsewhere, but here in Aotearoa, I have clients from all backgrounds and Fonofale is applicable I guess. (Nau)

Summary

This chapter highlights the experiences of the three participants in their social service work in Aotearoa New Zealand. Their positive viewpoints on living in two worlds and the obstacles they experienced were shared; despite being divided between two cultures, they were able to recognise the value of their own cultural identities. It was also noticed that caring for one another was part of their cultural beliefs, and social work was not something new to them. Their background, culture, customs, and Christian beliefs were emphasised as key influencing aspects in their daily lives. Participants were of the view that language is vital and keeps them connected to their culture and strengthens feelings of pride and self-worth.

The next chapter analyses the results from this chapter with those found in the literature review.

CHAPTER FIVE: DISCUSSION

Introduction

The goal of this chapter is to analyse and compare the outcomes of the three participants' interviews with the relevant literature. It will assess the differences and similarities and make findings that will constitute the recommendations in the report. The chapter is divided into the different themes previously discussed in Chapters Two and Four. Firstly, it discusses the challenges faced by the participants in Aotearoa New Zealand. Secondly, it will consider the themes individually under the headings of Fijian upbringing, *I tovo vakaviti* [total make-up of the i-taukei Fijian culture] or *vakarau Vakavanua: varokoroko* [respect], *veiwekani* [relationships], *Na lotu* [spirituality], the importance of Fijian language and *talanoa*. Lastly, the secondary themes that the three participants mentioned are discussed: *Vanua* framework, *Fonofale* model and *Fonua* model.

Living in Two Worlds

Migrants from the Pacific, when moving to Aotearoa New Zealand confront the problems of finding acceptable jobs and a place to live, obtaining education, and building new social, professional, and community networks while adapting to cultural differences (Krishnan et al., 1994). All three participants spoke about the difficulty of being understood by others due to their accents. They also highlighted their difficulty in understanding New Zealand phrases and slang. These responses may be considered small issues, but in fact, for these participants, they play a significant part in their field of work as social service workers. Research conducted by Motu Economic and Public Policy (2018) shows that Fijians have a higher level of education and higher English proficiency than other Pacific migrants in New Zealand. Two participants spoke about the similarity between the Fijian and Māori cultural values which makes their work easier to be understood by their clients. While settling in a new country can be a difficult experience, it is critical to keep, and maintain one's culture, while also respecting others.

Fijian Upbringing and Life Experiences

Growing up in a Fijian village and family has impacted and influenced the participants' way of life. All three participants acknowledged their upbringing and life experiences in Fiji and agreed that

choosing social work as a profession was not a choice but a calling. Strong cultural support systems and *Nai Tavi* [traditional obligations] form the basis of their upbringing. Part of this was their faith and religion – *Na Lotu*. *I-taukei* Fijians have strong religious beliefs, and this also shapes their daily lives.

The family also played a vital role in where relationships are important. In order for a family to work together for a common goal, *veirogorogoci* [practice of sharing and listening to one another] was essential. This was confirmed in the literature (Meo-Sewabu, 2015; Nabobo-Baba, 2006; Ravuvu, 1987; Seruvakula, 2000). All three participants acknowledged that family is an important social unit in the Fijian culture. This is where their values, manners, traditions, and Christian principles are taught, nurtured and observed. Nabobo-Baba (2006) further affirmed that *Vanua* research must recognise and be founded in four fundamental knowledge categories: *vanua* [tribe], *lotu* [spirituality], *I tovo vakavanua* [custom], and *veiwekani* [kinship].

These upbringings and life experiences are more valuable to the participants in this study because they influence how they view the world, how they interact with others, how they communicate, their concept of knowledge, and their everyday routines and daily practices (Coates et al., 2008). The values and mana that come with it, as described by Nau, are still alive. Kaivata also endorsed that “you can take an *i-taukei* Fijian out of Fiji, but you cannot take Fiji out of an *i-taukei* Fijian”.

Despite being divided between two cultures, the participants definitely hold on to their traditional, spiritual, and cultural values, as seen by the findings. They retain their own culture even as they blend into the culture of Aotearoa New Zealand. In this perspective, cultural differences are viewed as a strength rather than a weakness, a resource rather than a problem.

I-tovo vakaviti or I-vakarau vakavanua

Appropriate customs, traditions and behaviour are regulated by a system of familial links and life principles known as *i-tovo vakaviti* or *i-vakarau vakavanua* (Nabobo-Baba, 2006). *Vakarokoroko* [respect], *veiqaravi* [service], *dauloloma* [compassion], *veivukei* [helping others], and *veisemati* [building relationships] are some of the acceptable behaviours and values that were highlighted by the three participants. They are vitally important to life as an *i-taukei* Fijian and embrace the relationship between kinships and the *vanua* [tribe]. According to Nabobo-Baba (2006)

veiwekani [kinship relationships] enhance *i-taukei* Fijian values and behaviours. *I-taukei* Fijians are basically communal people; they live together and do not value individualism. Food sharing or *takitaki* among family is critical for improving relationships. Nau illustrates this well saying, “the simple cultural token of *takitaki* where we share food with each other brings people together, social work is not new to me, I was born to serve, it is my calling”. These values and behaviours have been raised by other scholars and writers, such as Ravuvu (1987), Seruvakula (2000), Meo-Sewabu (2015) and Nabobo-Baba (2006). While the literature mentioned these appropriate *i-taukei* Fijian customs and behaviours, the participants endorsed that these were part of their culture and upbringing in Fiji before they moved to Aotearoa New Zealand however, they are still part of their everyday lives.

Religion or *Na Lotu* was cited by all the participants as a pillar that shapes their behaviours or *i-tovo vakaviti*. Christian values and principles are critical to thinking patterns and play an important part in the construction of self-identity and a community's collective identity, which subsequently moulds attitudes, and cultural norms, and impacts individual and group behaviour (Kelemen, 2004). The literature also highlighted the *vanua* [tribe], *na lotu* [spirituality] and *i-tovo vakaviti* [the total makeup of the *i-taukei* Fijian culture] as Indigenous Fijian knowledge that need to have common outcomes and shared goals if they are to benefit the people (Nabobo-Baba, 2006; Seruvakula, 2000).

Vakarokoroko or Respect

Vakarokoroko or respect can also be defined as *veidokadokai*. These behaviours help build relationships in Fijian society and are based on kinship links. All participants strongly recognised the value of showing respect or *vakarokoroko* for the *vanua* [tribe] and for others. This is confirmed by both the results and literature (Mafile'o, 2019; Nabobo-Baba, 2006; Ravuvu, 1987; Mulitalo-Lauta, 2000; Nainoca et al., 2005). Respect is also demonstrated by behaviour, such as strict compliance with regulations and protocols, as well as the manner in which they communicate with one another and engage with others. Age, gender, and position all have an impact on how much regard kin members have for one another (Nabobo-Baba, 2006).

However, two participants recognised that in the Fijian culture, being 'silent' is a gesture of respect. Silence is essential in Fijian culture, and it is as important as verbalising. As Kaivata says, “When Fijians are being silent in a conversation or a ceremony, it means that we are of deep

engagement with the participants”. This was also confirmed by Nabobo-Baba (2006) in her literature that ‘being silent’ is culturally desirable and perceived as indicative of high birth and excellent upbringing. Silence, or *vakanomodi*, is part of the *i-taukei* Fijian way of life and is used to demonstrate genuine respect and regard for an occasion, hence it is fairly popular in meetings and during traditional cultural festivities. As Nabobo-Baba (2006) points out that silence gives the *vanua* its value and strength. All the participants acknowledged that *vakarokoroko* [respect] is part of their daily practice. It is critical for the harmonious existence and the relationship between the people they work with. As Naita says “Respect is highly valued in the *i-taukei* Fijian culture, and it goes both ways – it’s a two-way street”. Respect is both expressed through courtesy and the language used.

Na Lotu or Spirituality

I-taukei Fijians have strong religious convictions, which were initially brought by Christian missionaries in 1835 and continue to significantly impact their everyday life. Today, the majority of *i-taukei* Fijians are devoted Christians, and the church has become an integral part of their way of life. Everyone has a role and obligation to play in the church. As Nau explains, “Fijian women typically organise worship-related community gatherings. They have a variety of responsibilities, including assisting the minister with service administration and preparing food for after-mass feasts”. Sunday is set aside for church and spending time with family and community. The *i-taukei* Fijian worldview has also been deeply influenced by Christian values and principles.

The participants acknowledged that religion is vital and a pillar of hope and strength for all *i-taukei* Fijians and the *vanua* [tribe]. This was also endorsed by the literature (Berkes, 2009; Nabobo-Baba, 2006). As Kaivata says, “We are brought up with Christian teachings and values, and we are taught to apply it to our everyday lives. The concept of giving and looking after each other are all based on the bible - *na veiloman*”. *Lotu* [religion] also prohibited various customary and ceremonial behaviours that were incompatible with Christian beliefs and ideals.

All participants mentioned that parenting in the family was also based on Christian values and principles. They were raised and taught from an early age the significance of loving one another, being nice, and respecting others. To fear the Lord is to follow the teachings of the Bible. As Nau says, “I believe that children should be nurtured with the fear and comprehension of the Lord. We are teaching excellent principles in children in this manner, which is also part of our culture”.

These ideal notions which affect much of *i-taukei* Fijians' behaviour are also Biblical and are frequently heard in Christian sermons in churches on Sundays.

The impact of Christianity on *i-taukei* Fijians was clearly acknowledged by the participants. They have applied it to their daily practice in social work services. According to Ravuvu (1987), "the notion of sharing and care is expressed in the Fijian ideal phrases of *veivukei* (giving a helping hand), *veinanumi* (the act of being attentive), *veilomani* (loving and friendly with one another), and *duavata* (togetherness) or *yalovata* (of the same spirit)" (p.82). Other literature strongly supported the influence of Christianity on the Fijian culture and the society as a whole which also shaped people's behaviours (Ravuvu, 1987; Nabobo-Baba, 2006; Lealea et al., 2012). Religion has an impact on the choice of practice framework used by the participants as religious principles are valued by the *i-taukei* Fijians.

Veiwekani or Kinship

Veiwekani [kinship] occurs when two or more individuals or objects are linked. Ravuvu (1987) identifies this as a source of solidarity, regeneration, and continuation. In the *i-taukei* Fijian culture, *veiwekani* [kinship] holds the family and the village or society together. *I-taukei* Fijians are either connected by blood or marriage (Nabobo-Baba, 2006). *Veiwekani* [kinship] begins by making connections with anyone, even if they are unrelated. According to Nau, "*veiwekani* begins with creating a safe environment through *talanoa* or sharing a plate of food, and as we converse, we begin to create that friendship with one another." The participants also discussed the value of *talanoa* in their everyday practice for developing rapport and partnerships. It instils trust in clients and fosters positive relationships in the pursuit of common objectives. *Veiwekani* [kinship] is carefully done by *veivakilitaki* [introducing each other]. This is an *i-taukei* Fijian ritual of engaging with others by introducing yourself, where you are from in Fiji, and your cultural background. As Nabobo-Baba (2006) noted, this brings people together and strengthens the *veiwekani* [friendship]. This was also confirmed by the three participants, as Kaivata explains "*Veivakilitaki* is very similar to the Māori custom of *pepeha* and this is telling people who you are by sharing your connections".

Nowadays, kinship or *veiwekani* in the Fijian culture can be related to kinship via the church (*veiwekani vakalotu*) and kinship through one's employment or profession (*veiwekani vakacakacaka*). The participants also identified kinship developed through other organisations

they work with. As Naita notes, "building ties and networks across organisations is also crucial since it makes work simpler for us as workers and clients". In Fijian tradition, maintaining *veiwekani* [kinship] promotes social engagement and solidarity. As Naita says:

Our veiwekani comes with veirairai or taking care of one another. In the village, everyone shares the small things they have. For example, if you're having breakfast and someone passes by your house, you'll shout out to them to come and share your food, or mai katalau.

When people forget or neglect their *veiwekani* [kinship], they lose the respect of others (Nabobo-Baba, 2006). Immediate kinship is linked, with shared objectives and tasks. In Fijian society, those who do not preserve familial links are looked down on (Ravuvu, 1987).

Veiwekani [kinship] is all about relationships and a sense of family connection. It is formed through shared experiences and collaboration, and it gives individuals a sense of belonging. It comes with privileges and duties that serve to strengthen each member of that family or group. The value of interpersonal acquaintance is clearly defined in the literature (Ravuvu, 1987; Ware, 2009; Ware & Walsh-Tapiata, 2010; Nabobo-Baba, 2006). *Veiwekani* [kinship] is recognised by the participants and the literature as a fundamental *i-taukei* Fijian value, concept, and culture that supports connections and good relationships.

Importance of Fijian Language and *Talanoa*

The *i-taukei* Fijian language or *vosa vakaviti* is central to its culture and the foundation of the *vanua* [tribe]. It contains concepts, beliefs and ways of understanding. According to Degei (2007), language is "God-given" (p.85) and an essential element of a person's identity making it a crucial aspect of any culture. There are about 300 dialects in Fiji, with *Bauan* being the standard Fijian language. All of the participants stated that understanding and speaking their own Fijian dialects or *vosa-vakaviti* [the *i-taukei* Fijian language] allowed them to incorporate the mana of work practice into their work. The literature endorsed that the *i-taukei* Fijian language is the foundation of the *vanua* [tribe] and the Fijian culture (Degei, 2007; Nabobo-Baba, 2006; Nabobo, 1994; Ravuvu, 1987; Seruvakula, 2000).

According to Nabobo-Baba (2006) *vanua* [tribe] research among Fijians, *talanoa* is utilised to acquire information rather than formal interviews because *talanoa* incorporates Fijian

information-sharing practises. A *talanoa*, or a request for *talanoa*, does not occur in a vacuum; in the Fijian community, a *talanoa* or a request for *talanoa* takes place within a specific cultural framework, with expectations defined by the people involved. This includes certain protocols such as the participants' ages, clan membership and social status. *Talanoa* may also mean 'to unload' or 'to unpack,' when participants exchange their perspectives and thoughts with one another, as well as a culturally acceptable Pasifika research approach used around the Pacific.

Our identity is embodied in language. This also includes the concept of *talanoa* in conversing with others. A culture saves not just its stories and philosophies, but also its knowledge and ability to expand people's minds to new ways of thinking by keeping their language. The *i-taukei* Fijian language, as the participants noted, contains an incalculable quantity of wisdom and beauty that cannot be substituted. Coates et al., (2006) endorsed that Indigenous languages are the principal of cultural expression that convey particular Indigenous world views.

Fijian Vanua Research Framework and the Fonofale Model

Indigenous models of practice are gradually being recognised in some countries and on a worldwide basis (Walsh-Tapiata, 2004). In the field of collective decision-making and collaborations with families in the social service sectors, Aotearoa New Zealand, for example, has been creating models for both Māori and Pasifika communities with some of them being adaptable across a variety of contexts. Such models of practice are the Fijian *Vanua* Research Framework and *Fonofale* model, as mentioned by the participants in this research project.

Unaisi Nabobo-Baba (2006) developed the Fijian *Vanua* Research Framework (FVRF), which is a Pacific research approach. *Vanua* is a Fijian word that means tribe or clan, but it has a deeper significance for Indigenous Fijians. The word alludes to the interconnection of the Fijian people, which includes culture, chiefs, knowledge systems, relationships, values, land, and spiritualities (Nabobo-Baba, 2006). The FVRF is framed in a framework that Indigenous Fijians can respect and trust since it is rooted in Indigenous Fijian worldviews and affirms Indigenous Fijian methods of doing things. One participant noted that FVRF would be more effective for Fijians living in Fiji because she believes that following the procedures outlined in this model will function better in a Fijian traditional context than in Aotearoa New Zealand. However, the cultural values used in this model of practice are used by all participants in their line of work in Aotearoa New Zealand. As Kaivata says, “we must adapt to the ever-changing context in which we see ourselves, but that

does not mean that we push our *i-taukei* Fijian cultural values aside, they are instilled in us, our mana comes from it". The FVRF is framed in a framework that Indigenous Fijians can respect and trust since it is ingrained in Indigenous Fijian worldviews and affirms their methods of doing things (Nabobo-Baba, 2006). Below are steps of the Fijian *Vanua* Research framework.

Figure 2

Steps of the Fijian Vanua Research

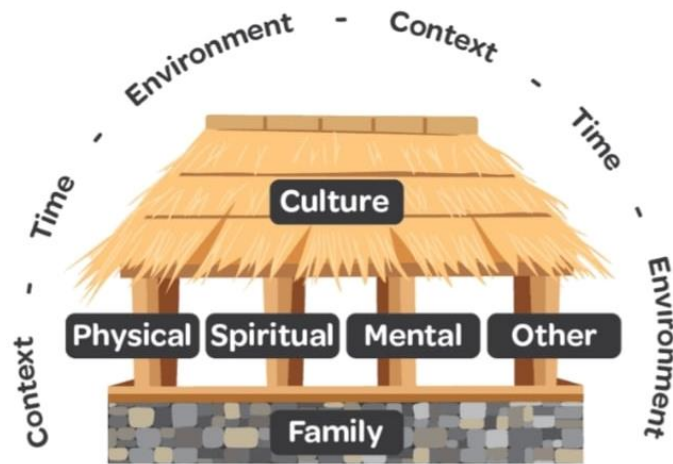


Note: Flowchart showing steps of the Fijian *Vanua* Research Framework, by A. Lino, 2020
(<https://unaisinabobobaba.wordpress.com/fijian-vanua-research-framework/>).

Based on Unaisi Nabobo-Baba's (2008) article *Decolonising Framings in Pacific Research: Indigenous Fijian Vanua Research Framework as an Organic Response.*"

The flowchart depicts the procedures for carrying out the Fijian *Vanua* Research Framework. While the participants employed a few stages in their practice, one commented that it would be more acceptable when dealing with *i-taukei* Fijians in a traditional environment.

All participants agreed that the *Fonofale* model is implemented by all Pasifika communities in health and social services. The emergence of Pasifika social services and organisations in Aotearoa New Zealand has increased the usage of the Pasifika model of practices.

Figure 3*The Fonofale Model*

Note: The Fonofale model of health. From Mana Services NZ, 2021

(<https://manaservices.nz/blog/the-fonofale-model-of-health>).

The findings clearly suggest that the *Fonofale* model is used in their practice. All participants agreed that all of the elements represented in this model were important. The family, which is an essential social unit in many Pacific cultures is represented as the model's foundation. The roof signifies cultural values and beliefs, and it serves as the family's permanent refuge. The four posts or *duru ni vale* link culture and family in a continuous and dynamic way. Spiritual, physical, mental, and other posts are included. Spirituality or *Na Lotu* in Fijian is crucial and a source of hope and strength for all *i-taukei* Fijians and *vanua* [tribe], according to the participants. The literature backs this up as well (Berkes, 2009; Degei, 2006; Nabobo-Baba, 2006; Seruvakula, 2000).

The other features physical, mental and others are all linked back to the foundation, the family. However, all participants mentioned the importance of *vuvale* [family] in the Fijian culture. They also spoke about having families as the driving force to improve their wellbeing. As mentioned in the discussion, individualism is frowned upon in the Fijian culture and people do things collectively as a family or *vanua* [tribe] (Nabobo-Baba. 2006). Nau and Kaivata agreed, stating that addressing individual needs within the context of families and culture works well and is culturally suitable for their clients. Another possibility is that *i-taukei* Fijians build their life on the direct social relationships that are essential to them. They pay close attention to their

connections in general, carefully monitoring their family's experience in order to attend to each other's needs and feelings. The other dimensions of the *Fonofale* model; environment, time and context have direct or indirect influences on one another.

Summary

There is still a long way to go before Indigenous social work practice is completely recognised and acknowledged (Munford & Walsh-Tapiata, 2001). However, all participants have endorsed that working alongside our *i-taukei* Fijian community in Aotearoa New Zealand needs effective social work approaches or frameworks that complement their unique worldview and culture. Cultural continuity and traditions are valuable assets that give life principles that have benefited our Indigenous people for thousands of years. Several Fijian writers including Nabobo-Baba (2006), Ratuva (2007), Ravuvu (1987), and Tuwere (2002) have documented the *i-taukei* Fijian knowledge systems, arguing that understanding what is ethical within the *i-taukei* Fijian cultural context requires investigating *i-taukei* Fijian epistemologies and worldviews.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

"E sega ni vuka na kaka me biu toka na buina."

The parrot will not fly leaving its tail in its nest.

(Fijian Proverb)

Introduction

This research report set out to provide the experiences of *i-taukei* Fijian frontline workers in social services. It sought to explore the experiences of three *i-taukei* Fijian through qualitative interviews and particularly how they applied the cultural values in their practice. It also sought out the cultural frameworks or models of practice used in their line of work. While the limitations, as outlined in Chapter Three, including the small sample of three participants are acknowledged, there is also an incredible wealth of information that has been gained through this research too.

The research clearly showed two main themes present when exploring the *i-taukei* Fijian frontline workers' experiences in social service work in Aotearoa New Zealand. Firstly, was the importance of language and culture, and the challenges faced in a new land. Secondly, was the value of understanding the opportunities to share and apply their cultural values in their practices. The secondary themes included the traditional frameworks the participants used in social service work, the importance of *veiwekani* [kinship relationships], and the significance of *talanoa* and *vosa vakaviti* [the *i-taukei* Fijian language].

The International Federation of Social Workers (2014) defined social work as "a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversity are central to social work. Underpinned by theories of social work, social sciences, humanities and Indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing. The above definition may be amplified at national and/or regional levels". This research, on the other hand, has accumulated a plethora of material regarding social work from Indigenous Fijian perspectives and expertise.

Recommendations

Three recommendations to enable better practice outcomes for *i-taukei* Fijian frontline workers in social services in Aotearoa New Zealand are made as a result of this research.

Firstly, it is recommended that language and culture are the foundations on which frontline workers in social services base their practices from. The *i-taukei* Fijian language and the Fijian cultural values are essential and vital components of social service work. The participants were adamant that these crucial factors influenced their choice of framework and practice. As a result, the *i-taukei* Fijian language should be encouraged so that it is spoken in all Fijian households in Aotearoa New Zealand. As most participants noted in these findings, their upbringing affected their behaviour and how they perceived the world today. Language, cultural values, and Christian ideals were all part of the Fijian way of life (Degei, 2007; Nabobo-Baba, 2006; Seruvakula, 2000).

Language not only identify Indigenous peoples' origins or membership in society; they also contain the ethical principles of their forefathers - the Indigenous knowledge systems that unite them with the land and are critical to their survival and the ambitions and aspirations of their young (UNESCO, 2019). Every year, *i-taukei* Fijians in Aotearoa celebrate Fijian Language Week – *Na Macawa ni Vosa Vakaviti*, which has helped the community reconnect with their language and culture. New Zealand-born *i-taukei* Fijians accounted for 47 percent of the Fijian population in New Zealand in 2001 (Statistics New Zealand, 2001). It also shows that *i-taukei* Fijian has a youthful population and there is a need to rekindle and strengthen the *i-taukei* Fijian language. “We use language in everything — our thoughts, ceremonies, relationships — if we do not connect, the language will die. It is a reflection that one belongs to a *vanua*” (Nabobo-Baba, 2020, para.5). Matsumoto (1996) particularly views language as a form of life and an invaluable component of culture. It is the primary means of cultural understanding and participation and is crucial to cultural survival.

Secondly, *i-Taukei* Fijians working in the health and social service sectors are encouraged to appreciate and share their cultural values in their practices. Active engagement and participation with the Fijian community are also required to ensure that social and health services and programs are culturally appropriate and meet their needs. As stated in this study, one successful strategy to enhance Indigenous models in Aotearoa New Zealand is through the establishment of social services produced by Pacific peoples for Pacific peoples, in this case, the *i-Taukei* Fijians.

According to the participants, most *i-Taukei* Fijians do not use most social services because they feel uneasy or 'left out' since the services delivered are outside of their comfort zones. On the other hand, because of the stigma, some people feel *madua*, *whakamā*, or humiliated to be served by *i-Taukei* Fijian workers. While the majority of *i-Taukei* Fijians favour service delivery in their own language, others are opposed.

Thirdly, it is recommended that traditional frameworks and Indigenous models of practices should be acknowledged in the social service sector. Literature supports the idea that understanding what is ethical in the Fijian cultural setting requires delving into Fijian epistemologies and worldviews. (Nabobo-Baba, 2006; Ratuva, 2007; Tuwere, 2002). *I-Taukei* Fijians should be encouraged to establish their own models of practice that are flexible across a wide range of circumstances and contexts

Participants' practice frameworks are impacted by their cultural background and upbringing. They also agreed on the significance of language and culture. It should be mentioned that the participants comprehended the significance and influence of cultural values and Indigenous practice frameworks in social service work.

Social Worker Recommendations

While this research intends to address the role of *i-Taukei* Fijian frontline employees working in social service sectors in Aotearoa New Zealand, it is recommended that much of the information gained in this report is extremely valuable for all *i-Taukei* Fijian workers in general. These guidelines cover social and health personnel who work with any *i-Taukei* Fijian clients or the community. The Fijian *Vanua* Framework also provides a clear strategy for engaging with the *i-Taukei* Fijian people in Aotearoa New Zealand.

Social workers must understand *i-Taukei* Fijian culture as well as the methods of practice that will work best for them. A focus on how Indigenous people assist their own brings up opportunities for social workers to think differently, perceive the world differently, and maybe even feel differently (Munford & Walsh-Tapiata, 2006). There is a need for 'Western' social workers to seek wisdom and understanding from other cultures rather than just adopting Western ideals to 'the rest.'

Final Comments

This chapter started with a common *i-Taukei* Fijian proverb which means that we cannot fly high or away without our culture and identity. It serves as a reminder to individuals who have immigrated from Fiji and the Pacific islands that we must preserve our language, customs, and culture since they are vital to our health and wellbeing.

More study on how Indigenous social work may be utilised as a critical method to bring more insights to professionals dealing with Indigenous communities is anticipated. Indigenous knowledge is an integral component of a community's culture and history. As a result, learning from diverse cultures is vital for enhancing the profession of social work.

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APPENDIX A: LOW-RISK APPROVAL

HoU Review Group

Ethics Notification Number: 4000024690

Title: **The experiences of i-Taukei Fijian frontline workers in social services.**

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee. The low risk notification for this project is valid for a maximum of three years.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz. "

Please note that if a sponsoring organisation, funding authority or a journal in which you wish to publish require evidence of committee approval (with an approval number), you will have to complete the application form again answering yes to the publication question to provide more information to go before one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

You are reminded that staff researchers and supervisors are fully responsible for ensuring that the information in the low risk notification has met the requirements and guidelines for submission of a low risk notification.

If you wish to print an official copy of this letter, please login to the RIMS system, and under the Reporting section, View Reports you will find a link to run the LR Report.

Yours sincerely

Professor Craig Johnson

Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

APPENDIX B: INFORMATION SHEET



INFORMATION SHEET

The experiences of *i-Taukei* Fijian frontline workers in social services

Kia Ora and Bula Vinaka. My name is Peni Diani Seru and I am a Masters of Applied Social Work student at the School of Social Work, Massey University.

This research focuses on addressing the following aims: (1) examine the cultural values *i-taukei* Fijian frontline workers use in social service practice; (2) identify the practice frameworks used by the *i-taukei* frontline workers and what influences their choice of framework; and (3) describe how *i-taukei* frontline workers understand the relevance and impact of cultural values and Indigenous practice frameworks in social service work social service practice.

As the population of Fijian grows in Aotearoa New Zealand, there is a need to understand

i-taukei Fijian cultural values in social services to provide better practices in the community.

Thank you for your interest in this project. The research report will be used to stimulate discussion in the social service sector on Indigenous knowledge and frameworks.

In order to produce the research project, we will have a recorded structured conversation or talanoa. Together we will explore your professional experience as a social worker guided by the following question: How *i-taukei* Fijian frontline workers use cultural values in their practice?

Once the conversation has been recorded, I will use the information to write a transcript of our talanoa. You will then have the opportunity to review the transcript to ensure it is a correct representation of the experience and conversation of the participant. Prior to the recording of the structured conversation, you will be asked to sign a consent form indicating your agreement for the interview or talanoa to be used in the ways described above.

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 before August 2021;
- 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 the case study once it is written;
- ask for the recorder to be turned off at any time during the interview.

This research is supervised by Dr Tracie Mafile'o, Associate Professor, School of Social Work at Massey University (contactable on t.a.mafileo@massey.ac.nz). It has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher, please contact Dr Brian Finch, Director, Research Ethics, telephone 06 356 9099 x 86015, email humanethics@massey.ac.nz

Naku noa na and Vinaka Vakalevu

Peni Diani Seru

APPENDIX C: INTERVIEW SCHEDULE

Participant Interview Questions- Na Talanoa

Research Title: **The experiences of *i-taukei* Fijian frontline workers in Social services**

Key Question: (1) to examine the cultural values *i-taukei* frontline workers use in social services practice, (2) to identify the practice frameworks used by the *i-taukei* frontline workers and what influences their choice of framework, (3) to describe how *i-taukei* frontline workers understand the relevance and impact of cultural values and Indigenous practice frameworks in social service work.

1. Bula Vinaka: Can you just introduce yourself and briefly explain where you from in Fiji and your upbringing.
2. What inspired you to work in a social service /community?
3. Can you describe a time in your practice when you found yourself applying *i-taukei* Fijian values and principles?
4. What *i-taukei* Fijian values and beliefs influenced your practice?
5. Is there any particular cultural framework that you use in your practice? Can you name them and why do you use them or apply into your practice?
6. What difference do you think working in *Vakaviti* (Fijian way) make for the people you serve easier?
7. Is there anything else you would like to say or share?

Thank You for your time in sharing your *talanoa* with me.

PACIFIC SOCIAL WORK THEORIES AND MODELS

E sui faiga ae tumau fa'avae:

Practice may change, but the foundations remain the same

(Samoan proverb, as cited in Fuata'i, 2006)

TALANOA

By Sitiveni Halapua and Timote Vaoleti



Figure 1

*A photo of a rolled up fala [mat] laying on tapa cloth.
From Talking Therapies for Pasifika People's (p. 8)
by Ministry of Health et al., 2010, Te o Te Whakaaro Nui.*

The research methodology of *talanoa* has been endorsed as a congruent method to adopt when working with Pacific people. Superficially, *talanoa* is defined as talking about nothing in particular, but this Western translation sterilises the practice of *talanoa* by robbing it of its meaning, ancestral roots, potentiality, emotion and essence (Halapua, 2008).

The Western understanding and interpretation of *talanoa* likens it to an informal interview using open-ended questions within an allocated session. The Pacific understanding is much deeper and richer. *Talanoa* is an ancient practice, shared across the Pacific, used by high chiefs and leaders, and between friends and family. It is a face-to-face practice that embodies Pacific values, beliefs and protocols in the sharing of knowledge, emotions and stories in an open, honest and flexible space (Halapua, 2008). It requires the researcher to show humility, empathy, authenticity and to give of themselves reciprocally to strengthen the symbiotic relationship. Pacific people, traditionally and in the present day prefer verbal communication over written; the

stories they share within a talanoa journey beyond the spoken words and intended silence, conveying the history, expressions, emotions and meanings attached to them (Vaiioleti, 2016).

Research with Pacific people conducted by non-Pacific is generally guided by parameters and procedures defined by the Western world. The hypotheses and set of questions are usually approved by an ethics board based on Western classifications, for instance, when working with Pacific people, characteristics of the researcher such as age and gender determine how they respond, this is not informed by discrimination, but by cultural protocol and values (Farrelly & Nabobo-Baba, 2014).

Talanoa, when carried out effectively, produces powerful and purposeful information that places an innate responsibility on the shoulders of the researcher to respect and honour the information gifted to them. It is a cultural practice that leaves a lasting impression that transcends the simple exchange of information; it encompasses the researcher's personal experience and emotions that emerged through the deep connections made (Farrelly & Nabobo-Baba, 2014; Vaiioleti, 2016).

FONOFALE MODEL

by Fuimaono Karl Pulotu-Endemann

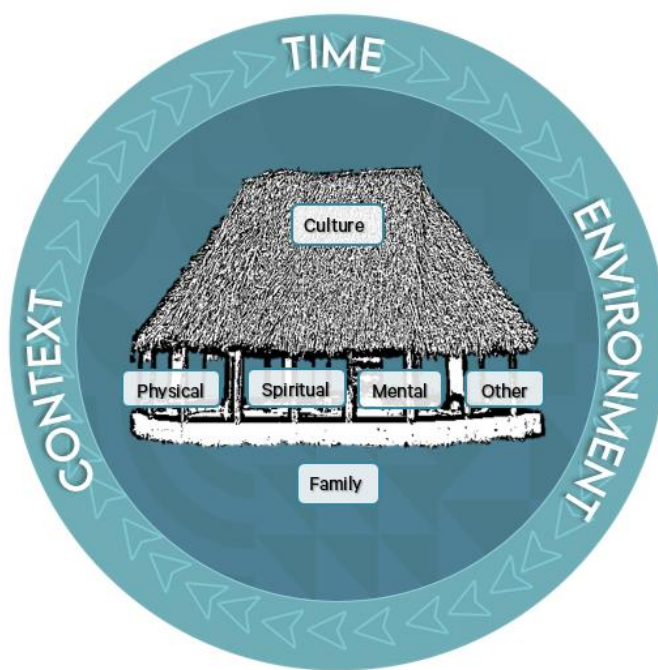


Figure 2
The Fonofale Model

The Fonofale model originally conceptualised by Samoan-born Fuimaono Karl Pulotu-Endemann (2001) in the early 1980s, is a Pasifika health and wellbeing model named after his maternal grandmother Fonofale Talauega Pulotu Tivoli McCarthy. Although the Fonofale model is based on a Samoan perspective, the underlying concepts of the holistic model integrate the values and beliefs that are universally recognised across the Pacific.

Depicted as a traditional Samoan *fale* [Samoan meeting house], the model is founded on nine key components:

- ❖ **The *fa'avae* [foundation]** on which the *fale* is built represents the family, a central, defining aspect at the heart of Pacific people. It embraces the concept of collectivism and includes relationships with close connections. Heritage and ancestry roots also form the foundation.

- ❖ **The falealuga [roof]** represents culture. It considers the unique and changing culture, values and beliefs of Pacific families and what that means to them, whether this is pictured as traditional Pacific culture, Western culture, or a combination of both.
- ❖ **The four pou** [posts] symbolise the four strong dimensions of wellbeing which connect and uphold family and culture. These include:
 - **Fa'aleagaga [Spiritual]:** represents one's intrinsic belief system including Christianity.
 - **Fa'aletino [Physical]:** is the dimension that relates to one's biological and physiological body, it also includes basic needs such as food, water, and air.
 - **Mafaufau [Mental]:** explores one's mind; thoughts, emotions and behaviours.
 - **Isimea [Other]:** includes elements that can influence one's health and consider such things as sexuality, sexual orientation, gender, and age.
- ❖ The fale is encircled by the cocoon – the extrinsic components of the environment, time and context that influence a person:
 - **Environment:** looks at the physical surroundings of Pacific people
 - **Time:** looks at the current time and place a person lives in
 - **Context:** this explores the where/how/what and meaning of Pacific people.

Pulotu-Endemann's (2001) fonofale model provides a Pacific perspective on health and wellbeing, emphasising the interwoven relationships between the various dimensions of a Pacific person's life. The fonofale model aids professionals to recognise and identify areas of a Pacific person's wellbeing that need to be strengthened in order to restore their holistic wellbeing.

SEITAPU FRAMEWORK

By Fuimaono Karl Pulotu-Endemann, Tamasailau Suaalii-Sauni,
David Lui, Tina McNicholas, Moe Milne and Tony Gibbs

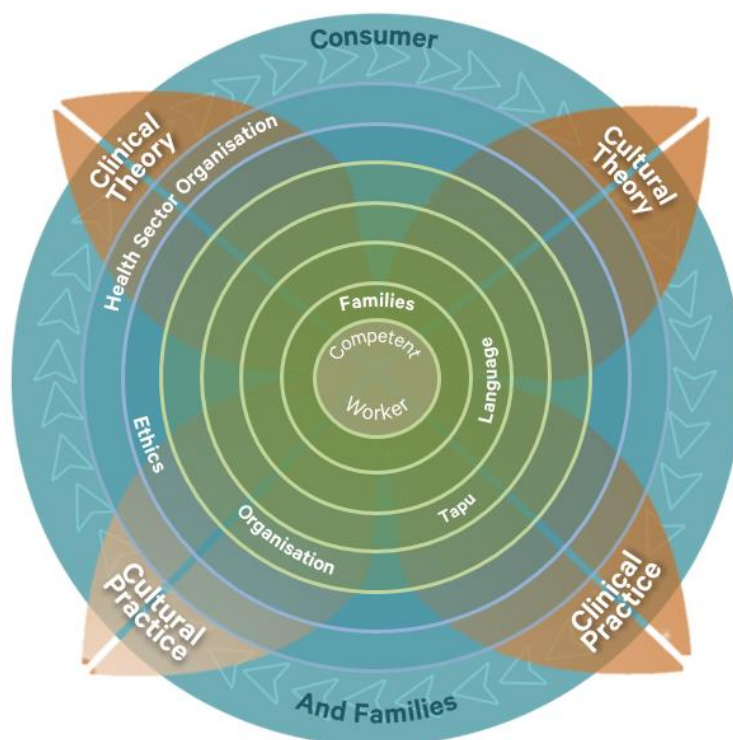


Figure 3
The Seitapu Framework diagram

The Seitapu Framework is a Pacific model conceptualised for use by mental health workers in Aotearoa New Zealand as a basis to assess their competency to work alongside Pacific clients and their families.

Developed with the contributions from Fuimaono Karl Pulotu-Endemann, Tamasailau Suaalii-Sauni, David Lui, Tina McNicholas, Moe Milne and Tony Gibbs in 2007, Pulotu-Endemann termed the framework Seitapu meaning sacred object. *Sei* represents a Pacific flower which is usually tucked behind one's ear, *tapu* means sacred, relating to the adornment of a flower on a person's head, which is considered sacred in the Pacific.

The focus of this framework on the worker's competency positions the worker at the heart of the model, surrounded by the fundamental areas that shape their competency to work with Pacific

people. The underlying concept of this framework is the mutual relationship between the clinical and cultural aspects. Cultural refers to Pacific values, beliefs, understandings and protocols; whilst clinical refers to the scientific, theoretical knowledge and practice (Pulotu-Endemann et al., 2007).

Visually depicted as a four petal *sei* [flower] with concentric layers, the petals represent clinical theory, clinical practice, cultural theory and cultural practice, connected together through the consumer and their families, whilst also converging at the centre (the worker).

The cultural components are divided into four areas, shown as the green inner circles; each layer features three levels of competency: core, advanced and specialist. The cultural areas are:

❖ **Family**

At the heart of Pacific people is family. Effective practice with Pacific people must involve their family, whether it be nuclear, extended, adopted or biological.

❖ **Language**

Language is the vehicle for communicating. Competent communication means developing a basic grasp of the Pacific language and understanding the cultural nuances of body language and mannerisms.

❖ **Tapu**

This includes understanding the cultural, religious, and spiritual, relationships and boundaries when working with Pacific.

❖ **Organisation**

This refers to the worker having knowledge about the organisational structures, policies and practice to ensure the organisations meets their responsibility to Pacific people.

The model also considers the ethical and health sector organisation implications.

❖ **Ethical:**

This refers to the clinical and cultural ethical dilemmas that may arise during practice. It requires the worker to have the appropriate knowledge and understanding to reconcile these conflicts to find the best path forward for the client and their family.

❖ **Health sector organisation:**

This refers to having an awareness of the wider health sector's policies and strategies to support cultural and clinical competency when working with Pacific people.

This framework emphasises the importance of not just having clinical and cultural theory and practice to draw upon, but more so, it highlights the need to reconcile these areas to deliver effective service for Pacific people and their families. It is a tool that allows workers to assess their level of competency, allowing them to identify and strengthen areas to improve their level of competency.

KAKALA RESEARCH METHODOLOGY

by Konai Helu Thaman



Figure 4
The Kakala Research diagram

The *Kakala* framework is a Tongan-inspired model originally created by Professor Konai Helu Thaman in 2002. The framework explores the concepts of teaching and learning using the metaphorical representation of the Tongan act of handmaking a kakala [garland], with the Western process of research. It provides an interactive understanding of the research process from a Tongan, or Pacific perspective, embedding the cultural values, principles and protocols that underpin the Pacific way of being, into the framework (Johansson-Fua, 2021).

Based on the traditional Tongan values of *ofa* [reciprocity], *vahevahe* [sharing], *faka'apa'apa* [respect], and collectivism, Thaman originally introduced the concept with three stages of *Toli*, *Tui* and *Luva*, three additional stages of *Teu*, *Mālie* and *Māfana*, were later added on in 2009 to complete the framework in 2014 with contributions from Dr 'Ana Taufe'ulungaki, Dr Seu'ula Johansson Fua, and Dr Linita Manu'atu (2021).

Although the model appears deceptively simple, the underlying cultural definitions provide a comprehensive understanding for working with Pacific people, Dr Seu'ula Johnson and many others, have celebrated Thaman's original framework for rolling out the mat for the further conceptualisation of Pacific models that followed.

The six stages of the Kakala framework (Johansson-Fua, 2021) are:

Teu: Preparing	In the kakala process, this stage involves the preparatory work involved in creating the kakala, picturing a design, what materials to use, and considering the recipient. In research, this is the conceptualising and planning stage, deciding what the purpose of research is and how it will be carried out.
Toli: Gathering	In the kakala process, this stage involves selecting the flowers or fruit to add to the kakala. This could mean borrowing from other people's gardens, so it is important to approach and ask permission in the appropriate manner. In research, this is the data collection phase, where purposeful selection is utilised to select the participants that are needed to achieve the objectives. For Pacific research, this involves knowing which people to approach when seeking information and consent and knowing how to do this appropriately. Consideration of ethics is also included in this stage.
Tui: Weaving	The tui stage involves crafting the garland together and stringing the flower, fruit and leaves into the kakala. A design pattern emerges and continues to repeat, the design can also be changed if, for example, there are not enough particular flowers available. In the research process, this is the analysis stage where the information that has been selected is analysed and repeating patterns are recognised as themes begin to emerge. Again, this phase allows room for re-evaluation and change to the research objectives, depending on what has emerged so far.
Luva: Gifting	Luva means a gift from the heart. In the kakala process, this stage is where the beautiful handmade garland is gifted to the recipient, along with the time, love and emotion placed into the making of the garland. In the research process, this is the reporting and dissemination phase, where the researcher has honoured the knowledge shared with them and

	presents the knowledge shared by the Pacific voices, hopeful that it will lead to positive changes.
Mālie: Showing appreciation	In the kakala process this is showing appreciation, “Mālie” is a common phrase used to congratulate others in Tonga and signifies an understanding and appreciation from the audience for what has been presented. In the research process, this is the evaluation phase to determine whether the research is worthwhile, useful and understandable. Although positioned fifth in the process, this is an ongoing process that occurs throughout the entire process.
Māfana: Transforming	Māfana is heartfelt warmth and emotion shown to others. In the research process, this is the time when transformation occurs for the researcher and participants, where people are empowered, self-determined and hopeful for real positive change.

Table 1

The six stages of the Kakala Framework process

THE FIJIAN VANUA RESEARCH FRAMEWORK

by Unaisi Nabobo-Baba



Figure 5

The Fijian Vanua Research Framework (FVRF) process steps

Unaisi Nabobo-Baba (2008) created the Fijian Vanua Research Framework (FVRF) when she realised there was a need for research methodologies that were culturally appropriate and relevant to Pacific people. The FVRF model embeds Indigenous Fijian culture, values, protocols, knowledge, systems, experiences and worldviews as its foundation. She believes that research with Indigenous Fijian should be based on their identities, cultures, languages, knowledge and philosophies.

Nabobo-Baba (2008) was inspired by other Pacific models such as the Tongan-based Kakala framework and Māori-inspired Kaupapa methodology, and although the FVRF is specific to Indigenous Fijians, it shares familiar underlying concepts that are universal across the wider Pacific, and therefore makes the model transferable across other cultures.

The most basic translation of *Vanua* is tribe or clan, but the i-taukei Fijian meaning is much greater – it embodies the holistic aspects in its entirety; the chief and their people; the relationships, land, spirituality, knowledge systems, culture and values. *Vanua* is a defining concept for i-taukei Fijians and this model looks at the relationship people have with their land, environment, cultures, relationships, spirit world, beliefs, knowledge systems, values and God.

The framework is guided by the values of reciprocity, respect, *loloma* (love), empathy, mutual care and commitment, respect and trust.

There are nine steps in the FVRF process (Nabobo-baba, 2008), they are:

1. **Na navunavuci (conception):**

At this stage, the research ideas are considered and developed. Thought is given to where the information will come from; what culturally appropriate protocols need to be observed, for instance, gifting; and where permission from chiefs or leaders will need to be sought.

2. **Na vakavakarau (preparation and planning):**

Planning and preparation require the research team to identify key occasions and celebrations the researched community may have, and adapt their schedule accordingly as convenient for the community. Budget allocation needs to account for cultural protocols such as gifting, or appropriate ceremonies such as a kava ceremony. Timing needs to account for the necessary period required to create and strengthen relationships in the community. Necessary consultation and permission must be obtained to ensure the research is supported and received well by the community.

3. **Na i curucuru/na i sevusevu (entry):**

The customary practice when visiting a Fijian person's home is to present *yaqona* to enter, this is not a one-off practice but is ongoing. Although common in Fiji, it does differ for some, so the research team need to seek advice from locals on the appropriate and expected action.

4. **Na talanoa/veitalanoa (multilogue/dialogue/monologue/story collection):**

This stage is where information is shared and gathered based on the Pacific practice of talanoa as defined by the principles of the FVRF.

5. **Na i tukutuku (reporting/analysis/writing):**

The report writing stage is where the Indigenous researcher shares the information that has been gathered, bearing in mind the responsibility, trust and honour given to the researcher by the researched community. The researcher must ensure that the information relayed is useful and appropriate.

6. **Na vakavinavinaka (gifting/thank you):**

This is an ongoing practice throughout the research process that helps strengthen the relationship between the researcher and the researched. It can be reciprocal, although it is respectful for the researcher to present a gift whether or not, one is returned.

7. **I tatau/(departure):**

Although this may signify the final stages of the research process, the connection and relationships formed throughout the research are lifelong, as is the Fijian way. *I tatau* [a bundle of yaqona] can be gifted to the researched community, but not as a finality.

8. **Vakarogotaki lesu tale/taleva lesu (reporting back, revisiting site for presentation/informing chiefs and people researched of completion):**

It is crucial once the research is complete, that the researcher returns to the community and presents his report as an act of gratitude and appreciation for the time, knowledge and space shared. It is considered offensive to disappear, although allowances have been made for Western researchers who may not know how to act accordingly.

9. **Me vakilai/me na i vurevure ni veisau se na vei ka e vou ka na kauta mai na bula e sautu (transformative processes/change as a result of research reports):**

Research with the Fijian community must always lead to positive changes, or a better future for the researched community, if not immediately, then further down the track.

NAI DABEDABE

by M.G. Nainoca, A. Kurusiga, E. Vakacokaivalu,
J. Waiqaraiadovu and M. Finau

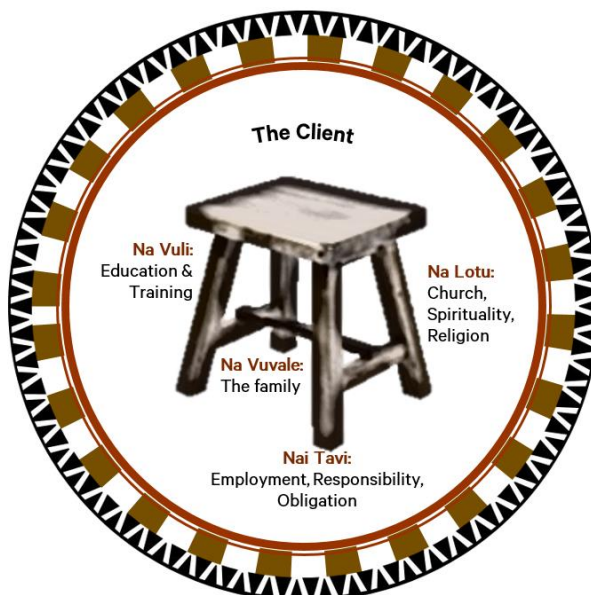


Figure 6
Diagram of the four-legged stool

Nai dabedabe is a model introduced by Fijian social workers Nainoca, Kurusiga, Vakacokaivalu, Waiqaraiadovu and Finau (as cited in Ramacake, 2006). It is a Fijian based social work practice model depicted as a four-legged stool that emphasises the significance of the balance of four cultural values inherent in Fijians. The top of the stool represents the client with the four legs of the stool symbolising the four equally important areas that support the client's wellbeing and stability. The attachment that bonds the legs of the stool to the top is said to depict the social worker and the work that is carried out alongside the client to ensure these areas are strong and balanced (Yeates, 2019).

❖ **Na Lotu: Church, spirituality, religion**

Faith and religion shape the beliefs and values a Fijian person inherits.

❖ **Nai Tavi: Employment, responsibility, obligation**

This leg represents the cultural obligation and work within the family and the wider Fijian community.

❖ **Na Vuli: Education and training**

This leg explores the education and training needed to ensure the client is able to contribute to family and social life.

❖ **Na Vuvale: The family**

This leg represents the family, in all forms, that contribute to a person's care, wellbeing and identity.

THE THREE-LEGGED STOOL

by Ratu Sir Lala Sukuna

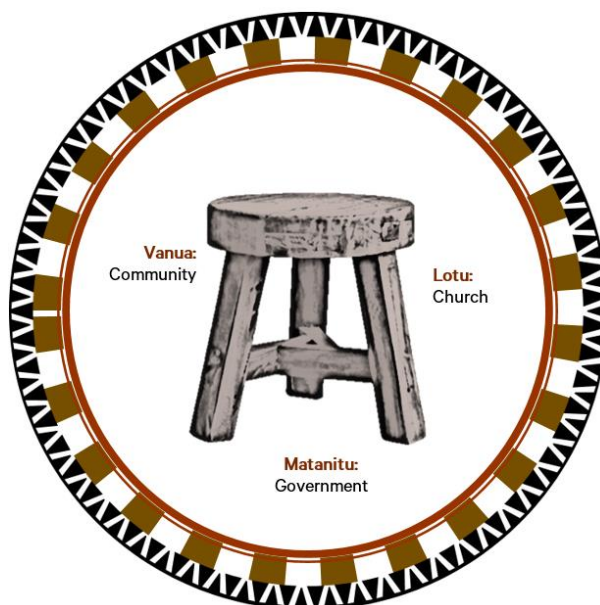


Figure 7

Diagram of the three-legged stool

The metaphor of the three-legged stool was created by one of Fiji's greatest leaders, the late Ratu Sir Lala Sukuna – a Fijian high chief, scholar, soldier and statesman (Trnka, 2005; Ramacake, 2016). The introduction of the three-legged stool during colonialism represented the interdependent relationship between the ethnic groups in Fiji: the Fijians, Indians and the British, also known as the trinity between Fijian land, Indian labour and the British government (Foster, 1997). The model emphasised the importance of compromise and balance between the three mutually dependent communities to determine the wellbeing and harmony of the nation and its people.

Over the time, the trinity in the model has come to be recognised as the *Vanua* [land/community], *Lotu* [church] and *Matanitu* [government], representing that all three areas impact wellbeing, and all three must work together to achieve this (Ramacake, 2016).

THE LOVO MODEL

by Soro Ramacake

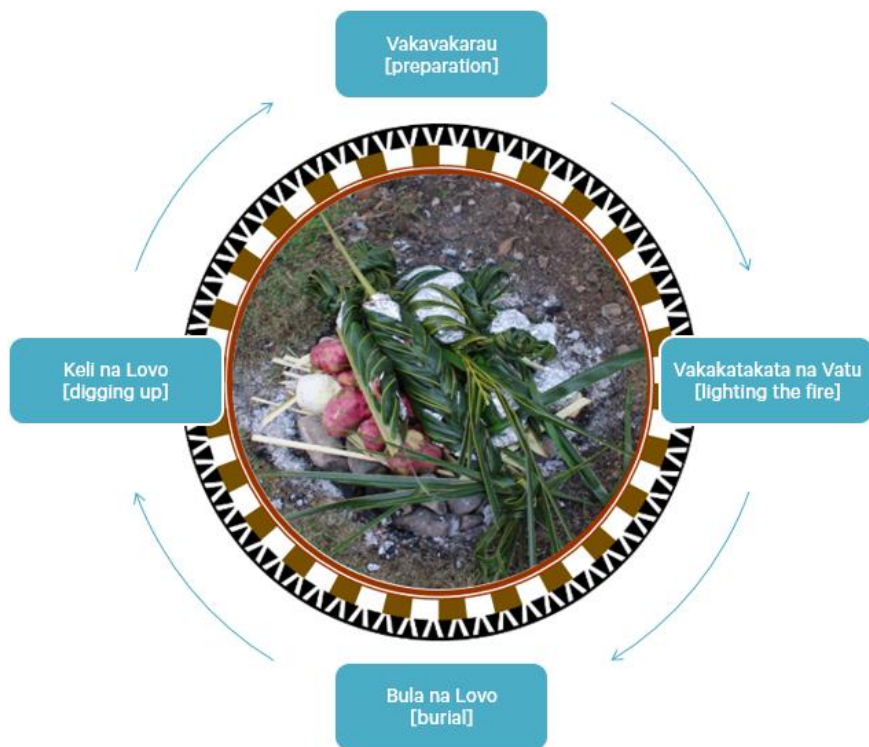


Figure 8

The lovo social work model process. Lovo photo by Bennett, 2019.

The *lovo* in Fiji is a method of preparing and cooking food in an underground oven. It is a historical and traditional method of cooking in Fiji, with each Pacific country having their version of this.

In 2007, Soro Ramacake introduced the process of the lovo as an interpretive framework for the social work process. His model intricately provides metaphorical representations of the phases, skills and values used in the lovo process, parallel to those used in social work. In this interpretation, the food represents the client, and the lovo process symbolises the work carried out by the social worker. The four phases of this model are outlined below:

1. **Vakavakarau [preparation]:**

The lovo process is a communal effort. At this stage of the lovo the people meet and greet each other and prepare a suitable area for the lovo pit and organise the food to be placed in the pit. This process usually begins with selecting a location and digging the

lovo pit.

In social work, this is the referral or intake phase. The organisational environment should be in a field suited to meet the needs of the client as determined by the referral or intake information.

2. **Vakakatakata na Vatu [lighting the fire]:**

In the lovo process, this involves ensuring there is enough wood and rocks to build and sustain the fire/heat to cook the food and that any rubbish or debris is cleared away before the fire is lit.

In social work, this is the assessment stage where the social worker builds a relationship with the client and gathers the information, identifying any issues that may hinder the client's progress to improve their situation.

3. **Bulu na Lovo [burial]:**

In the lovo process, the prepared food is carefully placed on the heated rocks and covered to maintain the heat and cook the food.

In social work, this stage is the planning and intervention phase, where the social worker identifies the best strategy that will meet the client's needs and the interventions that are needed. The client surrounded by support from the social worker, additional services, and family continues to work on themselves and develop their knowledge and skills.

4. **Keli na Lovo [digging up]:**

In the lovo process when the lovo is ready to be dug up, this means that the food is cooked and is ready to eat. The raw food has been transformed into a cooked meal that the community and family enjoy and celebrate.

In social work, this represents the closure phase where the client's needs have been met, and a transformation has taken place from their initial assessment, with those surrounding the client celebrating the positive outcomes.

This model also looks at the values and skills needed for success, both in the lovo process and in social work that includes respect, active listening, support, caring, strengthening relationships, helping and responsibility, collaboration, specialised knowledge and effective communication.

VEIQARAVI VAKAVANUA MODEL

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Figure 9

Veiqaravi vakavanua social work model of practice. Tanoa image adapted from Talpa, 2012.

Veiqaravi vakavanua is a traditional Fijian ritual featuring the *yaqona* ceremony, also commonly known throughout the Pacific as *kava* (Degei, 2007). *Yaqona* is an honoured feature of Fijian culture, second only to the *tabua* [whale's tooth] (Ravuvu, 1985). The ceremony upholds traditional protocol, values and beliefs, social order and collectivism and customarily includes a chief, his spokesman, senior members of the community, a mixer and server of the *yaqona*, and the guests (Ravuvu, 1985). However, these protocols can be less formal in social gatherings. Soro Ramacake (2007) focuses on five stages of the *veiqaravi vakavanua* in this social work model of practice. The stages are:

1. **Curu mai: entering the ceremony**

The ceremony involves the gathering of people in a circle, it is seen by many as a refuge, an open forum, a source of support and connection, and a safe space to seek advice, knowledge and wisdom from others. It is a space where talanoa is shared, and where traditional and cultural values and beliefs are upheld.

In the social work process, this involves the intake or referral process where the client, their family and support people and the social worker meet in a safe and caring space.

2. **Lose na yaqona: mixing the yaqona**

In veiqravi vakavanua this stage involves preparing the yaqona for consumption by mixing the beverage to the right consistency.

In social work, this represents the assessment stage where the social worker explores beyond the surface, encouraging the client to be open and honest about their situation. The social worker proposes possible steps to take to improve their situation whilst continuing to ask questions, observe and engage with the client to gather more information.

3. **Sevusevu: presenting the yaqona**

In veiqravi vakavanua, presenting the prepared yaqona to the chief is carried out once it has been mixed to the correct consistency. The ceremonial beverage is considered ready to be consumed and served to others once approved and consumed by the chief.

In social work, this is the planning phase where the social worker works with the client to formulate a plan to resolve the issues.

4. **Yaqona vakaturaga: drinking the yaqona**

In veiqravi vakavanua, the yaqona is shared and consumed by all who are present. It continues to be shared until the issues and conversations that need to occur have occurred.

In social work, this is the intervention stage where the social worker and client work on completing the tasks and goals and set out in the planning phase.

5. **Maca na yaqona: ending the ceremony**

In veiqravi vakavanua, the purpose of the ceremony has been achieved and the session

can conclude.

In social work, this is the closure phase where the outcomes have been achieved.

Similar to the Iloilo social work model of practice, Ramacake (2007) emphasises the shared skills, values and knowledge that are required and used to ensure effectiveness and success in both the practice of *veiqaravi vakavanua* and social work. These include collaboration, helping, gratitude, respect, humility, effective verbal and non-verbal communication, and having a good level of cultural knowledge specific to the people you are working with.

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