An explorative study on Pasifika students' wellbeing, experiences with feedback, coping, and protective factors at universities in Aotearoa New Zealand

A dissertation presented in partial fulfilment of the requirements for the degree of

Doctor

of

Clinical Psychology

at Massey University, Manawatū, New Zealand.

Shabeena Hussain

2025

ABSTRACT

There is a drive in clinical psychology towards increased awareness that mental wellbeing is important for achievement of sustainable mental health. This study focuses on the cultural perspectives of wellbeing, specifically Pasifika psychology. It does so by investigating the link between Pasifika wellbeing and feedback at universities in Aotearoa New Zealand. Using the Kakala Research Framework, this study privileged the voices of Pasifika students by asking them about the impact of feedback on their wellbeing at universities in Aotearoa New Zealand. Participants' stories revealed the impact of feedback across relational, cognitive, affective, and behavioural domains of Pasifika wellbeing. In addition, participants identified coping strategies (e.g., avoidance, psychological disengagement, and feedback-seeking) and protective factors (e.g., Pasifika identities) when navigating feedback at universities in Aotearoa New Zealand. This study recommends Pasifika cultural consideration in the feedback process and proposes the utilisation of a feedback model specifically designed for Pasifika students at universities in Aotearoa New Zealand.

ACKNOWLEDGEMENT

All praises to the Almighty Lord. Every day is certainly a gift from you, my Lord. I am grateful for the path you have chosen for me. I am grateful to you for looking after the health and wellbeing of my loved ones. Times have been tough, but I take comfort that my faith will see me through. To my research supervisors, Associate Professor Natasha Tassell-Matamua, Associate Professor Tracie Mafile'o, and Clinical Psychologist Dr Marthinus Bekker, thank you for sticking by me, giving me hope and guiding me through this journey. To my mentor, Senior Clinical Psychologist Dr Rody Withers, thank you for your kindness and all that you have done for me.

I am very blessed to have a wonderful family who always wish the best for me- my beautiful Maa, my brother Dr Mohammed Asif, and Renu. My hope is to play my part in making the world a better place for our kiddos Zakee and Ayad. Oh, and not to forget my fur babies who have been on this journey with me- Morris, Jett, and my departed Za. It has been quite a journey as my loved will know, but each day brings us closer to making our dreams come true. I see myself in a better light because of all you wonderful beings around me. The faith and belief of such kind souls keeps me motivated.

Finally, my fellow Pasifika students, my colleagues who brainstormed ideas with me, my Pasifika mentors, and my wider Pasifika support team- thank you so much. This achievement could not have been possible without you all.

TABLE OF CONTENT

APPENDIX F

LIST OF TABLES

LIST OF FIGURES

RESEARCHER POSITIONALITY

As I embark on this study, it is culturally appropriate for me as a Pasifika person to situate myself in this conversation with you, the reader. While I am a Fijian woman, of Indian descent, I am still on my own journey to discover my Pasifika heritage with links to other Pasifika ethnicities. I was born and raised in Fiji and now call Aotearoa New Zealand my home. Like Pasifika Peoples before me, I came to this country to pursue my dream of attaining higher education. Because I come from a humble background, university education for me was not just an opportunity for growth, but a means to find a decent job that would enable me to take care of my loved ones.

Being a Pasifika student in the clinical psychology training programme made me reflect on my past and current experiences with feedback, especially in terms of what worked and did not work for me. This was because I witnessed how important feedback was for my mental wellbeing. For instance, my experiences with negative feedback and instances of racial bias during my university study had a detrimental effect not just on my learning but also my mental wellbeing. I noticed that I lost motivation, disengaged from my studies, and avoided speaking out because of fear of retribution. As a result, other areas of my life suffered that included a decline in my physical health, and my family life suffering immensely. However, with the help of supportive people in my life, I found myself being more accepting of things that have transpired in the past and now have renewed hope for my future.

While I expected my reaction to adverse feedback experiences, I noticed an interesting emotional response to positive feedback. I found myself feeling embarrassed and doubting whether my work was up to par. At times, in response to positive feedback, I felt overconfident and complacent. Although a lack of confidence in my competence and at times low self-esteem contributed to my feelings, I felt there were crucial cultural elements to my response. As per my Pasifika values, it can be impolite to flaunt one's successes and achievements. This does not imply that Pasifika communities do not celebrate achievements. On the contrary, celebrations of success are lively events full of laughter, food, and merry making. Although, I have been taught

in my culture that a delicate balance of having pride and being humble and grounded in one's approach is paramount. With my first-hand experience of how feedback impacted my mental wellbeing, I found myself intrigued with the psychology behind feedback practices and how this was related to Pasifika students' wellbeing at universities in Aotearoa New Zealand. This eventuated in me conducting my research.

CHAPTER 1

INTRODUCTION

Recent times have seen a rise in focus on mental wellbeing in the field of clinical psychology, with emphasis on positive functioning as well as on distress and impairment (Keyes, 2005). Wellbeing as a concept is multi-dimensional; it refers to a range of domains that includes affirmative psychological state, absence of negative emotions, being able to function well, satisfaction in life, having a sense of purpose and resilience in the face of adversity (Dhanabhakyam & Sarath, 2023; Gautam et al., 2024) . According to Bohlmeijer and Westerhof (2021), incorporation of mental wellbeing into clinical practice is paramount for achievement of sustainable mental health. With the drive towards integration of wellbeing into clinical psychology, researchers have sought to understand cultural perspectives of wellbeing (Maulana & Khawaja, 2022). A prime example is the work being done in Pasifika psychology.

The term Pasifika is used interchangeably with the term Pacific that refers to the diverse ethnic groups in Aotearoa New Zealand that trace their origins to Indigenous peoples of the island nations of the Pacific such as Fiji, Tonga, Samoa, and Cook Islands (Airini et al., 2010) . This study refers to this diverse group of people as Pasifika because the term was developed in a localised Aotearoa New Zealand context as a transliteration of the word Pacific (Airini et al., 2010). Pasifika applies to any person who self-identifies or acknowledges their Pacific heritage (Iosefo, 2014; Mila-Schaaf, 2010). In Aotearoa New Zealand, literature uses the term Pasifika and Pasifika Peoples interchangeably with the term Pacific Peoples. For Pasifika Peoples, wellbeing is connected to Pasifika identity (Manuela & Sibley, 2014). According to Mila (2013), Pasifika identity is connected to mental wellbeing because it influences an individual's sense of belongingness, acceptance and inclusion. Other aspects of Pasifika wellbeing are family support and relationships, connection with Pacific communities and wider society, religion or spirituality, and access to personal and cultural resources to be able to act within Pacific cultural settings (Manuela & Sibley, 2012).

Other researchers like Kupa (2009) conceptualised Pasifika wellbeing using the *vaka* (canoe) as a metaphor in the vaka agafaga model. Of note, words in a language that a reader may not be familiar with are written in italics. Kupa (2009) asserted that Pasifika wellbeing comprised the balance between and within the domains of physical body, psychological wellbeing, family, and social wellbeing. An imbalance between or within these domains resulted in sickness (Kupa, 2009). Congruently, Reynold's (2016) conceptualisation of Pasifika wellbeing emphasised balance of relationships. In Pasifika cultures relationships exist between people, as well as between people and the environment, ancestors, and the heavens. Pasifika Peoples use relational spaces called *vā* as a means for negotiation between persons, context, and time (Ka'ili, 2008). Airini et al. (2010) defined *vā* (or *va'a*, *vaha*, *wa*) as a pan-Pacific concept that "translated as a spatial way of conceiving the secular and spiritual dimensions of relationships and relational order" (p.11). An unbalanced relationship is a breach of *tapu* (sacred, forbidden) resulting in stress and may be a factor in a Pasifika person being unwell physically, spiritually, or mentally (Tamasese et al., 2005).

In addition, Mila (2017) developed the Mana Moana theory as a culturally responsive intervention approach centred on the health and wellbeing of Pasifika Peoples. The approach is related to concepts of power, energy, vitality, and gifts sourced to an Oceanic existence and cultures. Mana Moana places relational collectively at the centre of Pasifika wellbeing and focuses on movements in the *vā* (Fa'avae et al., 2022). This movement includes *atu* defined as the flow of attitude, behaviour, emotion, and energy from a person (Evans et al., 2007). What other people receive within this shared space is *mai* (Fa'avae et al., 2022). Lastly, *atamai* is a concept that describes how people process what they receive and how this informs their responses (Fa'avae et al., 2022). As per Mana Moana, mental illness and poor wellbeing is a result of harm, negative events, behaviours, attitudes, or intentions affecting people (*mai*) or harm that others cause in the form of *atu* (Evans et al., 2007; Mila, 2017).

Pasifika wellbeing is a priority area for young Pasifika Peoples. In fact, the NZ Health Research Strategy (2006) identified high vulnerability for Pasifika Peoples in the 15-24 years age range. This is consistent with findings that found depression and bipolar

disorders as the most common hospital admissions for this age group of Pasifika Peoples (Foliaki et al., 2006). Furthermore, data from the Ministry of Health (2017) reported suicide rates for this Pasifika age group as significantly higher compared to other ethnic groups. While focusing on the wellbeing of young Pasifika Peoples, Sopoaga et al. (2018) found Pasifika students experiencing high levels of stress and anxiety at universities. Subsequently, Eisenberg et al. (2007) called for further investigation of ways to enhance Pasifika students' wellbeing at universities in Aotearoa New Zealand. For instance, a prominent study by Airini et al. (2011) on Pasifika students preparing for and undertaking degree-level studies at universities in Aotearoa New Zealand, identified feedback as an area needing improvement to enhance Pasifika students' wellbeing. Similarly, Chu et al. (2013) interviewed lecturers at universities in Aotearoa New Zealand, who expressed that high expectations through their feedback to Pasifika students led to an overall positive state of mind. However, Retna (2005) conducted a survey and found lapses in feedback practices at universities in Aotearoa New Zealand, an area that could have ramifications for Pasifika students' wellbeing.

Feedback is an integral part of university life. Literature defined feedback as a dialogue and as an act of communication (Higgins et al., 2002; Hyland, 2003). Feedback is also referred to as a discursive social practice among providers and receivers of knowledge (Pryor & Crossouard, 2008). To surmise, feedback is any information given on performance (Black & Wiliam, 1998; Hattie & Timperley, 2007). Researchers categorised feedback as either outcome or process orientated (Knesek, 2015; Medvedeff et al., 2008). While outcome-oriented feedback provided information about an individual's success or failure, process-oriented feedback provided specific and detailed information about the strengths, weaknesses, and actual performance of the individual with suggestions on improvement (Knesek, 2015; Medvedeff et al., 2008). However, this over-simplified definition of feedback lacked consideration of the learner's role in learning (Palfreyman, 2013).

The conceptualisation of feedback has currently moved away from being merely about writing or giving information to the individual, but rather what the individual does with

the information given to them about their work, and how this information changes their future work (Palfreyman, 2013). Nicol (2010) agreed on describing feedback as a dialogue rather than a one-way transmission of message. The move towards re-conceptualisation of feedback was on par with the influence of the social constructivist paradigm on understanding how an individual learnt (Nicol, 2014). Carless and colleagues (2011) pointed out that students' construction of their own meaning from feedback they received was vital for productive learning. Currently, feedback models and practices feature prominently at universities in Aotearoa New Zealand. For example, Hattie and Timperley's (2007) feedback model and Nicol and Mcfarlane-Dick's (2006) principles for good feedback practices are currently in use at The University of Waikato (2020). Another example is Juwah et al.'s (2004) principles of good feedback practice that feature at the Victoria University of Wellington (2020).

According to Richardson et al. (2015), the range of feedback models and feedback practices at universities warranted research on how it affected students' wellbeing. Specifically, studies highlighted the need for investigation of the impact of feedback on Pasifika students' wellbeing at universities in Aotearoa New Zealand (e.g., Hunter et al., 2016; Murray & Morgan, 2009). The calls for investigation of feedback echo for Pasifika students in nursing (Apelu, 2008), Pasifika clinical psychology students (Southwick & Solomona, 2007), and Pasifika students undertaking psychotherapy and counselling training (Stewart-Folau, 2017). Also, the Pasifika student population at universities in Aotearoa New Zealand has undergone considerable demographic change over the years as reflected in the steady rise of the Pasifika student population at universities in Aotearoa New Zealand. As of 2021, Pasifika students made up 9% (14, 520) of the total New Zealand university student population (173, 380), an increase of 46% since 2012 (Universities New Zealand– Te Pōkai Tara, 2023). Out of the total Pasifika university student population, 11,280 were Equivalent Full-time students (EFTS), an increase of 50% since 2012 (Education Counts, 2023). Pasifika bachelor's degree EFTS have also increased by 53% since 2012 (Stats NZ, 2023). On top of that, more Pasifika students are studying at postgraduate level at universities, an increase of enrolment rate from 18% in 2012 to the current enrolment rate of 21%

(Education Counts, 2023). Such changes attest to the need for current investigation of Pasifika wellbeing at universities in Aotearoa New Zealand.

Therefore, this study presents a current picture of how a specific factor like feedback impacts wellbeing of Pasifika students at universities in Aotearoa New Zealand. It gave precedence to Pasifika students' voices at universities at Aotearoa New Zealand by exploring their experiences with feedback and how this impacted their wellbeing. This was to help towards ensuring that any initiatives for Pasifika students at universities in Aotearoa New Zealand are relevant, culturally appropriate, and guided by evidence that identifies key focal points for Pasifika students for targeted interventions towards enhancing their wellbeing. With this in mind, the study commenced with two aims. The first aim was to investigate whether feedback impacted wellbeing of Pasifika students at universities in Aotearoa New Zealand. Second, the study aimed to acknowledge the strengths of Pasifika students by focusing on coping strategies and protective factors. The research questions that ensued were as follows:

1. What impact does feedback have on Pasifika students' wellbeing?
2. What are the coping strategies and protective factors for Pasifika students as they navigate feedback at universities in Aotearoa New Zealand?

The thesis outlines the research undertaken to address these questions and is divided into six chapters. Chapter 1 begIns with the introduction of Pasifika Peoples, the concept of feedback, and concluded with the aims and research questions of the present study. The next chapter (Chapter 2) looks at the Pasifika way of life. This includes a look at Pasifika identity, worldviews, and values. It also discusses teaching-learning practices in traditional Pasifika spaces. Chapter 3 presents theories and models of feedback used in universities in Aotearoa New Zealand. It also presents a review of literature on the impact of feedback on Pasifika students' wellbeing at universities in Aotearoa New Zealand. Chapter 4 lays out the research methodology. Chapter 5 highlights the findings of this study. Finally, chapter 6 explains the findings, presents the implications of the study, and acknowledges the limitations of the study.

The concluding chapter also makes recommendations by proposing a Pasifika feedback model.

CHAPTER 2

TOWARDS UNDERSTANDING PASIFIKA PSYCHOLOGY

Pasifika psychology explores how Pasifika worldviews and knowledge are shaped by Pasifika communities and put in practice in ways that are responsive to the realities of Pasifika Peoples (Nikora, 2016). Part of this process involves bringing awareness of the context in which Pasifika Peoples operate in Aotearoa New Zealand. This chapter begins by discussing Pasifika worldviews and identities linked to Pasifika wellbeing. Furthermore, this chapter highlights Pasifika values, protocols, and cultural behaviours that underpin the Pasifika way of life. Because this research is based on exploring the impact of feedback on Pasifika wellbeing, the chapter looks at traditional Pasifika teaching-learning spaces. This is done using the example of the *vaka Viti* (the Fijian way of life; Havea, 2011). Doing so gives the reader the opportunity to have insight into Pasifika cultures because it is a principal factor for Pasifika wellbeing.

PASIFIKA WORLDVIEWS

Pasifika Peoples have diverse cultural identities that inform their own worldviews (Ioane, 2017). Nonetheless, a common thread is that most traditional Pasifika societies are hierarchical, with some based on chiefly systems while others might place elders in high regard as a form of hierarchy (Kingi-'Ulu'ave et al., 2016). Notably, hierarchical systems in traditional Pasifika societies may be organised differently. For example, people in Samoan society are divided into different classes, with the highest rank of the *Ali'i* (High Chief), then the *Tulafale* (advisor to the *Ali'i*), followed by the *Faleupolu* (the providers of resources like food), and the *tagata nu'u*, the people of the village (Kingi-'Ulu'ave et al., 2016). Similarly, Nation (1978) described how Fijian social structures are based on *okatoka* (extended family units) who make up a *mataqali* (clan). Several *mataqali* make a *yavusa* (tribe). Several *yavusa* belong to *vanua* (connection with the land) who are looked after by *Turanga i Taukei* , the Prominent Chiefs (Sofield, 2003). The Fijian holistic worldview is based on three interrelated dimensions of human existence- the *lagi* (heaven), *vuravura* (physical) and *bulu*, the spirit world (Vudiniabola, 2011). In general, the similarities in Pacific worldviews indicate that they are holistic and give importance to relationships between nature,

people, non-living, and living things (Ponton, 2018).

PASIFIKA IDENTITIES

Pasifika identity is associated with Pasifika wellbeing (Mila, 2013). Pasifika Peoples are a diverse group with a range of identities (Roy et al., 2020). Traditionally, Pasifika identities were linked to their roots including genealogy, family, village, and gender (Howard, 1990). Migration, relocation and birth in Aotearoa New Zealand has seen Pasifika Peoples forge their own identities by establishing new relationships (Howard, 1990; Mila-Schaaf, 2010). For instance, Anae et al. (2001) argued that there was no generic Pasifika community, rather Pasifika Peoples in Aotearoa New Zealand who aligned themselves variously, and at different times, along ethnic, geographic, church, family, school, age/gender-based, youth and elders, islands-born/New Zealand-born, occupational lines or a mix of these. Finau (2014) agreed that Pasifika Peoples prefer ethnic-specific identifiers that located direct connections to their genealogical and geographical locations (e.g., Samoan, Tongan, Fijian; Matapo, 2016). Regardless, Pasifika experiences of mixed identities are acknowledged as a protective factor, with the recognition that Pasifika Peoples are able to successfully function in multiple contexts in Aotearoa New Zealand (Fatu, 2016; Mila-Schaaf, 2010; Mila-Schaaf & Robinson, 2010).

To explain the protective nature of Pasifika identities, Mila-Schaaf (2010) drew from the works of French sociologist Pierre Bourdieu's theory of social space. Mila-Schaaf (2010) coined the theoretical construct of *polycultural capital* to describe the potential advantage second generation Pasifika Peoples experience from ongoing exposure to culturally distinctive social spaces in Aotearoa New Zealand. Polycultural capital refers to an “accumulation of distinctive cultural resources; intertextual skills (a sense of how these relate to another), the power to negotiate them and the ability to deploy these cross-cultural resources strategically in different contexts” (Mila-Schaaf, 2010, p. 270). In other words, Pasifika have the advantage of being able to relate to both traditional Pacific and Aotearoa New Zealand cultures, depending on their background and the situation, thereby having the ability to have multiple identities (Mila-Schaaf, 2010; Ministry for Pacific Peoples, 2017).

The ability of Pasifika Peoples to operate within and between multiple cultures could be viewed with the metaphorical analogy of the art of weaving the *vakabati*, the Fijian mat (Ministry of Education, 2017). Traditionally, women dry the *voivoi* (pandanus leaves). They then cut the *voivoi* into strips according to their unique shade and size, placing them in alternate strands and interweaving them into criss-cross patterns. Figure 1 below depicts the preparation of the *voivoi*. The weaving of the strips results in an exquisite mat (Island Culture Archival Support, 2017). As Pasifika weave in and out of different contexts, Samu (2006) noted that New Zealand-born and New Zealand-raised Pasifika Peoples have developed their own ways of expression and identification, whether it be biculturalism or multi-ethnicism.

Figure 1

Preparing the strands of the voivoi to weave the vakabati

Note. Stripped strands of the *voivoi* are dried and sorted out to weave into a *vakabati*. Similar to interwoven strands, Pasifika Peoples have the invaluable skill of weaving within and between multiple cultures with relative ease (Tupuola, 1998, 2004). Image copyright of and printed with permission from the photographer, Dr Shitanjni Wati.

Pasifika identity formation in Aotearoa New Zealand has also been explained in relation to *vā*, inter-dependent relational spaces (Curwen, 2017). This is because maintaining good relationships with everything around them is important for Pasifika

Peoples and their wellbeing (Firestone et al., 2018). For Pasifika Peoples, connections exist between everything like people, the environment, ancestors and the heavens (Reynolds, 2016). This connection is explained by the concept of *vā* (Tuagalu, 2008). Airini et al. (2010) defined *vā* (or *va'a, vaha, wa*) as a pan Pacific concept, "translated as a spatial way of conceiving the secular and spiritual dimensions of relationships and relational order" (p.11). Regarding relationships between people, Wendt (1999) explained that the *vā* for Pasifika Peoples was the relational space that connected each person to the next. For Pasifika Peoples, these relational spaces are considered sacred and thus require nurturing (Airini et al., 2010). For example, helping and serving others can be uplifting for Pasifika Peoples' wellbeing (LeVa, 2023). Relationships were also traditionally cultivated by material exchange and reinforced by Pasifika values (Muliaina, 2018). The next section discusses Pasifika values.

PASIFIKA VALUES

Pasifika Peoples are taught *fa'aaloalo* (Samoan term for respect; Havea, 2011) or *faka'apa'apa* (Tongan) or *vakarokoroko* (Fijian; Ministry for Pacific Peoples, 2020) from an early age and this is often a reflection of their home environments where elders, parents and older siblings are held in high regard based on age, gender, experience and position in the family or community (Lui, 2003; Tu'itahi, 2018). *Fa'aaloalo*, *faka'apa'apa* or *vakarokoroko* can be shown by keeping a face, acknowledging someone's status, and observing proper etiquette (Tu'itahi, 2018).

Another important Pasifika value is *tautua* (Samoan for reciprocal service; Havea, 2011). *Tautua* is strongly linked to respect and responsibility (Havea, 2011). For instance, when interacting with others, Pasifika Peoples learn to hold others' knowledge, experiences, and cultures in high regard (Hawk et al., 2002). For Pasifika, reciprocity is the responsibility they take to give value to relationships and undertake obligations of care while interacting with others. In Pasifika cultures, working together is always given precedence over individualism (Nabobo, 1998). This is reflected in the value of service and inclusion, whereby Pasifika Peoples love to help others and often work well with others (Suaalii-Sauni et al., 2009). Pasifika Peoples also value leadership. For Pasifika, a leader is one who works for the betterment of the people

and brings people together by adopting a leadership style based on reciprocity (Faletutulu, 2017).

Working with others in Pasifika cultures requires consideration of *tauhivaha'a* (Tongan term for relationships; Thaman, 2006), an integral part of maintaining the collective nature of societies in Pasifika cultures (Kingi-'Ulu'ave et al., 2016). The collectivist philosophy that underpins all Pasifika societies means that for Pasifika Peoples, an individual does not exist alone but exists in relationship with others, both living and those who have gone before (Waldegrave et al., 2003). Relationships for Pasifika Peoples are not just between people but with their villages, communities, the land, and the spirit world. The guardianship of these aspects is vital to the Pacific ethos (Waldegrave et al., 2003). Pasifika cultures are based on a collectivist approach with wellbeing, relying on balanced relationships. Maintaining such relationships requires consideration. For example, a shared Pasifika value is *alofa* (Samoan term for love; Kingi-'Ulu'ave et al., 2016) or *'ofa* (Tongan term for love; Havea, 2011), *veilomani* (Fijian term for loving one another; Nainoca, 2011), which is an obligation to show care and concern for others.

The show of *alofa* or *'ofa* is a common practice in many Pasifika cultures (Tu'itahi, 2018). *Alofa* is linked to the concepts of giving, receiving, reciprocity, and sharing of gifts, including the gift of knowledge, a practice pertinent to Pasifika wellbeing (Lui, 2003). Also, Pasifika Peoples revere relationships within families. Family or *aiga* (Samoan), *matavuvale* (Fijian), *magafaoa* (Niue), *kàiga* (Tokelau), *kāinga* (Tonga), *ngutuare tangata* (Cook Island), and *kaaiga* (Tuvalu) is the foundation of Pasifika cultures (Duituturaga, 1995; Kingi-'Ulu'ave et al., 2016). The collective nature of Pasifika societies means that Pasifika peoples identify themselves within the context of their families and wider communities. This means that interests of the family supersede the interests of the individual (Anae et al., 2002; Nabobo, 1998).

Furthermore, spirituality or *lotu* (Tongan and Fijian term for spirituality/ Christianity/ church/ prayer; Havea, 2011; Ministry of Social Development, 2012) or *faka-te-agaga* (Tokelauan term for spirituality; Ministry for Pacific Peoples, 2020), is a central part of

Pasifika lives (Suaalii-Sauni et al., 2009). Havea (2010) highlighted *lotu* (referring to churches) as a pivotal communal place, meets the spiritual needs of Pasifika Peoples, develops cultural values and practices, and aids in the cultivation of social values. This is linked to the sense of belonging, a value that is vital for Pasifika wellbeing (Duituturaga, 1995; Kingi-'Ulu'ave et al., 2016). Regarding why sense of belonging is an integral part of Pasifika wellbeing, Tui Atua Tupua Tamasese Ta'isi Efi, former Head of State of Samoa (2009, p. 1) eloquently stated:

> I am not an individual; I am an integral part of the cosmos.
> I share a 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.

Pasifika groups have their own distinct cultural protocols (Anae et al., 2002). For example, *fatele* is a traditional Tuvaluan song and dance performed during welcome ceremonies, whereas *veiqaravi vakavanua*, the traditional Fijian welcome ceremony requires the attendees to observe silence as a sign of dignity and respect towards the *matanivanua* (chief guest's herald or spokesperson) while he speaks (Ministry for Pacific Peoples, 2020). Nonetheless, Pasifika cultures do have similar protocols. For instance, spirituality is practised in Pasifika events as evident by opening prayers and blessing of *kana* (food; Ministry for Pacific Peoples, 2020). Furthermore, Pasifika protocols require displays of respect. Learners show respect in the form of silence (and listening) when elders speak (Tu'itahi, 2018). This is governed by the notion of *tapu* (sacred bonds) that sets customary boundaries between people of different positions (age, gender, hierarchical status, and so forth), as well as cultural and spiritual boundary markers for Pasifika Peoples (Pulotu-Endemann et al., 2007). Lastly, cultural behaviours guide Pasifika ways of life. For instance, *fakamā* is a cultural behaviour that is evident in Pasifika Peoples and can present as shyness and quietness (Kalāvite, 2010).

TEACHING-LEARNING IN TRADITIONAL PASIFIKA SPACES

Using the *vaka Viti* (the Fijian way of life; Havea, 2011), this section describes the interaction between the giver and receiver of knowledge in a traditional Pasifika space. Traditionally, learners/ children are taught daily aspects of *vaka Viti* by immediate *matavuvale* (family) and by other clan members (Duituturaga, 1995). The *matavuvale* is the very foundation of *vaka Viti* (Duituturaga, 1995). Outside the *matavuvale*, teaching involves the use of an eloquent teacher/ speaker who has mastery of language as evidenced by their knowledge of the *vaka Viti*, pays attention to the words they use, and speaks in a clear voice that commands respect (Nabobo-Baba, 2006). Such considerations are crucial for maintaining harmonious relationships within and between *vanua* (Nabobo-Baba, 2006).

Another practice to maintain harmonious relationships in traditional teaching-learning spaces for Pasifika Peoples includes the use of humour and banter (Nabobo-Baba, 2006). Waldegrave et al. (2003) agreed that maintaining harmonious relationships aligned with the collectivist philosophy underpinning all Pasifika societies. For Pasifika Peoples, an individual does not exist alone but exists in relationship with others, both living and those who have gone before (Reynolds, 2016). Traditionally, teaching is done face-to-face with the *vaka Viti* belief that physical presence in the teaching-learning space ensures that the mentor fulfils the obligation to impart customs properly to the learner (Nabobo-Baba, 2006).

For Pasifika Peoples, knowledge and customs are imparted via ceremonies, rituals, dances, and chants (Efi, 2005; Nabobo-Baba, 2006). For example, a ceremony for *vaka Viti* brings clans together where they discuss, argue, debate, record, critique, and examine culture-related knowledge (Nabobo-Baba, 2006). During these ceremonies, *vaka Viti* knowledge is continually reiterated in speeches thereby serving as a reminder of the culture's history, genealogy, relations, and traditional ties (Aporosa & Fa'avae, 2021). In addition, Pasifika cultures use metaphors (Manning, 2019). For example, when people of Vugalei (a community in Fiji) speak of hard work, endurance and commitment, they use metaphors of *seg ani ura me damu ni kua* (it is not a prawn that if cooked will turn red), or *me da dui bolea noda dui ulunivanua* (let us climb and

conquer an actual/ metaphorical mountains; Nabobo-Baba, 2006). Notably, Christianised influence is prominent in Pasifika cultures (Efi, 2005; Troughton, 2023). This is evident in the changes in metaphors used by the *vaka Viti,* like carrying one's cross/ burden is expressed as *a i saluwaki ni vosa* (perfumes/ decorations with which we cloth our talk; Nabobo-Baba, 2006).

Also, symbolism is a cultural practice in Pasifika cultures, connecting people spiritually and to their surroundings (O'Sullivan & Hakaraia, 2018). An example of this is when people of Vugalei refer to the ancestor, Kau, an ancestral male spirit who lived in a place called Balabala between the villages of Nadaro and Visa (Nabobo-Baba, 2006). Kau's stories centre around his attempts to win the hearts of women from Fiji and beyond (Nabobo-Baba, 2006). He became the embodiment of the philosophy that things of immense value were worth (metaphorically) dying for (Nabobo-Baba, 2006). Traditionally, Pasifika cultures also use monologues and this is reflected in use of *vosa* (talk) in *vaka Viti* by a *taukei* (landowner) who speaks freely, especially to the things related to the *vanua* (Nabobo-Baba, 2006). Finally, Pasifika cultures use the oral tradition of *talanoa* (Bentley-Gray, 2023). This includes story-telling about water, land, spirits, history, wars, forests, ceremonies, travels, people, and ancestry as well as conversation (Havea, 2010).

Learning in Pasifika cultures involves being instructed explicitly on what to do, repetitive telling or by the use of modelling (Efi, 2005). Learning begins by telling the learner/child who they were in relation to all other things in their life (e.g., their people, natural environment, and the spiritual world). The growing child would then be taken by their families to functions and ceremonies to see how things were done and finally be instructed to do it themselves (Efi, 2005; Nabobo-Baba, 2006). The learner's obligation in Indigenous spaces is to pay quiet attention to their mentors (Nabobo-Baba, 2006). Other qualities that are valued are the learner's quiet determination, ability to know how to listen, and the willingness to do the job (Nabobo-Baba, 2006).

The belief about learning in *vaka Viti* is that it requires the involvement of a learner's mind and spirit (Nabobo-Baba, 2006). To achieve this, Nabobo-Baba (2006)

mentioned "*qoi e wili cuka na keya nodra tuberi na gone, me ra kila taumada ni ra kauwaitaki tiko*" (nurturing the learner whereby they must know that they are loved and considered important by the teachers; p. 121). Nainoca (2011) agreed that the value of *veilomani* (Fijian term for loving one another to show care and concern for others) was important for *vaka Viti*. Valuing the *lotu* of the learner also ensures that the spirits of relatives are happy and secure, making it easier to achieve in the *vanua* (Havea, 2011).

In *vaka Viti*, the traditional cultural practice called *veivakabekabei* is a prime example of how feedback is given in Pasifika cultures (Oranga Tamariki Practice Centre, 2020). *Veivakabekabei* involves valuing and nurturing others with the aim of promoting relationships and unity (Koya-Vaka'uta, 2018; Pasefika Proud, 2012). However, *veivakabekabei* comes with certain cultural considerations. These include adhering to the Fijian values of *vakarokoroko* and *veidokai* (modesty, honour, and polite submission; Pasefika Proud, 2012). Utmost care has to be taken to limit boasting or grandstanding because these run counter to Fijian cultural values (Pasefika Proud, 2012). Other Pacific groups have similar cultural considerations for feedback. For example, the act of *fakalilifu* (honouring or glorifying another) in Niuean culture and the practice of *Te kāga māopoopo* (achieving wellbeing of individual and collective through peace and unity) in Tokelauan culture, all require consideration of the value of respect and humility in the feedback process (Pasefika Proud, 2012; Suaalii-Sauni et al., 2009).

SUMMARY

This chapter discussed how Pasifika Peoples operate to give a better understanding of Pasifika psychology and what Pasifika wellbeing entails. This chapter began with a discussion of Pasifika worldviews. These are holistic in nature and give precedence to relationships between nature, people, non-living, and living things. Pasifika Peoples are also a diverse group of people with a range of identities. The relative ease with which Pasifika Peoples weave within and between multiple cultures makes this a protective factor that is linked to their wellbeing. Pasifika cultures have shared values that include *fa'aaloalo/ vakarokoroko/ faka'apa'apa*, *tautua, tauhivaha'a, alofa/'ofa*, *aiga/matavuvale/ magafaoa*, *lotu*, and sense of belonging. Pasifika groups also have

their own distinct cultural protocols and behaviours. Because this research pertains to the impact of feedback on wellbeing, the chapter highlighted teaching-learning in traditional Pasifika spaces. Pasifika cultures used certain practices to share knowledge, some of which included the use of ceremonies, dances, chants, symbolism, metaphors, and monologues. Regardless of the practice, care was taken in relationships (e.g., use of humour to lighten mood), with the belief that the learner's involvement was both via the mind and the spirit. Pasifika cultures also had their own feedback practices. These had to adhere to Pasifika values with care taken to achieve wellbeing of the learner and the collective Pasifika society through peace and unity. The next chapter discusses the current feedback theories and models used in universities in Aotearoa New Zealand. It also looks at literature that has reviewed the impact of these feedback practices on the wellbeing of Pasifika students at universities in Aotearoa New Zealand.

CHAPTER 3

THEORIES AND MODELS OF FEEDBACK AT UNIVERSITIES IN AOTEAROA NEW ZEALAND AND PASIFIKA WELLBEING

Given the growing number of Pasifika students at universities in Aotearoa New Zealand, studies have called for an investigation of the impact of feedback on Pasifika wellbeing (e.g., Airini et al., 2011). This is because feedback is an integral part of university life (Schartel, 2012). Therefore, this chapter begins by looking at what theories and models of feedback the universities in Aotearoa New Zealand use. It then reviews literature to investigate the impact of these feedback practices on Pasifika wellbeing at these universities. The chapter concludes by highlighting the importance and necessity of the present study.

THEORIES AND MODELS OF FEEDBACK AT UNIVERSITIES IN AOTEAROA NEW ZEALAND

Notably, there are no feedback models designed specifically for Pasifika students at universities in Aotearoa New Zealand. Although, there are a range of feedback models used across the eight universities in Aotearoa New Zealand, many of which are heavily influenced by models emanating from works situated in the United Kingdom (UK; Juwah et al., 2004; Meyer & Land, 2003). For example, Hattie and Timperley's (2007) feedback model and Nicol and Mcfarlane-Dick's (2006) principles for good feedback practices are in use at The University of Waikato (2020). Juwah et al.'s (2004) principles of good feedback practice are evident at Victoria University of Wellington (2020). Evans (2013) conducted a thematic analysis on research evidence regarding assessment and feedback in higher education from 2000 to 2012 and found a strong influence of UK authors on education policies (42%). This was followed by influences from the United States (23%), Australia (10%), the Netherlands (5%), Hong Kong (2.5%), and Taiwan (2%). Aotearoa New Zealand, Canada, Belgium, and Spain each contributed to only 1% of research articles (Evans, 2013).

However, Evans (2013) found no substantive evidence regarding the recommendations for types of feedback that supposedly worked in higher education

in UK. Mutch (2003) agreed that UK studies on feedback practices contained little systematic empirical evidence on what type of feedback was best for different situations and contexts. Furthermore, researchers expressed concerns about the lack of paucity, quality of the empirical research base, and inconsistency in the pattern of study findings regarding feedback practices presented in international studies (Carillo-de-la-Pena et al., 2009; Case, 2007; Walker, 2009). Sadler (2010) concluded that there remained unknown factors regarding how best to design assessment events to improve learning for students in higher education. More importantly, literature on education coming out of the UK and other countries showed a lack of work in exploring effective feedback practices suited for a New Zealand-based Pasifika university student population.

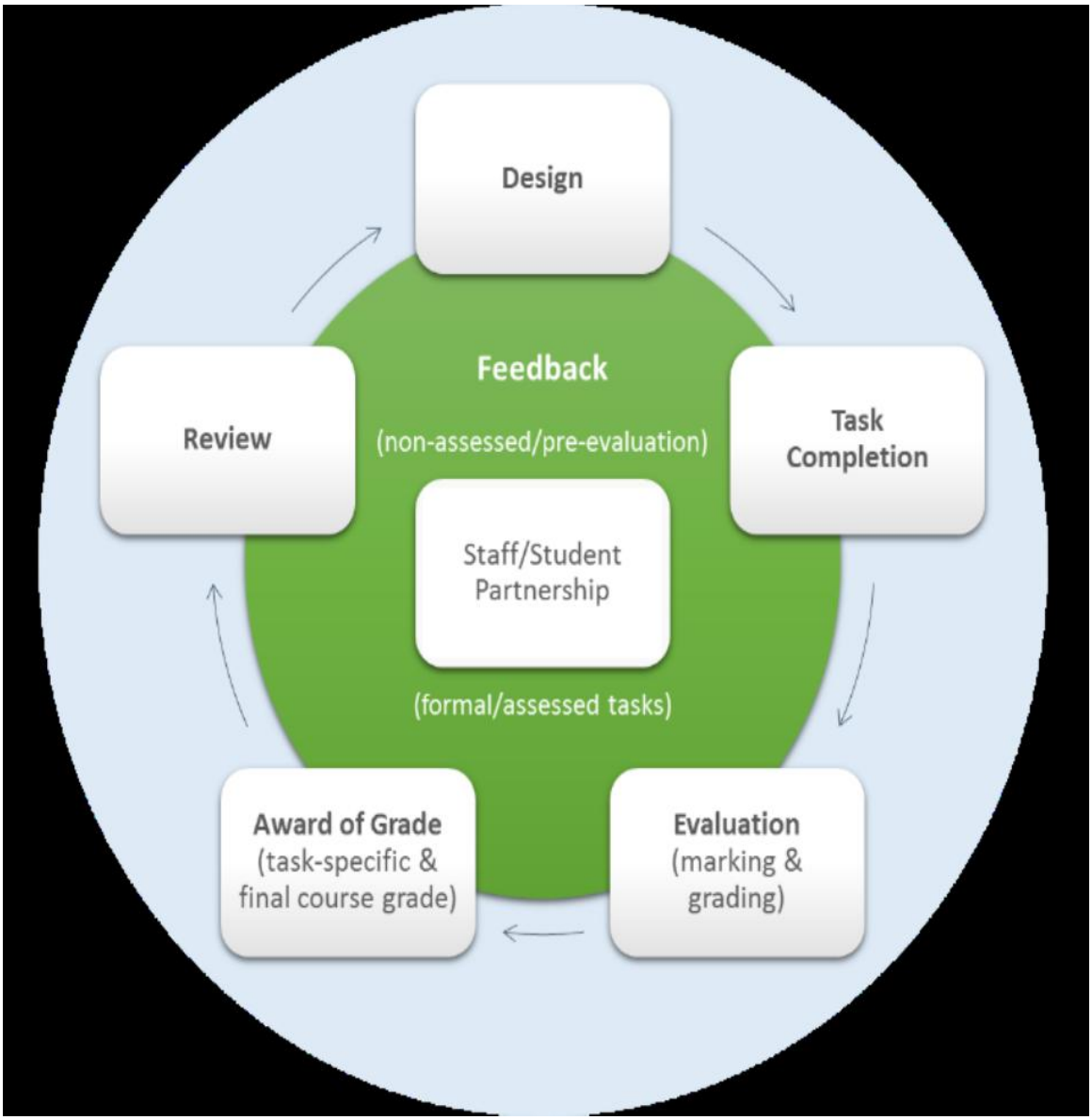
Notably, universities in Aotearoa New Zealand have incorporated existing models and principles to design their own models of feedback. Massey University's (2017b) feedback model illustrated in Figure 2 below is a prime example. Drawing on the work of Race (2014), Massey University (2017b) utilised feed-forward practices in its feedback process. The work of researchers like Nicol and Macfarlane-Dick (2006) and Sadler (2010) prompted Massey University to position feedback within a model of self-regulated learning. Self-regulation in learning refers to the degree to which students can regulate aspects of their thinking, motivation, and behaviour during learning (Nicol & Macfarlane-Dick, 2006; Pintrich & Zusho, 2002). Collaboration between staff and students was at the core of Massey University's (2017b) feedback model.

As per Massey University's (2017b) feedback model, students were to be provided with quality feedback on their performance on assessments, as well as on non-assessed tasks (Massey University, 2017b). The feedback cycle began with engaging students as active learners in the design phase. This is where staff were to set goals and criteria and provide clear expectations to students regarding feedback (Nicol & Macfarlane-Dick, 2006). The model prioritised timely feedback soon after task completion as it was deemed crucial to ensure that students incorporated what they have learnt in future assessment tasks (Massey University, 2017b). The model recommended task-specific feedback to help students make sense of what they had

done, and constructive feedback to provide suggestions for improvement (Race, 2014). The review phase involved students providing feedback to teachers to aid in the shaping of teaching (Massey University, 2017b). The applicability of Massey University's (2017b) feedback model to Pasifika students remains untested.

Figure 2

Massey University's (2017b) feedback model



Note. Massey University (2017b) positioned feedback with the model of self-regulated learning.

FEEDBACK WITH PASIFIKA STUDENTS AT UNIVERSITIES IN AOTEAROA NEW ZEALAND

A study by Tomoana (2012) of good teaching practices for Pacific and Māori students in the tertiary sector, reported that participants perceived positive feedback to be crucial for their success. A set of studies reported that positive feedback was linked to increased motivation, increase in effort, and greater goal attainment (Bandura, 1982). Ilies and colleagues (2007) provided support for an increase in positive affect and self-esteem among undergraduate students in response to positive feedback. For negative feedback, they noted that students with high and low self-esteem responded similarly to negative feedback. The researchers suggested that this may be because students with high self-esteem did not see a link between their performance and negative feedback.

Kim and Lee (2019) noted positive feedback produced a positive emotional reaction and increased motivation among university students. However, they also found positive feedback influenced greater inaccuracy in estimation of self-reported feelings of self-efficacy among participants compared to negative feedback. Zimmerman (2000) defined self-efficacy as self-appraisal of one's ability to master a task, which included judgments about one's capability to fulfil given task demands and to use feedback as needed to attain a goal. This was in line with previous literature that found negative feedback enabled university students to assess their performance more realistically and accurately compared to positive feedback (Plakht et al., 2013).

A few studies have reported excessive praise given to Pasifika students, albeit in secondary schools. Sileo and Prater (2000) found students of Pacific backgrounds tended to respond to excessive praise with embarrassment. Spiller (2013) argued that Pasifika students did not like to show themselves up in front of their peers or teachers. Instead, the study found that Pasifika students asked for accolades privately and not in front of their peers. While studies with Pasifika students at secondary schools was not directly applicable to Pasifika students at universities in Aotearoa New Zealand, such findings appeared to show Pasifika Peoples responded to praise differently compared to non-Pasifika people. Spiller (2013) agreed that this may be because of

reverence of the value of humility in Pasifika cultures.

Based on their comparison of collectivistic and individualistic systems, Greenfield et al. (2000) proposed an alternative hypothesis on why people appeared to respond to praise differently. Greenfield and colleagues (2000) argued that collectivistic cultures valued criticism as a feedback mechanism, whereas the individualistic system valued praise. Markus and Kitayama (1991) suggested that praise may make people from collectivist cultures feel singled out and uncomfortable rather than make them feel good about themselves. Scholars have since challenged the notion of collectivistic communities not favouring praise. In their study of Māori students' learning and behaviour, Butterworth and Bevan-Brown (2007) reported positive effects of praise on students from this collectivistic culture, if praise was carried out in a culturally responsive and supportive environment. Studies have yet to investigate the applicability of these findings, provide accounts of current experiences and responses of Pasifika students to praise, or provide insight into how to administer praise in a culturally appropriate manner to Pasifika students at universities in Aotearoa New Zealand.

Recent studies by Carter and colleagues (2016; 2018) explored doctoral students' and their supervisors' perspectives on written feedback. Participants included Pasifika, Māori, international, and New Zealand European students and supervisors from the University of Auckland and Victoria University of Wellington. While these researchers focused on investigating feedback practices to improve students' academic work, the study provided snippets of information on the impact of feedback on students' wellbeing. For example, students commented that they preferred feedback that made them feel more confident, inspired, and motivated. Other participants in the study stated an increase in positive mood, rise in confidence and that positive feedback led to positive mood, an increase in confidence and enhancement of their wellbeing when subjected to positive feedback (Carter et al., 2016; 2018).

In addition, Carter et al. (2016) found non-specific written feedback (e.g., "?") and positive written feedback (e.g., "good job", "keep going") left students confused (p.

30). Participants also described that negative feedback made them feel personally attacked, undermined their confidence, and halted their progress in writing. The study's limitation was the grouping together of large and diverse ethnic groups with limited consideration of Pasifika and non-Pasifika students' different worldviews and cultures. Further, Carter and colleagues (2016; 2018) focused on feedback in the context of academic success at universities in Aotearoa New Zealand with no investigation of the impact of feedback on Pasifika students' wellbeing. Although Carter and colleagues (2016; 2018) re-analysed data using cultural pedagogies and surmised that feedback for Pasifika was about relationships.

Carter and colleagues (2018) reiterated the relevancy of *vā* in relationship-building for Pasifika, advocating supervisors to be considerate of Pasifika students' wellbeing and the aim to develop optimal relationships that benefited all. When exploring what *vā* looked like in the feedback process, the researchers suggested a constructive crafting of criticism and that staff give positive affirmations for Pasifika students' writing. The study did not elaborate on what Pasifika students perceived to be constructive criticism or what positive affirmations entailed. A similar limitation was noted in the study by Teevale and Teu (2018) who interviewed first-year Pasifika students at the University of Otago. The researchers stated participants found feedback challenging, but they failed to explore why. Also, Teevale and Teu (2018) considered feedback for academic success and did not undertake a holistic approach to see how feedback impacted Pasifika wellbeing. Nonetheless, the study identified protective factors like university friendships, peer groups and family support that helped Pasifika students manage stress at universities in Aotearoa New Zealand.

Mayeda, Keil, Dutton and Ofamo'oni (2014) evidenced family support as a protective factor for Pasifika students at universities in Aotearoa New Zealand. Notably, Mayeda, Keil, Dutton and Ofamo'oni (2014) argued that attaining family support for some Pasifika students may take time. As one participant in the study pointed out, most Pasifika students were first-generation university students, so their families needed time to get familiar with the pressures associated with university studies. Mayeda and colleagues (2014) reported an additional protective factor- culturally protected

spaces, which were also referred to as Pasifika/ Pacific student space and collective spaces in literature (Chu, Glasgow, et al., 2013; Horrocks et al., 2012; Mayeda, Keil, Dutton, & Ofamo'oni, 2014). These spaces were either described as physical spaces set up for Pasifika university students (e.g., University of Canterbury, 2023; Victoria University of Wellington, 2023) or spaces provided via initiatives at universities in Aotearoa New Zealand (Fairbairn-Dunlop, 2015). For example, Fairbairn-Dunlop (2015) described the setting up of a culturally safe space by the Association of Pasifika Staff in Tertiary Education (APSTE) with the aim of making Pasifika students at universities in Aotearoa New Zealand feel safe to come together to discuss topics of their choosing.

Chauvel et al. (2014) agreed that dedicated spaces specifically for Pasifika students provided comfortable and familiar places that supported Pasifika wellbeing at universities in Aotearoa New Zealand. These spaces were associated with heightened Pacific feelings of identity, belonging, togetherness and singleness of purpose (Fairbairn-Dunlop, 2014). According to Mayeda and colleagues (2014), these collective spaces at universities in Aotearoa New Zealand nurtured supportive relationships of Pasifika students with their mentors/ peers, provided emotional and cultural support, and were environments that were culturally relevant and more supportive of Pasifika wellbeing than general university spaces.

In extending the study of Pasifika spaces, Dutton (2016) noted that mainstream university spaces had the potential to put Pasifika students at risk of being embarrassed or ridiculed. Using a sample of Pasifika and Māori students at a university in Aotearoa New Zealand, Dutton (2016) explored why mainstream university spaces evoked such unpleasant feelings. The researcher noted participants displaying an acute awareness of how their potential failure could lead to reinforcement of negative stereotypes about their academic and intellectual abilities. The study concluded that collective spaces at universities in Aotearoa New Zealand shielded the students from pejorative stereotypes about Pasifika and Māori communities, at times entrenched in the teaching curricula. A critique of Dutton (2016) was the combination of Pasifika and Māori participants as one study group. Grimes et

al. (2015) agreed that Pasifika and Māori were diverse groups and held different worldviews and ways of doing things. For instance, *vā* was significant for relationship building for Pasifika Peoples (see review in Anae et al., 2002; Anae et al., 2001; Carter et al., 2018), while *whanaungatanga* was about building relationships between Māori and non-Māori (Deane et al., 2019). The Māori philosophy of *whanaungatanga* was underpinned by the universal Māori values of *tika* (doing what is right), *pono* (doing what is right with integrity), and *aroha* (doing everything with love/ compassion; Deane et al., 2019; Keelan, 2014).

Focusing on written work, Fanene (2006) examined the impact of the quantity of tutors' written feedback with Samoan students at tertiary institutions in Aotearoa New Zealand. Participants indicated that feedback was difficult to understand when tutors' comments on their essays were vague, too general, or irrelevant. Interestingly, other participants stated that they felt confused when tutors' written feedback had limited relevancy, was too vague, or too detailed. When asked why they did not go back to discuss their concerns with their tutors, a participant stated that "no…that's the problem with me" (p. 108). Balzarotti et al. (2016) pointed out that self-blame was a cognitive process used as an unhelpful coping mechanism by individuals when faced with unpleasant events. In fact, Straud and McNaughton-Cassill (2019) found a direct positive effect of self-blame on stress among university students. Overall, findings suggested that feedback was a powerful tool and if not used properly could have a detrimental effect on Pasifika students' wellbeing.

Another study investigating feedback with Pasifika students was conducted by Leach (2013). The study administered questionnaires to 1,246 first year students of different ethnic groups enrolled in nine tertiary institutions in Aotearoa New Zealand: two universities, four institutes of technology, one wānanga (a provider of education in a Māori cultural context), one private training provider and one community education provider. Findings showed that feedback on learning was ranked very important by all students. Leach (2013) noted prompt feedback ranked more highly by Pasifika students compared to non-Pasifika students. Studies have focused on benefits of prompt and timely feedback at universities (Bailey & Garner, 2010; Bevan et al., 2008;

Koh, 2010; Wiliam, 2011). For instance, students reported the importance of timely feedback because of its relevance to their future work (Bone, 2006; Duncan, 2007; Poulos & Mahony, 2008). Rodriguez (2015) challenged the emphasis on promptness and quick turnaround of feedback and suggested that it might be more beneficial if students waited a little longer to get feedback. The researchers found that delayed feedback encouraged students to anticipate the answer, which increased their level of attention to it when they received it. Hattie and Timperley (2007) agreed that withholding feedback temporarily was just as beneficial because it allowed students to internalise and process the demands of tasks. Promptness in feedback giving, therefore, appears to be a complex process, suggesting the need for thought and consideration.

Expanding their study of what feedback worked for Pasifika students, Chu et al. (2013) interviewed Pasifika university students and reported students' preference for collaboration in the feedback process. Chu and colleagues (2013) reported that Pasifika students were able to gain more knowledge when they spoke openly to their lecturers and were able to ask questions. The association between student academic success and collaboration in the feedback process was evidenced by Bishop and Berryman (2006) who noted improvements in learning when teachers listened to and involved students in the feedback process. Bishop and Berryman (2006) concluded that collaboration helped teachers be more responsive to the needs of their students because by listening to their students, teachers could modify and design their teaching in a manner that made sense to the students.

Looking beyond just academic success, Spiller (2014) documented the link between collaboration and student wellbeing at universities in Aotearoa New Zealand, reporting that a collaborative feedback process was associated with positive effects that included students feeling more empowered, with increased motivation and improved willingness to participate in tasks. Bishop and Berryman (2006) also noted students feeling more empowered in a collaborative feedback process. When the researchers investigated why collaboration led to such noticeable improvements, Pasifika students reported that it was because they felt like the staff were taking them

seriously and considered the students' as knowledgeable participants in important conversations that enhanced their wellbeing.

When Chu and colleagues (2013) investigated factors that increased Pasifika students' engagement in a collaborative relationship with their lecturers at universities in Aotearoa New Zealand, Pasifika students reported high regard for lecturers who had a Pacific heart and tried to build working relationships with Pasifika students. In other words, students preferred working with lecturers who showed consideration for their students' Pasifika identities and who were caring. Studies have established that a positive teaching-learning relationship was crucial for Pasifika students (Perrot, 2015; Samu, 2006; Thaman, 2008). When asked how lecturers could foster a collaborative and positive relationship with Pasifika students, Tomoana (2012) advocated for acknowledgement of the strength of Pasifika students in managing a complex world, not about treating people differently, and being mindful of the difference.

Several studies noted the significance of group work for Pasifika students (e.g., Chu et al., 2013; Leenen-Young, 2020). Airini et al. (2011) stated that Pasifika students attributed group work as a crucial factor that helped them succeed at universities in Aotearoa New Zealand. When exploring why Pasifika students liked working in groups, Airini and colleagues (2011) listed factors like relishing the opportunity to work with other people, feeling secure when working with others and being more content with the quality of work when collaborating with others. Chu et al. (2013) noted Pasifika students demonstrating strong willingness to engage in group work because it allowed them to help each other by giving feedback for each other's work and proofread/edit one another's essays. This is termed peer review and refers to scenarios where students evaluate and make judgements about the work of their peers and construct a written feedback commentary (about the quality, value, or success of that work; Nicol, 2019). Tawaketini (2017) argued that for Pasifika students, group work meant more than just academic progression via peer review. The researcher linked Pasifika students' high preference for working in groups with the notion of communal work.

Communal work was a prime characteristic of Pasifika communities and one that was underpinned by a collectivist philosophy (Matapo & Baice, 2020). Collectivism and communalism were fundamental to Pasifika wellbeing (Manuela & Sibley, 2012). In addition, Pasifika students at universities in Aotearoa New Zealand have self-reported that it was important for them to feel like they were part of a group and making an important contribution to that group (Airini et al., 2011). Luafutu-Simpson et al. (2015) found that group work increased Pasifika students' sense of belonging at universities in Aotearoa New Zealand. Studies have consistently reported that Pasifika students with a high sense of belonging in educational environments showed an increase in motivation (Furrer & Skinner, 2003; Osterman, 2000).

SUMMARY

A look through literature revealed that there is no feedback model designed specifically for Pasifika students at universities in Aotearoa New Zealand. Current theories and models of feedback have been influenced from work situated in the UK. The limitations of this approach include lack of paucity, concerns about the empirical research base and inconsistency in the pattern of study findings regarding the effectiveness of these feedback practices, especially with the Pasifika student population in Aotearoa New Zealand. Studies on feedback have primarily focused on academic performance of Pasifika students at universities in Aotearoa New Zealand. Only a limited set of studies have investigated feedback and Pasifika wellbeing. Findings suggested that positive feedback was linked to enhanced wellbeing (e.g., increased motivation, greater effort, and better goal attainment) more so than negative feedback. Although, another set of studies revealed an adverse impact of positive feedback (e.g., greater inaccuracy in estimation of self-reported feelings of self-efficacy and unpleasant feelings).

Nonetheless, studies reported the need for incorporation of Pasifika cultural factors when undertaking feedback practices with Pasifika students at universities in Aotearoa New Zealand. For example, studies agreed on the consideration of staff-student relationships, the relevancy of *vā*, collaboration, acknowledgement of Pasifika students' cultural identities, and group work when undertaking feedback with Pasifika students at universities in Aotearoa New Zealand. Studies also found that feedback elicited some

unhelpful coping behaviours in Pasifika students (e.g., self-blame). Family support, university friendships, peer groups, Pasifika spaces were identified as protective factors for Pasifika students' wellbeing at universities in Aotearoa New Zealand. Overall, it was noted that feedback was a powerful tool that could be detrimental to Pasifika wellbeing if not used properly.

While undertaking the review of literature on feedback and Pasifika wellbeing at universities in Aotearoa New Zealand, a number of limitations were identified. These included the grouping together of large ethnic groups (e.g., Māori and Pasifika) that operate under distinct cultural contexts. Furthermore, there were discrepancies in findings, specifically when investigating Pasifika students' responses to positive feedback. Therefore, this study explored Pasifika students' experiences with feedback and how this impacted their wellbeing. The next chapter outlines the methodology of this study and discusses the steps taken during this exploration.

CHAPTER 4

RESEARCH METHODOLOGY

This was an explorative and qualitative study. This chapter discusses how the current study used the Kakala Research Framework (Thaman, 1997, 2003) as a conceptual framework to investigate the impact of feedback on Pasifika wellbeing, by exploring Pasifika students' experiences at universities in Aotearoa New Zealand. It begins by introducing the Kakala Research Framework, what phases the framework entails, and discusses how the researcher followed these phases for this study.

KAKALA RESEARCH FRAMEWORK

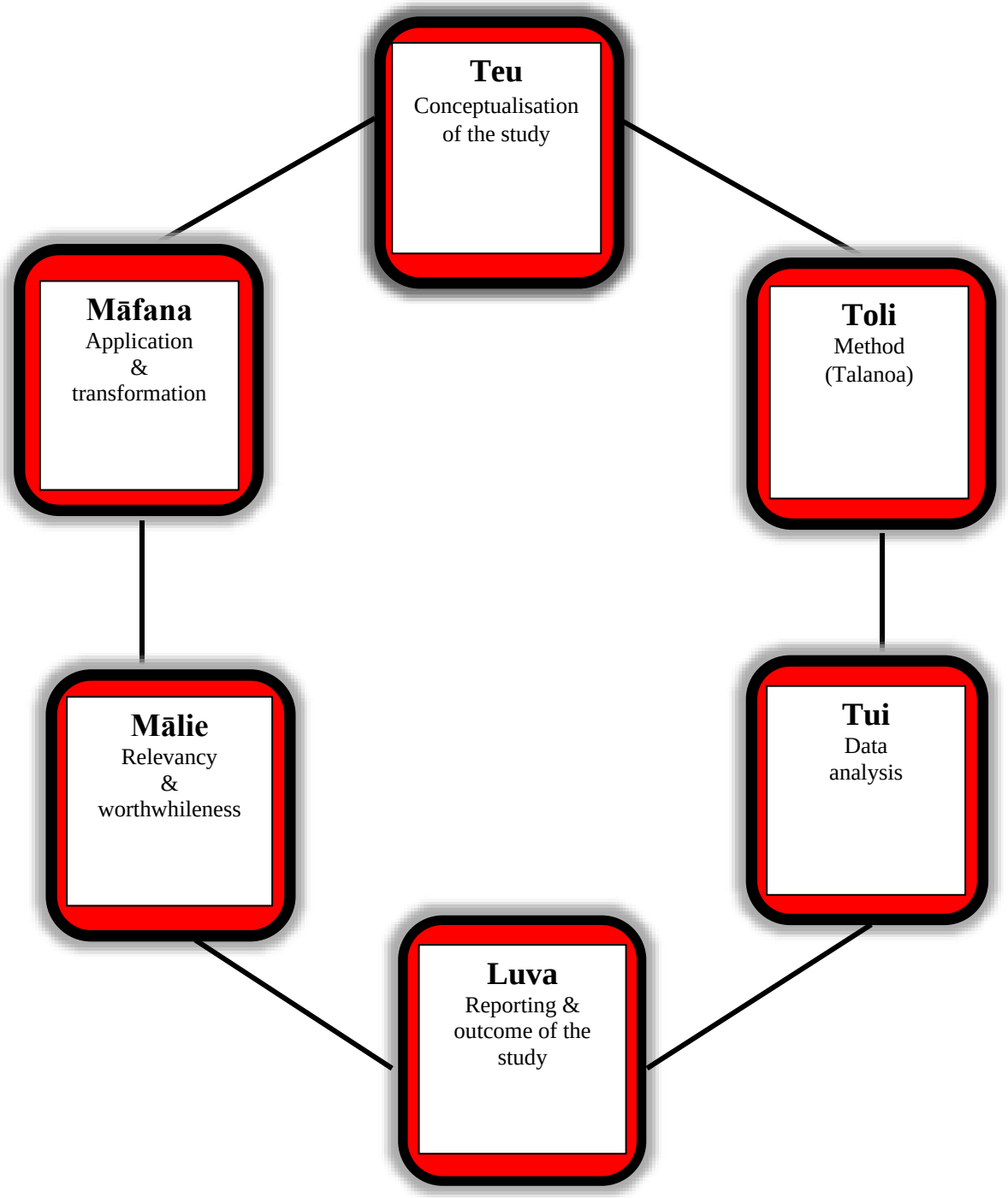
> Come
> Take this *kakala*
> Sacred symbol of our oneness
> Tie it tightly around you
> Where it will remain fresh
> In the nourishing flow
> Only the sky knows
>
> - *From Kakala Folau* (Thaman, 1999, p. 75)

Thaman (1997) developed the Kakala Research Framework to privilege Tongan worldviews. It is a research metaphor based on the practice of making a *kakala* (Naepi, 2019). A *kakala* is a collection of fragrant flowers or colourful material woven together as a garland for a special person or occasion (Thaman, 1997). Garlands are celebrated body decorations used in ceremonies throughout Pasifika communities (Cowling, 2019). The Kakala Research Framework was expanded by Johansson-Fua (2009) to include six research processes known as *teu*, *toli*, *tui*, *luva*, *mālie* and *māfana*. Figure 3 illustrates the six research processes within the Kakala Research Framework and Figure 4 shows a *kakala*. The current study used this conceptual framework because researchers have successfully used the Kakala Research Framework in studies involving Pasifika Peoples (e.g., Fukofuka, 2018; Gavet, 2011; McColl, 2013). Second, the research framework is based on Pasifika values of respect, reciprocity, and

relationships that resonated with all Pasifika groups that participated in the study (Pulu-Lakai, 2018).

Figure 3

The Kakala Research Framework with its six processes



Note. The Kakala Research Framework has six processes called the *toli, tui*, and *luva, teu*, *mālie* and *māfana* (Johansson-Fua, 2009, 2014).

A way in which I showed respect was by acknowledging that Pasifika can identify with one or several ethnic groups. This is reflected in the description of the study participants. As a way of showing gratitude and respecting their time, knowledge, and willingness to take part in the study, food and gift vouchers were provided to the participants. This show of gratitude and hospitality is important in Pasifika cultures (Bartleet & Higgins, 2018). However, reciprocity during the research process goes beyond providing reimbursement and extends to developing the Pacific community's ability to engage in research themselves (Naepi, 2019). During the time I was conducting this research, I was in the privileged position of being a mentor for Pasifika university students. This allowed me to offer encouragement, academic guidance and strengthen relationships with Pasifika students.

Figure 4

Kakala: A symbol of compassion and respect

Note. Pasifika cultures revere *kakalas* because of the beauty and fragrance they bring into our lives (Townsend & Bates, 2006). Image copyright of and printed with permission from the photographer, Dr Shitanjni Wati.

TEU: STUDY CONCEPTUALISATION

In making the *kakala*, *teu* is the first stage where one thinks about why the garland is being made, who it is for, and what is needed (Naepi, 2019). In the Kakala Research Framework, *teu* is the first stage where the study is conceptualised (Chu et al., 2013). In the *teu* stage, I, as the researcher, brainstormed ideas with my research supervisory panel, drafted the research proposal that outlined the justification for this study, identified the sample size, planned the recruitment process, and provided plans for data analysis. I then presented my plan in Massey University's Talanoa Forum attended by Pasifika staff, non-Pasifika staff and Pasifika postgraduate students from universities across Aotearoa New Zealand. I amended the research plan based on insights gained from the forum and through further consultation with the research supervisory panel. Massey University Human Ethics Committee granted a low-risk ethics notification on 9 September 2019 (Ethics Notification Number: 4000021658).

TOLI: METHOD

In making the *kakala*, *toli* refers to the picking of flowers or the choosing of the right material (Abella, 2016). In the Kakala Research Framework, *toli* is the method of the study, which for this research was *talanoa*. Pasifika academics and postgraduate students have widely used *talanoa* as an appropriate research method to gather personal narrative of Pasifika participants (Kailahi, 2017; Prescott, 2008; Santamaría & Santamaría, 2016; Vaka'uta, 2011). Faleolo (2016) highlighted *talanoa* as a culturally appropriate setting for Pasifika because it is about relationship-building (Naepi, 2019). *Talanoa* focuses on *vā* between the participants and researcher and allows the free flow of conversations (Naepi, 2019). This is done by use of behaviours such as openness, patience, tolerance, flexibility, silence, humility, generosity, gifting, reciprocity, humour, empowerment, listening, sharing, forgiveness, and subjectivity (Stewart-Withers et al., 2017). The informal structure of *talanoa* and because it is the Pasifika way of having conversations, aligned with the explorative nature of this study with Pasifika students at universities in Aotearoa New Zealand. The *toli* process of this study includes the discussion below of who the participants are, why and how they were recruited, the procedures of the study and ethical considerations.

Participants

As per the *toli* phase, the study sample included fifteen participants, ten females and five males (age range of 22-35; average age of 27.3 years). Participants were undergraduate Pasifika students and postgraduate Pasifika students from programmes like the Bachelor of Arts, Bachelor of Science, Human Resource Management, Doctor in Philosophy, Postgraduate Diploma, Master's degree, and degrees in agriculture, law, psychology, and business studies. All participants identified as Pasifika; One identified as Pasifika and Pacific Islander (PIs); Five participants identified as Fijian. One participant identified as Fijian and Rotuman. Three participants identified as Tongan. Two participants identified as Samoan. One participant identified as Solomon Islander. Two participants identified themselves as Tokelauan. One participant identified as Pasifika only. Participants were recruited from the main universities in Aotearoa New Zealand with high numbers of enrolled Pasifika students (refer to Table 1 below for comparison of enrolment numbers in main universities in Aotearoa New Zealand). Recruitment was done via email, social media, meetings at Pasifika student spaces, and through Pasifika liaison staff and presidents of Pasifika student clubs.

Table 1

Enrolment numbers for Pasifika students at major universities in Aotearoa New Zealand

University	Enrolment numbers for each year		
	2016	**2017**	**2018**
Auckland University of Technology[a]	3243	3415	3575
Massey University[b]	1486	1479	1443
University of Auckland[c]	3609	3620	3704
University of Canterbury[d]	100	118	111
University of Waikato[e]	631	616	699
University of Otago[f]	874	830	885

Note. This table shows the enrolment numbers of Pasifika students in some of the major universities in Aotearoa New Zealand.

[a] Data obtained from Auckland University of Technology (2018).

[b] Data obtained from Massey University (2016); (Massey University, 2017a, 2018).

[c] Data obtained from The University of Auckland (2018).

[d] Data obtained from University of Canterbury (2019).

[e] Data obtained from University of Waikato (2018). The university classified the group as Pacific Islander.

[f] Data obtained from University of Otago (2023).

[g]Lincoln University was not included in Table 1 because of inconsistent data. For example, Lincoln University enrolled students (Head Count) for 2017 was reported as 4567 in Lincoln University (2017) and 3107 in Lincoln University (2021).

The study justified the selection of undergraduate and postgraduate participants based on data obtained from (Education Counts, 2020). The data from universities at Aotearoa New Zealand showed lower completion rates for Pasifika students at undergraduate level (72%) compared to postgraduate level (e.g., 168% at master's level; Education Counts, 2020). Hence, the study focused on final year undergraduate students and postgraduate students because they provided reflections on a range of experiences with feedback during various journeys at universities in Aotearoa New Zealand. Participants also reported a range of experiences with prior schooling (e.g., one participant had completed secondary school education outside of Aotearoa New Zealand). A description of each of the fifteen participants with their pseudonyms (to maintain anonymity) is provided in Table 2 below.

Table 2

Study participants

Student (Pseudonym)	**Age**	**Gender Male / Female/ Prefer not to answer? Gender diverse (Specify)**	**Undergraduate/ Postgraduate**
Sally	23	Female	Undergraduate
Ann	24	Female	Undergraduate
Tina	31	Female	Postgraduate
Sila	31	Female	Postgraduate
Molly	22	Female	Undergraduate
Gina	29	Female	Undergraduate
Julie	23	Female	Undergraduate
Sandra	28	Female	Postgraduate
Ava	28	Female	Postgraduate
Mia	35	Female	Postgraduate
Noah	30	Male	Postgraduate
James	22	Male	Undergraduate
John	29	Male	Postgraduate
Paul	26	Male	Undergraduate
Tony	28	Male	Undergraduate

Note. This table provides a list of the study participants. The ethnicity of participants has not been included because the Pasifika student population is quite small (e.g., postgraduate students) and easily identifiable. Therefore, only limited descriptors are listed in the table to maintain anonymity. A general overview of the ethnicity of the participants has been outlined in the previous section.

Procedures

As per the *toli* phase, data collection via *talanoa* commenced on 1 November 2019. I conducted group as well individual *talanoa* sessions. These face-to-face *talanoa* sessions followed Pasifika cultural philosophies of commencing with spiritual

blessings, using Pacific greetings when introducing self to the participants, pronouncing names correctly, using the names the participants preferred using, participants being encouraged to utilise cultural expressions and specific language terminologies, and respectfully listening to stories shared by others. In Pacific-focused research, observation of these protocols promoted respectful relations, rapport and trust building between participants and the researcher (Ministry for Pacific Peoples, 2018). I took additional steps to ensure participants felt safe and comfortable to share their experiences. Participants could choose to meet me at Pasifika student spaces or at a setting of their choice, like their preferred cafes.

I was aware of the higher status accorded to me in position as a Pasifika mentor and doctoral student. Farrelly and Nabobo-Baba (2012) agreed that the researcher should acknowledge the power imbalance in *talanoa*. To bring balance and harmony to the relationship during this study, I acknowledged participants as the holders of knowledge. The researcher kept the sessions informal and relaxed by setting the tone with light-hearted humour. Participants also enjoyed food during the process. This aligned with Pacific cultural protocols that used food to symbolise hospitality as a means of promoting relationship building (Ministry for Pacific Peoples, 2018). Sharing of food in Pasifika cultures was also an important gesture of respect and was considered a gift of value (Anae et al., 2001). It is important to note that the data collection for this study was completed on 30 November 2019, well before the restrictions brought about by the global COVID-19 pandemic.

Ethical considerations

The study proposal was written in accordance with the ethical guidelines set out in *Massey University Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants: Revised code 2017* (Massey University, 2020). The study was also guided by the ethical principles outlined in Massey University's (2017c) *Pacific Research Guidelines and Protocols.* In addition, the use of the Kakala Research Framework allowed for incorporation of Pasifika values of respect, reciprocity, and relationships (Naepi, 2019). The key ethical considerations were consent, privacy and

confidentiality. How this study addressed these key ethical considerations is discussed below.

Consent

The researcher contacted Pasifika students well before the recruitment phase to give them enough time to ponder whether they wanted to take part in the study. The participants and I discussed the voluntary nature of taking part and the option of withdrawing at any stage of the study. As per Loveridge (2010), I also informed participants of their right to not answer questions or respond to any parts of the study. Written Participant Information sheets outlining ethical considerations and grievance procedures were provided to Pasifika students (see Appendix C; Denzin & Lincoln, 2012). This process provided the necessary information for participants to give their informed consent. Refer to Appendix D for individual consent forms and Appendix E for the group consent form.

Also, I was aware of my privileged position as a Pasifika mentor. While this helped strengthen relationships with Pasifika students, I was aware that this could potentially influence Pasifika students' decision to participate in my study. I mitigated this issue by use of fellow Pasifika Peoples (e.g., Pasifika liaison staff and club presidents) who helped Pasifika students make informed decisions regarding participation.

Privacy and confidentiality

Confidentiality can be a challenge because Pasifika are a tight knit and small community (Frengley-Vaipuna, 2007). Therefore, steps to ensure privacy were crucial and as per recommendations by Kailahi (2017), identifiable details including names of the participants were not disclosed and use of pseudonyms ensured anonymity. However, as per my responsibility as the researcher, the limitations of confidentiality were discussed with the participants (e.g., privacy limitations for group *talanoa*).

TUI: DATA ANALYSIS

When making a *kakala*, *tui* refers to the process in which flowers are strung together (Naepi, 2019). Within research, *tui* is the data analysis stage (Chu et al., 2013). I used

the thematic analytic process presented by Chu et al. (2013). The first step of analysis included data from the audio recordings being transcribed verbatim into text. An inductive approach to thematic analysis allowed themes to be constructed from the data, rather than search for predefined themes. During the first reading, I made notes of major issues as they came to mind to acquire a sense of the various topics embedded in the information. Specific themes were constructed and items with similar themes were organised into categories. Provisional names were created for each theme. After re-examination, the name of each theme was finalised, and descriptions written up, accompanied with quotations from the original text to help communicate the meaning.

LUVA: PRESENTATION OF FINDINGS

The *luva* stage signals the giving away of a *kakala* as a symbol of the Pasifika values of compassion and respect (Johansson-Fua, 2014). Within the Kakala Research Framework, *luva* is the fifth stage that involves reporting and dissemination of the research (Naepi, 2019). I presented and invited feedback and suggestions of amendments from participants to ensure accuracy and representation of findings. This doctoral dissertation will also be available (accessed via Massey University Library) to the wider community with the hope that it will be utilised to enhance Pasifika wellbeing at universities in Aotearoa New Zealand.

MĀLIE: RELEVANCY AND WORTHWHILENESS

The *mālie* stage involves asking whether giving the *kakala* gave the recipient the feeling that was intended (Frengley-Vaipuna, 2007). Within research, *mālie* includes evaluation of the research process (Naepi, 2019). For example, I as the researcher noted the study participants' engagement as an encouraging sign. This showcased how Pasifika students actively presented their viewpoints about their wellbeing at universities in Aotearoa New Zealand. It further cemented the relevancy and worthiness of the study by highlighting the importance of listening to Pasifika voices when it comes to issues pertaining to them.

MĀFANA: APPLICATION, REFLECTION, TRANSFORMATION, AND SUSTAINABILITY

Māfana refers to something that is heartfelt (Naepi, 2019). Within research, *māfana* signals the end stage (Sanga & Thaman, 2009). As a Pasifika doctoral student nearing the end of her research journey, this moment made me pause and be thankful for the work of Pasifika academics, researchers and scholars who have strived for inclusivity of Pasifika Peoples. This study continues the work towards including Pasifika voices to acknowledge what is happening for them in their lives in Aotearoa New Zealand.

SUMMARY

This chapter outlined the methodology of this study. It began by introducing the Kakala Research Framework, a Pasifika research concept based on the making of a *kakala*. The Kakala Research Framework is made up of six research processes known as *teu*, *toli*, *tui*, *luva*, *mālie* and *māfana*. The chapter discussed how the researcher followed these six processes when conducting this research. The *teu* involved the researcher working with the research supervisory panel, drafting the research proposal and presenting it to Massey University's Talanoa Forum. After refining the plan, the *toli* stage commenced. *Toli* included the use of talanoa as the research method. The researcher recruited fifteen Pasifika participants of a range of Pasifika ethnicities, ages and genders. The recruitment was based on data of Pasifika student enrolment numbers from universities in Aotearoa New Zealand. The procedure involved the use of individual and group talanoa sessions, with incorporation of Pasifika values and key ethical considerations of consent, privacy and confidentiality. The study then moved into the *tui* phase, where the researcher analysed the data using the thematic analytic process. The *luva* phase includes the dissemination of the findings of research and is continued in the next chapter that presents the findings of this study. Lastly, the *mālie* and *māfana* phases of the Kakala Research Framework were defined with processes outlined in this chapter. These reflections, discussions on the relevancy, worthwhileness, application, transformation and sustainability of this study are incorporated into the discussion chapter as well.

CHAPTER 5

FINDINGS

This chapter is the *luva* stage of research and presents the findings in respect to the following research questions:

1. What impact does feedback have on Pasifika students' wellbeing?
2. What are the coping strategies and protective factors for Pasifika students as they navigate feedback at universities in Aotearoa New Zealand?

The section begins by presenting the general state of wellbeing reported by the study participants. Given the research query was centred on exploring the impact of feedback by asking Pasifika students about their experiences, the themes that emerged reflected this exploration. The central themes based on Pasifika students' experiences with feedback were negative feedback, positive feedback, praise, constructive feedback, no feedback, coping with feedback, and improving feedback practices. An additional theme emerged that included other factors that impacted Pasifika wellbeing at universities in Aotearoa New Zealand. This chapter is organised into sections that report the findings under each of these themes and provides quotes that appropriately reflect the themes. Pasifika students at universities in Aotearoa New Zealand are an exceedingly small population and easily identifiable. Therefore, the numbers and percentages of participants who responded in certain discussions (e.g., presentation of data like 100% of postgraduate students) are not provided to preserve participants' privacy. Names of participants are presented in quotes after consultation and with participants' permission.

GENERAL STATE OF WELLBEING

Participants expressed concern about their general state of wellbeing at universities in Aotearoa New Zealand. Several participants shared stories of suicides, suicide attempts, suicide ideation and self-harm associated with the challenges of asking for help. When exploring barriers to seeking help, participants stated factors like perceived limited pastoral support at their universities, feelings of helplessness, and unhelpful thoughts (e.g., "nothing will change", "asking for help is seen as weakness",

"should be strong", "cannot let family down", "should be strong to not let family down"). Some quotes highlighting this theme included:

> Last year students are struggling and like hard times of…suicides. The support system has changed, and workload is more. Yeah, sorry…from what I know, a lot of Pasifika students have attempted, a lot of them are going through a lot of mental health issues like suicide thoughts. These kids have been crying from the day they walked into university (Ann).

> Pasifika students we are told to never seek for help, that is a sign of weakness, and so that being said, when hit breakdown mode and that is not what university should be about (Mia).

Notably, some participants reported a positive change in the level of pastoral care at some universities. These included increased support from Pasifika student mentors, approachable Pasifika university staff, and having spaces where Pasifika students could spend time together. Gina also mentioned the introduction of free counselling services at their university and more mental health awareness campaigns. Stories revealed that participants sought out fellow Pasifika students and relied on each other for support. For instance, Sally and Paul described how they checked up on the wellbeing of fellow Pasifika students:

> We need to follow up…who suddenly isolate themselves…like the ones who always talk…suddenly they isolate themselves and it like why have you got that way? You hit them up and they are like, "Ooh, I wanted to be on my own," and I am like, "That is not you, what is up?" You give them space, listen to them, and they are like "Oh, I needed this" (Sally; Paul).

EXPERIENCES WITH FEEDBACK

When exploring the state of their wellbeing, conversation flowed towards participants' experiences with feedback. Several main themes were constructed. Participants wellbeing was linked to types of feedback (e.g., negative feedback, positive feedback, constructive feedback, praise, no feedback) and mode of feedback. Participants spoke

at length about Pasifika values. Themes centred around incorporation of Pasifika values (e.g., relationship-building, reciprocity, family, spirituality, respect, humility) into feedback practices to enhance Pasifika wellbeing at universities in Aotearoa New Zealand. Other themes that were constructed were acknowledgment of Pasifika identities and the need for consideration of Pasifika ways of doing things during the feedback process at universities in Aotearoa New Zealand. Findings also reveal how participants coped with unhelpful feedback experiences, derived strength from their Pasifika identities and recommended improvement in feedback practices for Pasifika students at universities in Aotearoa New Zealand.

Negative feedback

Participants reported only a few incidents of receiving negative feedback. When exploring emotional states, participants described anxiety-related symptoms like restlessness, clamminess, rapid breathing, tightness in chest and sweating. Others mentioned experiencing depressive-related symptoms across the domains of mood (e.g., sad, hopelessness, shame, hurt, decline in self-confidence and motivation, feeling of dread, and decrease in morale), sleep (e.g., “sleepless nights worrying about what would happen”; Julie), energy (e.g., “just felt exhausted”; Sila), and concentration (“affected everything; Ava, and “could not think clear”; Mia).

In response to negative feedback, participants mentioned a range of thoughts. Some were related to self and included thoughts about one’s own performance and ability levels. For example, Sally mentioned being “a failure,” Ana stated that she “should have done better,” Paul reported a decline in self-efficacy and mentioned that he “never gets it right.” Some participants questioned whether they were smart enough to be at university. Other participants reported thoughts related to university. For example, Mia stated that she was merely following the assignment guide. Her response was one of frustration (“how could I know if they do not tell us?”).

When exploring behavioural responses to negative feedback, some participants mentioned use of avoidance (e.g., “I read but then ignore it;” Ann). Others like Tina and Sila mentioned having *talanoa* in Pasifika spaces. For example,

> That is where I go. Fale is a safe place for me. I get to talk to others who are going through the same thing. (Sila).

Some participants stated that they coped with incidences of unpleasantness associated with the feedback process by use of sarcasm, needing to conform, feeling like they were unable to express how they felt, and giving in to the sense of helplessness. For example,

> My identity as a Pasifika student here at this university? It is jokes (laughter; John).

> What feedback process? (laughter; Sandra).

> I am sorry, did we get feedback from undergrad? (laughter; Ava).

> I feel like you have to say yes to everything, or they will mark me down or fail me if I do not. Good teacher, but do not know how it will go if I speak up (Paul).

Positive feedback

Participants mentioned extensive experiences with positive feedback. In response to positive feedback, John reported a pleasant emotional state (e.g., happy, relieved) and helpful thoughts (e.g., “have done well, accomplished something and yes it feels good when people tell me I have done good”). A strong theme of gratitude and spirituality emerged in response to positive feedback (e.g., “it is a blessing, thank the Lord, Jesus is our Saviour”). When discussing the impact of positive feedback on wellbeing, Sandra (a postgraduate student) stated that encouragement from her lecturer regarding her academic performance helped boost her morale and self-confidence. For example,

> They hard out encourage the PI like they say this is your strength and that is a good thing. They tell us we can do so much (Sandra).

While John and Sandra mentioned pleasant experiences with positive feedback, other participants reported unpleasant feelings like embarrassment, shame, frustration,

confusion, and a sense of not being sure about the genuineness of positive feedback. They stated beliefs that positive feedback they had received did not match their perceptions of their academic performance. Thoughts expressed in response to misalignment of positive feedback to perceived academic performance were “what’s the point in trying, why bother” (Sally). One participant equated positive feedback to false compliments rather than genuine assessment of her work. For example,

> I remember I got a C or C- in one course, and the lecturer wrote good, and I am thinking wow she like she just complimented me but then she said, work on your referencing. I was like why pay compliment and not just tell me to work on my referencing (Ann).

When exploring unpleasant feelings associated with positive feedback, two lines of beliefs emerged. Some participants attributed positive feedback to lecturers’ personalities while others attributed it to lecturers’ biases. Those who attributed positive feedback to lecturers’ personalities reported beliefs of lecturers being friendly and nice to them by giving positive feedback, regardless of the students’ academic performances. These beliefs were related to feelings of confusion and concern about the genuineness of positive feedback.

> I talked to my friends saying look I have a C- but the lecturer said like good but that doesn’t match my marks. My friends just laughed. So, I was like maybe she is being friendly, but then I got confused (Ann).

> Yeah, I feel like the genuine part is missing. Yeah, they are being nice just to be nice (Julie).

> They read your essays, but they do not tell what you can strengthen on, but they tell you like “ok refer to” or say, “well done.” I do not know and that is why I am getting a B grade. Confusing. (John)

Participants who attributed positive feedback to lecturers’ biases also described feelings of confusion and general sense of unease. They further expressed the need for

honesty in feedback comments. For example,

> They always say good things when marking my work. Like just be honest. (James)

> Feedback did not help because all they just say is good job … Is it because I am brown student in class? Gets harder not knowing (Paul).

> The way they see us; they already judge us. Like that is my assumption but if say a lecturer is tired or something, I think they just give my mark, they don't even read my work. They say I am doing well but I don't know man (John).

Participants also reported relying on their intuition to help them make decisions about their learning. For example, a few participants stated that they disregarded positive feedback that they perceived as not genuine. They mentioned continuing to study hard on their own accord. This was based on the belief that they were in control of their performance. For example,

> I got positive feedback from my lecturer, but I knew I could do better, so I just did my work (Gina).

Discussions on how participants gauged genuineness of feedback ensued. Participants stated that they based their judgement on past experiences. For example, if participants were given positive feedback "time and time again," they stated that they had "gotten used to it" (Paul; Tony; Gina; Molly). This habituation led them to either pay less attention to or outright reject positive feedback. When inundated with positive feedback, participants recounted times when they had sought clarification from their lecturers. Other participants also reported an increase in feedback-seeking behaviours. They described arranging meetings with their lecturers to discuss their academic performance. Others resorted to taking the initiative in asking their lecturers more questions in a bid to improve in future assignments. For example,

> I think if you ask the right questions, you get the feedback you want. So, for me, a lot of things I am responsible for like finding out what the lecturers can assist me on (Sally).

> All they say is good job, so I took ownership of my learning and how I learn. I just asked lots of questions…felt like the lecturer did not answer but I could not say it out loud (Tony).

Praise

Interestingly, participants expressed their discomfort even when positive feedback like being praised aligned with their self-perception of doing well. For example, Tony and Molly recounted winning awards but feeling embarrassed and shy when praised by their lecturer in front of their whole classes. When exploring reasons for this reaction, Julie reported that he did not feel like he had a close working relationship with the lecturer. Both Tony and Molly linked the negative impact of positive feedback to their upbringing and pointed to the Pasifika value of showing humility. Participants discussed feeling embarrassed and shy when lecturers praised them in front of their colleagues. They noted that Pasifika students tended to respond to praise differently compared to European students. A few participants mentioned that praise might be "normal for *Pālangi* students, but for a Pasifika student to be "called out in front of everyone" did not align with the Pasifika value of humility" (Tina). For example,

> I think it is because back in the islands, if someone praises you then everyone is like who is that who is that and then you try to hide…See, we Pasifika don't like to show off. Like do not call us out in front of everyone (Tony).

When probed on how achievements could be celebrated in a way that aligned with their Pasifika values, participants mentioned that while they were humbled by the award, they would have preferred praise be given to them in a more private setting. Tony also stated that he would have been more receptive of positive feedback had the relationship with the lecturer been established.

> Yeah, there was this one lecturer. He called me out in front of everyone. At that time, I had won an award, and, on that day, I came late to class. He started

> praising me and I am like you have never looked at me before. It was nice, but it was too much. This one lecturer annoys me so much. Do not praise, be straight up. We are not really connected but if the other lecturer I know praises me, I am like cool (Tony).

Other participants also emphasised the importance of relationship-building when giving praise to Pasifika students. For example, Ann explained that she accepted praise because she believed that her lecturer had taken the effort to understand her Pasifika culture and worldview. When asked how the lecturer had managed to do this, Ann stated the lecturer had taken time out to talk to her, had asked her home and family, and had shown willingness to learn about her Pasifika culture. Sally further described how she had rejected praise given by another lecturer whom she did not feel connected to. Other participants gave similar accounts of rejecting praise from lecturers whom they believed had not taken the time to build a strong working relationship with them. For example,

> Yeah, she praised me, but I am like you do not even know me (Ava).

The Pasifika value of spirituality also emerged as a theme when exploring participants' experiences with praise. Participants mentioned that while they appreciated the recognition of their hard work, praise needed to be reserved for their Pasifika families and "the Almighty God" (Noah). For example,

> I am grateful humbled and thankful to God for giving me this opportunity to do well at university (Tony).

Constructive feedback

When discussing improvements to feedback that would enhance Pasifika wellbeing, participants expressed preference for constructive feedback. They stated the need for feedback to not only focus on the positives but include suggestions for improvement. For example,

> Like when we hand our reports, he just says like, you need to show how something relates to something else and for next time it helps because he has given us tips on how to improve it. And it helps (Julie).

When exploring the impact of constructive feedback on wellbeing, participants' stories revealed not only an improvement in academic performance but also increased self-belief in their ability to perform future tasks. This in turn promoted pleasant emotional states. For example,

> The lecturer marked my work and sent me all this stuff like links and in the next assignment I improved a lot like who I did that and that was because he was clear on what he wanted…and he even praised me and my friend after that assignment. I felt good after that (Sandra).

No feedback

Some participants recounted instances of no feedback for their work. They mentioned this was because the nature of the assessment (e.g., test and quizzes) did not allow for feedback. Several participants reported receiving no feedback, despite specifically asking for help. For example,

> In one of my assignments, I asked oh would you please just review my draft that I did and provide some feedback that you think I can improve on, like is there a flow, have I answered the question properly? They will not answer…not answer us, and they will answer us and say, I think you need to go do this research and oh sorry I can't tell you (Mia).

> I went to one of my lecturers because I wanted to learn specific things to improve and when I went in and asked, she didn't explain it. What she told me was like, it is going to be unfair for other students (Paul).

When exploring the impact this had on their wellbeing, participants mentioned feelings of guilt, feeling devalued, and stressed. They reported thoughts related to self-blame ("done something wrong by asking for help, I should be smart enough"; Mia), respect for staff (e.g., "whatever they say, we respect them"; Molly) or attributed behaviour to racism and issues with the overall university system (e.g., "class sizes were too large for staff to respond"; James). When faced with lack of support in areas of feedback, participants reported a decrease in engagement in their courses and loss of motivation for future tasks.

Coping with feedback

The theme of avoidance was persistent throughout discussions on how some participants coped when faced with unhelpful feedback. Several participants reiterated that they would not read feedback comments attached to their marked assignments because they had received positive feedback in the past and found it to be unhelpful (Paul; Ava; Gina; John). For example,

> Sometimes I think I read my written feedback when I got a bad mark, then I would read it to see where I went wrong…but the positive feedback was not helpful. So, I stopped reading (John).

Overall, when faced with unhelpful thoughts linked to feedback, participants reported seeking guidance and support from their friends and colleagues. Participants expressed how peers and establishing social connections alleviated stress, provided reassurance, and helped them cope with university life. Participants described how banding together with fellow Pasifika together allowed them to share their joys and tribulations with each other and at the same time help each other find strength to navigate university life. For example,

> To be honest, a large part of it has been coming through with somebody else who sees the world like me, whom I can bounce ideas off, who can bounce ideas off me. We started the same time, and we have come through…someone who really got my take of the world (Tina).

Some participants joined Pasifika study groups that allowed them to engage more in discussions and get clarification on feedback and aligned more with their Pasifika values of working together. For example,

> I struggled at first then I met like fellow Pasifika, and we studied together…helped me cope with my study work and stuff. For Pasifika students, it is about working in unity, to have a nice group (John).

A few participants mentioned seeking help from Pasifika mentoring programmes. They mentioned how shared Pasifika experiences, similar Pasifika worldviews, and having the opportunity to speak their own languages, helped these participants connect with

their Pasifika mentors (John; Ann; Noah; Tina; Tony). Several participants agreed that student engagement with Pasifika mentoring programmes was high because Pasifika mentors' used Pasifika styles of learning. This involved face-to-face discussions and relieving stress by allowing participants "time to process information" (Tina; Sandra; Ava; Ann; John). Apart from seeking help through the mentoring programmes, participants mentioned reaching out to Pasifika learning consultants for feedback. Tina mentioned instances when she had searched for Pasifika academics by trawling through journal articles. She would then contact these academics in a bid to form a support network. Upon further reflection, Tina stated she actively sought out Pasifika writers because it was important for her to talk to someone who "looked like her." She reported that it helped her speak to them because they understood Pasifika worldviews.

IMPROVING FEEDBACK PRACTICES

All participants agreed that feedback practices needed to be improved for Pasifika students at universities in Aotearoa New Zealand. Suggestions from participants on improvement of feedback practices included consideration of Pasifika way of doing things, acknowledging Pasifika identities, and incorporating Pasifika values into feedback practices. These are discussed in the context of two main themes of relationship-building and collectivism.

Relationship-building

The theme of relationship-building kept emerging strongly throughout discussions on how to improve feedback practices to enhance Pasifika wellbeing at universities in Aotearoa New Zealand. This was evident when postgraduate participants reflected on modes of feedback during undergraduate levels. Postgraduate participants reported more face-to-face feedback sessions with their lecturers and tutors, compared to undergraduate participants. Undergraduate participants mostly reported receiving written feedback on their assignments. According to postgraduate participants, these increased interactions and more contact with their lecturers helped build stronger relationships. This in turn was associated with increased motivation. For example,

> In postgraduate we have that relationship with the lecturers, so we know they

> want us to succeed. So, I know that I need to put in the work to get that success and to make my lecturer happy…but in undergrad…I didn't feel like they wanted me to succeed so I wasn't motivated (Sandra).

> Different, different. Postgraduate is about how close you are working with your lecturers, a different kind of dynamic definitely (Tina).

Participants noted how at undergraduate level, students had to make the effort to initiate contact with their lecturers if they wanted additional help. Linking it to feedback practices and the impact on wellbeing, postgraduate participants suggested the feedback process at undergraduate level could be improved if lecturers and tutors worked towards building a "personal connection" with Pasifika students in their classes (John; Ava; Sandra). When exploring how personal connections could be fostered, participants suggested that staff work towards creating a level of openness by being genuine with Pasifika students. They mentioned that this would make Pasifika students feel comfortable to talk to them. Participants mentioned feeling valued and respected when lecturers knew their names, showed an interest in knowing who they were, and acknowledged Pasifika ways of learning. When discussing improvement in feedback practices, participants expressed hope of education providers acknowledging their cultural identities as Pasifika Peoples, each with their own unique education journey. Tony mentioned working with students to set goals. Other participants suggested that staff check up on them every now and then and asked how the students were doing. For example,

> They like support and like, come meet me message me saying they are running a session in class…I always message my lecturers now like I need help with this …I am like they are my first point of contact (Ava).

Postgraduate participants also mentioned an increase in feedback-seeking behaviours. They described initiating contact with their lecturers and tutors by reaching out to them and asking for face-to-face meetings to discuss the feedback given to their work (Noah; Sandra; Ava). When asked what increased their confidence in feedback seeking behaviours, postgraduate participants mentioned that smaller

postgraduate class cohorts compared to larger class sizes at undergraduate level, meant they felt "more comfortable" approaching their lecturers compared to when they were in undergraduate. Noah stated this was out of the need for a sense of "personal connection." Participants acknowledged big class sizes as barriers to personal connection. For example,

> Having that personal connection at undergraduate level will really help a student individually perform. Like only so much can be said in an email…they have so many to mark (Ava).

> Undergrad, there are so many students…so you can't have a personal connection. In postgrad, the cohort is smaller (Sandra).

Participants did show an awareness of barriers when recommending increased face-to-face interactions. They mentioned that this may not be plausible because of how the university system is set up to cater to large numbers of students. They acknowledged that the university system was not designed for Pasifika students.

In general, postgraduate participants showed increased levels of self-confidence compared to undergraduate participants. Sandra attributed her confidence to her ability to adapt and encouragement from staff, while Ava reported that her confidence was due to her increased sense of belonging at her university. For example,

> Felt disconnected…you are a New Zealand citizen trying to adapt, to find ways that works for you because they bring in their Pākehā way, it just does not work for us…and now I am in postgrad, I can do my own thing because I am encouraged to do my own thing (Sandra).

> We feel a sense of belonging in our postgrad than I ever did in undergrad (Ava).

Collectivism

The Pasifika value of collectivism was a theme that emerged from participants' stories. When discussing their struggles with feedback and the impact this was having on their wellbeing, participants attributed it to an overall challenging university culture. They

described their struggles with adjusting to a university environment that placed precedence on “independent” learning. Despite reporting the feeling of being “pressured” to be “independent learners,” participants mentioned deriving strength from their Pasifika identities so that they did not lose sight of who they were, aligning it to the Pasifika value of collectivism and family (Ann; John; Sandra; Tina; Ava; Julie). For example,

> We always tell lecturers to stop telling us about independence…because Pasifika students like we come together as a community, we don’t come as individuals, we bring our family with us (Ava).

Participants linked the culture of individualism at universities to the negative impact of the feedback process on their wellbeing. They reported that at universities there was too great a focus on individual goals and achievements. Several participants mentioned how individualism was in sharp contrast to their way of working in groups and as part of a community. Relating it to the feedback process, participants described feeling like they were getting feedback simply to do well in the next assignment and not for the “greater good of learning from each other” (John; Ava; Sandra; Mia; Tony). Other participants reported that feedback that was “just given to students,” was a “one-way process” and did not involve collaboration, making it problematic for them (Sila; Gina; John; Noah; Sandra). For example,

> Nah, they just say do this and that is it. I just do the same thing in my next assignment. If I get good mark, then all good but when I get bad mark, it makes me worry (Noah).

When discussing the theme of collectivism, feedback practices, and incorporation of Pasifika ways of doing things, participants referred to the collective nature of Pasifika ways of learning and preference for group work. For example, Sila indicated that universities needed to consider that Pasifika Peoples work better in groups and in collective settings. Tony and Ann suggested strategies that included Pasifika students taking a more active role in facilitation of feedback as part of group work, suggesting students be included more in discussions around their learning. Participants also mentioned the need for the feedback process to incorporate Pasifika ways of doing

things like use of humour, small talk as an ice breaker strategy, and sharing of food and beverages.

ADDITIONAL FACTORS IMPACTING PASIFIKA WELLBEING

Apart from feedback, participants reported racism, perceived expectations, and sense of belonging as factors that impacted their wellbeing at universities in Aotearoa New Zealand.

Racism

Most participants mentioned experiences with racism at universities in Aotearoa New Zealand. Paul described the display of banners and flags of unfavourable elements at his university. He reported feeling hurt and angry that this was being allowed (by universities) to happen. A participant reported fear of backlash from some non-Pasifika students regarding the area of scholarships setup exclusively for Pasifika students. She expressed concerns around these students' lack of understanding on equity and the impact of colonisation. When exploring how participants managed racism at universities, they stated the importance of having strong Pasifika identities, support from family, and banding together with fellow Pasifika students at universities. For example,

> I stay with them, we have been through the same experiences, they know what it is like (Julie).

One participant mentioned using avoidance to navigate unpleasant encounters at his university.

> My friend got a scholarship, and the students said it was only because she was Pasifika. I just put my head down and don't get in those discussions (Paul).

Although James mentioned that he had never been treated any differently than the rest of his predominantly non-Pasifika cohort, upon further reflection, James attributed being treated "the same" to the egalitarianism of university staff and students. He stated that he had a good circle of university friends with whom he had previously attended high school. Hearing other students' experiences with racism, James

responded:

> I don't think I have had like experiences like you guys, I have a lot of good friends and positive experiences. Like racism and all that, I don't think I have much experience of all that…I was lucky with the people I am around.

Perceived expectations

When participants perceived that staff had high expectations, they reported that it "made" them feel like staff cared about their academic performance (Tina; Sila; Mia). The participants described an increase in their motivation levels, academic engagement, boost in self-efficacy and increased belief in their own academic capabilities when they "felt" their lecturers expected highly of them. For example,

> This lecturer, he had quite high expectations from me, and I was not happy with my grades um, I went and asked him straight up what I can do for my next test and pull my grades up and he gave me suggestions like use less jargon words (Tony).

The theme of perceived staff expectations further emerged when some participants reported unpleasant feelings related to incidents of lecturers and tutors offering them more assistance compared to other non-Pasifika students in class. When exploring reasons as to why this might be so, the participant wondered whether staff had low expectations about their academic capabilities. These participants expressed frustration, stating they wanted their lecturers to make the effort to get to know them and not stereotype them.

> This one lecturer, like one day she comes up to me…we were away…so I come back to class that day, and she comes straight to me and says, "I will help you." Like half the class was away but she targeted me…really annoys me because I feel like she is underestimating me or just targeting me because I am brown (Ava).

> They think we do not speak proper English…don't think we can speak clearly. They think we are dumb…they always put us as average…the stereotype (Paul).

Participants' stories also showed that they were determined to challenge stereotypes. For example, some participants reported actively seeking out their lecturers in a bid to initiate relationship-building, while others described giving lecturers the opportunity to get familiar with them. Participants mentioned how face-to-face meetings with lecturers provided opportunities to seek clarification about the feedback and ask questions. It also provided space for participants to educate lecturers about their Pasifika culture, values, and Pasifika worldviews. For example,

> I see the lecturer and I ask straight up… that helps me. I go make appointment and just ask (Sally).

> I needed clarification, I had questions not for others, I wanted to ask for me. We must initiate…the more we talk to them, the easier it gets but it is up to us. It is a matter of us approaching them. And then they become comfortable because they will not come to you (John).

Sense of belonging

Some participants reported struggles with sense of belonging, mentioning challenges of trying to fit in the university system. For example,

> They are trying to fit us into a system that isn't working. Like, do not tell us to change…do we need to change the system? The system is failing us but like we try…we tried right from primary to right up to where we are now (Ann).

> We talk about New Zealand being colourful, but our system is like one colour (Sandra).

Despite reporting their struggles, participants' stories demonstrated that they were not passive observers at universities in Aotearoa New Zealand. They reported actively voicing their concerns to try to address the challenges they faced not just for themselves but to make things better for future Pasifika students embarking on their university journeys. For example.

> I use the Pasifika platform to voice things I find not right…like I hate how White

> people do it this way and like we must do it that way too. I am like yeah, make it better for the ones who are coming next (Ann).

SUMMARY

Themes on participants' experiences with feedback included negative, positive, constructive and no feedback scenarios. Major themes of the impact of feedback on participants' wellbeing emerged across relational, cognitive, affective, and behavioural dimensions. Participants mentioned additional factors that impacted their wellbeing at universities in Aotearoa New Zealand. In addition, participants identified coping strategies (e.g., avoidance, psychological disengagement, and feedback-seeking) and protective factors (e.g., Pasifika identities) when navigating feedback at universities in Aotearoa New Zealand. The next chapter explains and interprets the findings of this study in relation to the research questions and relevant literature. It also discusses this study's implications, acknowledges this study's limitations, and provides recommendations.

CHAPTER 6

DISCUSSION

Feedback is an integral part of university life. Yet, there is limited research on the impact of feedback on Pasifika students' wellbeing at universities in Aotearoa New Zealand. Boud and Molloy (2013) suggested conceptualising feedback as a process that generates a thinking, feeling and acting reaction from students. Therefore, the steps in the feedback process that will impact Pasifika students' wellbeing are highly likely to be how staff frame and direct it and subsequently how Pasifika students receive it. Hargraves (2022) pointed out that during feedback opportunity, it is crucial to acknowledge cultural influences because students' experiences filter through cultural perspectives as well as existing knowledge and experiences. However, there is limited research on feedback and Pasifika wellbeing at universities in Aotearoa New Zealand. Responding to this gap in literature, this study offered insights from Pasifika students regarding their experiences with feedback at universities in Aotearoa New Zealand, and what impact this had on their wellbeing. This chapter discusses the findings of this study, its implications, acknowledges this study's limitations, offers recommendations, and highlights how this study contributes to new knowledge in Pasifika psychology.

IMPACT OF FEEDBACK

Findings revealed a few reported incidents of negative feedback. In line with previous studies, negative feedback had a detrimental effect on participant's wellbeing. For instance, studies attributed negative feedback to a decline in students' performance (Baron, 1993; Kluger & DeNisi, 1996). Negative feedback was also associated with a decrease in motivation and confidence (Taylor & Hoedt, 1966). Negative feedback evoked significant negative emotions, including a heightened sense of anxiety (Ayduk et al., 2013; Eun & Kyeong, 2019). In addition, unhelpful behavioural ramifications of negative feedback range from a decrease in engagement, loss of commitment to future tasks, reduction in self-belief, and a learned state of helplessness (Brown et al., 2016; Ilgen & Davis, 2000; Yu et al., 2021).

Apart from the unhelpfulness of negative feedback, findings revealed an adverse impact of positive feedback on participants' wellbeing. An explanation may lie in the cultural complexities that underpin the process of giving and receiving positive feedback in Pasifika cultures. For instance, participants reported negative affective states associated with positive feedback (e.g., feelings of shame and uncertainty). Interestingly, in response to positive feedback, participants reported unpleasant feelings because they perceived being treated differently based on who they were or attributed it to bias. Harber et al. (2018) agreed that perceived incongruence between performance and feedback in ethnic students negatively impacted their self-esteem and could rupture student-teacher relationships.

The presence of the Pasifika cultural syndrome may be a contributing factor in how participants in this study perceived positive feedback. The DSM-5 defines cultural syndrome as a group of symptoms that occur within a specific cultural group (American Psychiatric Association, 2013). In Fijian culture, *mandua* (also called *madua*) is a burdensome feeling of stress related to things undone or feelings of shame in situations (Williksen-Bakker, 2004). The *mandua* fever has been reported in social settings when Pasifika Peoples of different social status (high ranking vs low ranking) speak (Tawaketini, 2017; Williksen-Bakker, 2004). The *mandua* fever in Pasifika students has been linked to the notion of *fakama* or face-saving, that arises out of concern of being embarrassed in front of others (Tawaketini, 2017). It is possible that positive feedback without due Pasifika cultural consideration may have evoked *mandua* among participants, resulting in a negative impact on their wellbeing.

COPING FACTORS

To cope with the adverse effect of feedback, participants resorted to discounting by attributing it to staff bias. Forbes et al. (2008) posited that discounting was a way for ethnic students to psychologically disengage from feedback to buffer their self-esteem from stereotype-threat. Stereotype threat occurs when individuals fear that their performance may confirm negative stereotypes in situations where their intellectual merit is being evaluated (Steele & Aronson, 1995). Major and Schmader (1998) further highlighted the pathway by which ethnic students psychologically

disengaged from feedback. The researchers pointed out that ethnic students had experienced or continued to experience stereotypes, prejudice, and discrimination leading to feelings of stigmatisation. Stigmatisation is a social process through which an individual/group possesses an attribute that conveys a "social identity that is devalued in a particular social context" (Crocker et al., 1998, p. 505). Indeed, Pasifika students, families and communities have reported experiences with stereotyping, prejudice, and discrimination in education settings in Aotearoa New Zealand (Thomsen et al., 2018). When faced with situations like assessments, it may be likely that ethnic students like the participants in this study are aware of the negative stereotypes about them. This could have led to feelings of distrust towards the process and led to deployment of psychological disengagement from feedback as a way for them to protect their self-esteem (Major & Schmader, 1998).

Furthermore, participants reported instances of coping by disengaging with positive feedback. This was because the participants perceived incongruence between positive feedback and their performance. Studies support psychological disengagement with feedback through the process of devaluation (Forbes et al., 2008). Devaluation occurs when the outcomes received in that context are no longer viewed as relevant or important to how an individual defines or evaluates self (Schmader et al., 2001). Also, participants' coping strategies when faced with negative emotions to feedback showed cognitive mechanisms (e.g., avoidance and psychological disengagement) as a means of protecting their wellbeing.

Participants also responded to positive feedback by attributing it to staff qualities. For example, they reported that staff were being nice. Literature has reported staff egalitarianism in the context of feedback-giving for ethnic students at universities. Egalitarianism is a value system that is characterized by "democratic and humanitarian precepts, a value for equality of opportunity, social justice, and the worth of all human beings" (Crandall & Eshleman, 2003, p. 246). Studies show that people who are primarily internally motivated because of personally important egalitarian beliefs have an increased likelihood of giving positive responses to ethnic minorities (Devine et al., 2002). Other studies suggested the role of staff empathy.

Empathy refers to the ability to respond to others with emotion, a desire to care for others, and the ability to imagine oneself in another person's shoes (Decety & Cowell, 2015). Batson et al. (1997) provided evidence of empathy leading to more positive feedback toward minority ethnic groups.

Apart from psychological disengagement and attribution to external sources, positive feedback had other behavioural and cognitive ramifications. For instance, when faced with frequent positive feedback, participants reported complacency for future tasks. Leheta (2016) agreed that frequent use of positive feedback was linked to individuals becoming complacent because it promoted over-confidence. Over-confidence in university students had been associated with poor performance, was a predictor for risk of failure, a hindrance to skill development to undertake challenging tasks, and could often lead to unrealistic perceptions of one's abilities (Bowden et al., 2015; Potgieter et al., 2010). Over-confidence had also been strongly associated with loss of motivation to persist with a task (Goldfinch & Hughes, 2007).

Because feedback has such a strong link to Pasifika students' wellbeing, Butterworth and Bevan-Brown (2007) suggested staff observe students' body language to monitor the appropriateness of feedback (e.g., praise in either private or public) in education settings for Pasifika students. For example, embarrassment over praise could be monitored in Pasifika students by observation of non-verbal cues like avoiding eye contact, shrugging shoulders, and overall appearance of discomfort (Battle, 2012; Butterworth & Bevan-Brown, 2007). When used appropriately and in the right cultural context, praise elicits smiles and relaxed posture (Butterworth & Bevan-Brown, 2007). Such monitoring and checking in with Pasifika students could ensure that feedback given to them was not having a detrimental effect on their wellbeing.

While positive feedback in this study was mostly related to an adverse impact on wellbeing of participants, findings indicated a few instances of enhancement of participants' wellbeing through positive feedback. For example, some participants reported increased motivation and pleasant feelings when given positive feedback. To note, participants who were receptive to positive feedback attributed it to God,

thereby, aligning with the key Pasifika value of spirituality. Another major reason why some participants were more accepting of positive feedback compared to others, was related to the strength of student relationships with staff. Literature has evidenced the importance of relationship-building as a prerequisite to Pasifika wellbeing (Airini et al., 2011; Reynolds, 2018). Factors like teacher expectations and attitudes, respect, working in partnership, caring and willingness to learn about Pasifika cultures have already been established as vital teacher qualities for fostering positive relationships with Pasifika students (Airini et al., 2010; Samu, 2006). Specifically, participants in this study suggested that prior to giving feedback, staff build a working relationship with Pasifika students by getting to know more about them and their families. Several studies have demonstrated this practice as paramount for the wellbeing of Pasifika students (e.g., Airini et al., 2010; Alkema, 2014).

PASIFIKA VALUES IN THE FEEDBACK PROCESS

Discussing the Pasifika value of relationship-building in education settings, Carter et al. (2018) stressed the importance of *vā*. Carter et al. (2018) explained how *vā* in relationships with Pasifika students went beyond academic focus. Wendt (1999) defined *vā* as the space that relates. To maintain *vā* as a harmonious, conflict-resolved, and balanced relational space required meeting certain responsibilities (Reynolds, 2019). For instance, operating in *vā* involved the examination of intentions and deliberateness that in turn dictated actions towards maintaining harmonious relationships (Mila-Schaaf, 2006; Reynolds, 2019). Findings of this study pointed to participants' preference for staff to make attempts at relationship building by getting to know Pasifika students and their Pasifika way of being. Carter et al. (2018) further highlighted the need for staff to go outside the scope of usual professional mandates. These findings upheld the theory of context-sensitivity posited by Resnick et al. (1997). Context-sensitivity involves understanding students' lives and their worlds to enhance their learning as well as their wellbeing. Literature supported the association between context-sensitivity and wellbeing, showing that identification of important aspects of a student's situation could enable the implementation of appropriate emotion regulation strategies to enhance students' wellbeing (Cheng, 2003; Southward & Cheavens, 2017).

In addition, the theme of collaboration in feedback practice was evident in this study's findings. Participants in this study reported feeling respected and valued when they were able to work with staff during the feedback process. Soutter et al. (2014) agreed that reciprocity in the form of collaboration in the feedback process supported students' wellbeing. Bishop and Berryman (2006) found that collaborative feedback led to increased motivation and empowerment because students felt that they were being taken seriously and attended to as knowledgeable participants in important conversations. This aligns with Pasifika cultural practices of *veirogorogaci* (Fijian) and *lotomaualalo* (Samoan) that reflects having a humble approach that can be achieved by ongoing communication, honesty, sharing and listening to each other (Ministry for Pacific Peoples, 2020). Such change in narrative was in line with the re-conceptualisation of feedback from a one-way process to a collaborative practice with students (Hattie & Timperley, 2007; Juwah et al., 2004).

Furthermore, participants valued face-to-face interactions during feedback practice. Literature supported Pasifika students' preference for face-to-face communication (Lino, 2015; Luafutu-Simpson et al., 2015). This may be because such practice aligned with Pacific cultural protocols of meeting in person whenever possible for discussion of significant issues (Ministry for Pacific Peoples, 2018). Face-to-face interaction is indeed an essential strategy for supporting Pasifika Peoples' wellbeing because it helps build connections with others (Anae, 2001; Nakhid, 2003; Tiatia, 2008). However, Hill et al. (2019) argued that face-to-face feedback could prove challenging for students at universities. This was because face-to-face feedback was an effective encounter that required students to have the emotional capacity to receive, process and build upon information being presented to them head-on (Hill et al., 2019). Several strategies for building emotional capability of students include providing positive feedback with ways of improving work, awareness that feedback can trigger strong emotions and impact the ability to process information, validating emotions by acknowledging that feedback can be confronting, and promotion of collaborative learning by working with students to align with their needs (Hill et al., 2021; Ryan & Henderson, 2018; Yang et al., 2023).

Nonetheless, Orsmond et al. (2013) pointed out that while it could be daunting at first, face-to-face feedback increased students' confidence and ability to ask questions, promoted critical engagement, and allowed for confusion and miscommunication to be addressed. For Pasifika Peoples, establishing connections via face-to-face communication with family, friends, and other people was paramount because it was these connections that were their biggest source of strength (Health Promotion Agency, 2019). For Pasifika students, face-to-face feedback could help towards establishing deeper connections and fostering a trusting relationship with staff, a process that could be complemented by written feedback (Chalmers et al., 2017). Although, staff may not always be able to give feedback in person at universities in Aotearoa New Zealand (e.g., at undergraduate courses). In response, Thompson et al. (2009) supported the idea of written instructions for Pasifika students to manage anxiety. However, there are no studies that explicitly discuss considerations for written feedback for Pasifika students at universities in Aotearoa New Zealand. There appears to be consensus in the literature that effective strategies for written feedback require a balance of positive and constructive feedback, are non-threatening, directed towards learning issues and not towards the person, and include tips for improvement in future tasks that are given as suggestions and not as directives (Kusurkar et al., 2011; Reeve et al., 2004).

Apart from face-to-face interactions, participants also reported a preference for group work. Literature has already drawn parallels between group work and communal work, whereby both practices involve sharing of work, a prime characteristic of Pasifika communities (Beatson et al., 2018; Luafutu-Simpson et al., 2015). Group work has been shown to heighten Pasifika students' feelings of being valued and boosted their sense of belongingness, a key Pasifika aspect of wellbeing (Tawaketini, 2017). Studies have consistently reported positive associations between Pasifika students' high sense of belonging and wellbeing (Furrer & Skinner, 2003; Osterman, 2000). Pasifika students reported that it was important for them to feel like they belonged and making contributions in group work (Airini et al., 2011). Studies found that Pasifika students with a high sense of belonging in educational environments show increased motivation and report enhanced wellbeing (Furrer & Skinner, 2003; Osterman, 2000).

Hence, the effective feedback practices with Pasifika students need to consider the manner in which it is delivered, whether it be face-to-face, written or as part of group work that enhances Pasifika students' sense of belongingness.

Sense of belongingness for students is when they feel like part of the campus community (Locks et al., 2008). For the term belongingness, research shows many risk factors for ethnic students while attending universities. These include stress, lack of social support, language barriers, discrimination, and poor psychological adjustment (Smith & Khawaja, 2011; Zhang & Goodson, 2011). As pointed out by participants in this study, dedicated spaces for Pasifika students at universities in Aotearoa New Zealand provided them a sense of belonging by allowing the students to forge connections with fellow Pasifika students over shared experiences. Chauvel et al. (2014) evidenced that dedicated spaces specifically for Pasifika students provided comfortable, familiar places that supported Pasifika wellbeing at universities in Aotearoa New Zealand. Fairbairn-Dunlop (2014) agreed that Pasifika spaces were associated with heightened Pasifika feelings of identity, belongingness, togetherness, and singleness of purpose. According to Mayeda and colleagues (2014), these collective spaces at universities in Aotearoa New Zealand nurtured supportive relationships of Pasifika students with their mentors and peers, provided emotional and cultural support, and were environments that were culturally relevant and less aggressive than general university spaces.

POSTGRADUATE AND UNDERGRADUATE DIFFERENCES

Of note, postgraduate participants appeared more attuned to feedback practices compared to undergraduate students. Participants stories seemed to point to better alignment of feedback practices with Pasifika cultural values at postgraduate level compared to the undergraduate level of study at universities in Aotearoa New Zealand (e.g., face-to-face interactions and strengthened relationships with staff). The difference in postgraduate participants' receptivity to feedback may be due to the process of acculturation. Berry (2005) referred to acculturation as the cultural and psychological change that results from meeting of two or more cultural groups over time. The initial stages of entering the university system comes with an elevated risk of experiencing acculturative stress (Berry, 1970). Acculturative stress can have a psychological impact

on students' wellbeing (Smart & Smart, 1995). Pasifika postgraduate students may have acculturated better to university culture given the longer adjustment period compared to Pasifika undergraduate students. Hence, this may be a plausible reason for differences in responses to feedback and the impact on Pasifika wellbeing across the various levels of study.

INDIVIDUAL DIFFERENCES

Other than Pasifika cultural considerations, responses to feedback are highly nuanced, with responses possibly mediated by factors like an individual's disposition and prior feedback experiences. For instance, self-efficacy has been highlighted as an individual difference variable in studies of feedback. Self-efficacy is defined as an individual's beliefs in their ability to succeed in specific tasks or situations (Câmpean et al., 2024). According to Bandura (1986), self-efficacy plays a role in initiation and maintenance of behavioural change. Ilies and colleagues (2007) reported that positive feedback enhanced self-efficacy, reinforced a sense of competence and mastery, and boosted motivation. While positive feedback was related to a higher level of self-efficacy, negative feedback has been shown to have a diminishing effect on self-efficacy (Daniels & Larson, 2001). Future studies could investigate whether individual variability in self-efficacy mediates Pasifika students' responses to feedback. With other potential individual factors such as gender, temperament, and personality, it becomes obvious that responses to feedback could possibly be a highly intricate process.

Another individual variable of attribution style has been studied for feedback processing abilities. Attribution theory posits that individuals are motivated to gather an understanding of causes of events like successes and failures in achievement contexts (Kelly, 1972). Korn et al. (2016) found that individuals tend to be positively biased when interpreting feedback, attributing positive feedback to internal factors (e.g., ability or effort) and negative feedback to external factors (e.g., luck or task difficulty). Such biases appear to be an attempt to protect or enhance self-esteem by taking credit for positive outcomes and denying responsibility for negative outcomes (Weiner, 1985). Interestingly, participants in this study attributed positive feedback to

external sources (e.g., spiritual domain). This aligns with studies that point to cultural differences in attribution patterns. In general, individuals from individualistic cultures have been found to make more personal attributions, whereas individuals from collectivistic cultures tend to focus more on the situation (Rhee et al., 2020). There remains scope for research in attribution styles of Pasifika university students in the context of wellbeing and feedback.

Furthermore, motivation may determine an individual's response to feedback. Intrinsic motivation is characterised by a focus on the inherent satisfaction in performing an interesting or enjoyable task, in contrast with extrinsic motivation, in which the focus is on obtaining an external reward (Ryan & Deci, 2020). Research suggests that individuals with high intrinsic motivation tend to seek feedback (Cheng et al., 2023). In turn, positive feedback has been evidenced as a significant factor in fostering intrinsic motivation compared to negative feedback that decreased intrinsic motivation (Burgers et al., 2015; Fong et al., 2019). Furthermore, feedback as a tool may motivate through extrinsic means (e.g., praise; Jansen et al., 2025). To note, findings from this study suggested positive feedback did not necessarily increase intrinsic motivation in Pasifika university students, an area that warrants further investigation. Nonetheless, motivation levels have been linked to feedback-seeking behaviours (Cutumisu & Lou, 2020). Certainly, participants in this study exhibited feedback-seeking behaviours. Chu, Abella, et al. (2013) pointed out that Pasifika students' feedback-seeking behaviours dispelled the myth that they were too shy to seek help or were concerned about being seen as failing.

Individual differences in self-esteem have also been studied in relation to feedback. Massey and colleagues (1975) found that students chronically subjected to positive feedback reported unpleasant emotions, including feeling misled, hurt and concerned. In contrast, Ilies and colleagues (2007) reported that positive feedback influenced students into experiencing a happier state of mind, attributing the findings to individual differences in self-esteem. The researchers stated that individuals who scored low on self-esteem displayed more pronounced affective reactions to positive

feedback compared to individuals who scored higher on self-esteem, because those low in self-esteem were in greater need for self-enhancement. Heine and Hamamura (2007) characterised self-enhancement as the ability to maintain positive self-regard by focusing and elaborating upon positive information about the self. Therefore, participants' responses to feedback may be linked to self-esteem.

Prior feedback experiences may also influence Pasifika students' actions, behaviours, and feelings towards feedback. For example, a study found a boost in confidence for individuals with more experience with feedback compared to individuals with limited experience (Eva et al., 2012). Also, how individuals view the world also affects how they react to feedback. An individual with a negative self-view may discount positive feedback if they feel undeserving of it (Fulham et al., 2022). Likewise, high sensitivity to threats to self-worth may evoke unpleasant feelings and certain behaviours (e.g., avoidance and defensiveness) when receiving negative feedback (Fulham et al., 2022). In addition, fear of not appearing knowledgeable may further affect how feedback is received (Eva et al., 2012).

OTHER FACTORS IMPACTING PASIFIKA WELLBEING

While impact of feedback on wellbeing was the focal point of this study, racism, limited pastoral care, and perceived low staff expectations emerged as risk factors for participants' wellbeing. The detrimental effect of racism on wellbeing of Pasifika students is well documented (Harris et al., 2024). Similarly, the link between teacher expectations and Pasifika students' positive self-concepts is established in literature (review by Alton-Lee, 2003; Nakhid, 2003; Rubie-Davies et al., 2012; Spee et al., 2014; Turner et al., 2015). Chu, Abella, et al. (2013) mentioned consensus amongst university lecturers on the effect of high expectations on Pasifika students' overall positive state of mind. Literature alluded to the role of pastoral care in supporting Pasifika students' wellbeing at universities in Aotearoa New Zealand (see review in Alkema, 2014; Johansson-Fua, 2009; Perrot, 2015; Thaman, 2002)

The concept of pastoral care in Pasifika cultures was traditionally related to the notion of spirituality, a pivotal Pasifika value (Havea, 2011). According to Havea (2011),

pastoral care as a traditional Pasifika practice involved service of love and support that pastors, chaplains and other church leaders provided to members of their congregation. In university settings, pastoral care is referred to the practice of supporting Pasifika students' physical, social, emotional, and spiritual wellbeing (Barber, 2016). The key features of an effective pastoral care approach for Pasifika students relate to maintaining of good teacher-student relationships. These relationships are to be based on Pasifika values of trust, respect and understanding(Grove, 2004). As Havea (2011) pointed out, investing in pastoral care models for Pasifika students may help towards fostering a healing environment at universities in Aotearoa New Zealand, and create a space where Pasifika students feel safe.

PROTECTIVE FACTORS

A salient protective factor in the study was Pasifika students' strong affiliation with their ethnic identities. Studies have indicated that Pasifika identities are related to feelings of pride and positive wellbeing (Matika et al., 2021). As mentioned previously, Pasifika identities were traditionally linked to their roots including genealogy, family, village, and gender (Howard, 1990). With the increasing Pasifika population in Aotearoa New Zealand, researchers have noted how migration, relocation and birth in Aotearoa New Zealand has seen Pasifika forge their own identities by establishing new relationships (Howard, 1990; Mila-Schaaf, 2010). Anae et al. (2001) agreed that this is reflected in Pasifika Peoples strength in having multiple identities that allowed them to successfully navigate life, establishing this as a protective factor for Pasifika wellbeing.

Pasifika Peoples' affiliation with multiple identities was evident in the ethnic descriptors of participants in this study. With the ever-expanding discussion of Pasifika identities, literature has offered clear distinctions between first-generation New Zealand-born Pasifika negotiating their identities without precedent, and second-generation New Zealand-born Pasifika growing up into strong and articulate Pasifika Peoples (Fatu, 2016; Wilson, 2013). Literature acknowledges Pasifika Peoples' experiences of mixed identities as an invaluable skill because it allows Pasifika

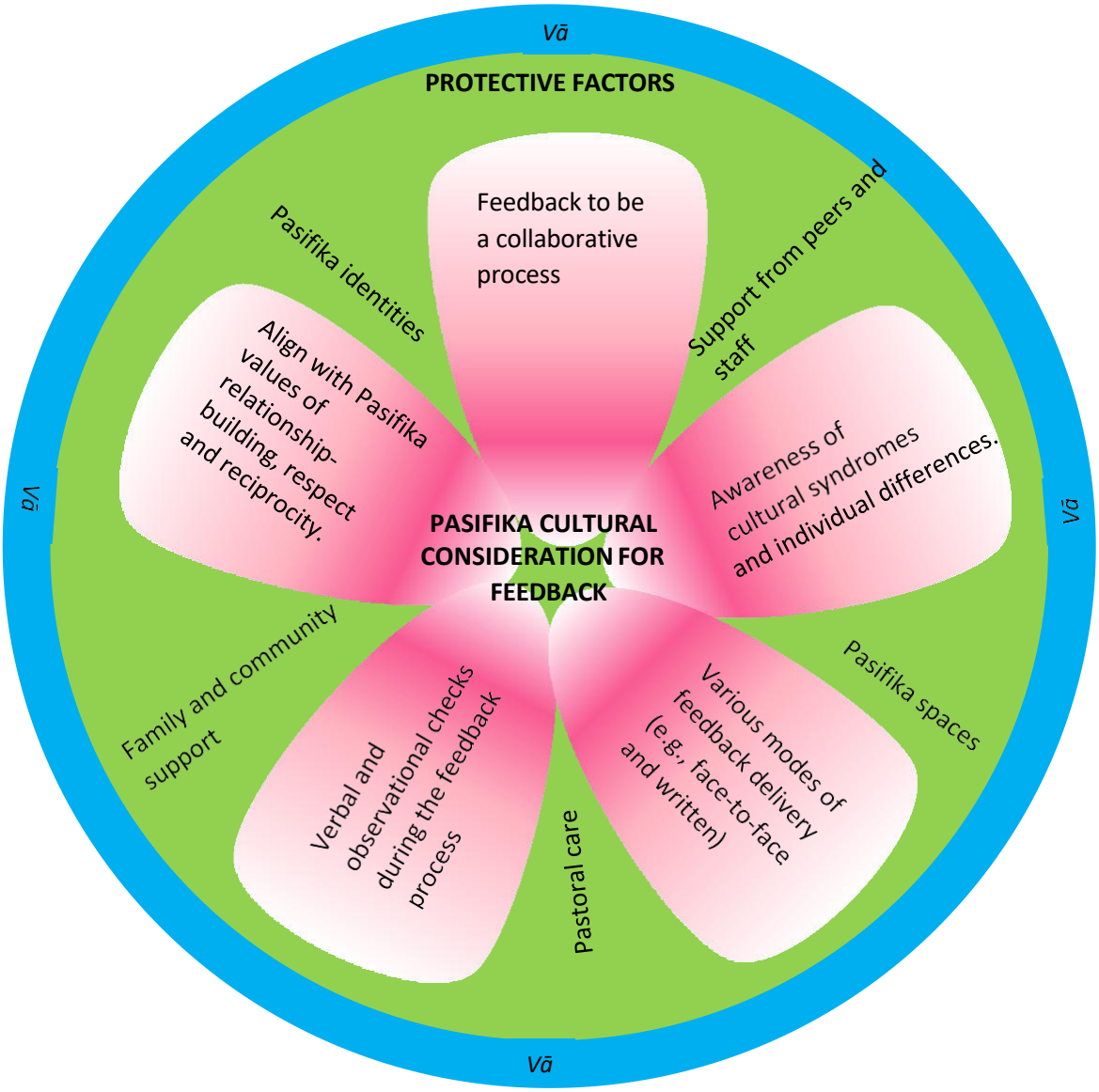
Peoples to successfully function in multiple contexts in Aotearoa New Zealand (Fatu, 2016; Mila-Schaaf, 2010; Mila-Schaaf & Robinson, 2010). For Pacific Peoples in Aotearoa New Zealand, ethnic identity is a significant factor in individuals' positive self-concepts (Manuela & Anae, 2017). Aptly, Pasifika voices in this study reported their Pasifika identities as their strength when navigating through universities in Aotearoa New Zealand.

PASIFIKA FEEDBACK MODEL

The findings of the study and literature on Pasifika students' wellbeing aided in drawing up a culturally appropriate feedback model, presented in Figure 5 below.

Figure 5

The proposed culturally appropriate Pasifika feedback model



Note. The feedback model encapsulates the findings from this study. It highlights Pasifika cultural consideration and protective factors during the feedback process at universities in Aotearoa New Zealand.

The feedback model proposed in this study includes feedback practices that align with Pasifika values, highlights protective factors, and acknowledges that interactions for Pasifika students happen in *vā*, a conceptual space that allows for the construction of Pasifika identities in the context of relationships with others. Future research could privilege Pasifika voices by assessing the feasibility of this study's proposed Pasifika feedback model with Pasifika students at universities in Aotearoa New Zealand.
To note, the feedback model in this study is a drive towards acknowledging a key component of Pasifika psychology that reiterates that nurturing of Pasifika wellbeing requires effective practices for Pasifika Peoples grounded in Pasifika ways of doing things (Alefaio-Tugia, 2022). The feedback model derived from this study does so by fostering a practice perspective in the area of feedback. The model is a first of its kind and hence presents new knowledge that shows how Pasifika cultural elements need to be considered when connecting with Pasifika Peoples. Taking this approach can be a move towards helping a person of Pasifika descent feel understood, respected, validated and supported during interactions.

STUDY LIMITATIONS

A major limitation of the study is that it took place prior to the COVID-19 pandemic. Since then, major changes have incurred in how universities in Aotearoa New Zealand operate. For example, recent times have seen a transition from face-to-face classes to online classes with a surge in the use of video conferencing platforms like Zoom and other applications (Serhan, 2020). For example, in a bid to enhance wellbeing, Victoria University of Wellington (2022) started engaging with Pasifika students across various platforms like Zoom, email, phone, Facebook and Instagram. Future studies could investigate Pasifika students' experiences with changes to feedback practices and how these have impacted Pasifika wellbeing at universities in Aotearoa New Zealand.

Changes in feedback practices at universities in Aotearoa New Zealand due to the pandemic is a prime example of how culture changes over time (Dahl, 2014). Pasifika students' culture, ways of thinking and preferred ways of learning at universities in Aotearoa New Zealand may be changing over time. Frengley-Vaipuna (2007) agreed that cultural parameters set in one study may not be relevant for other times and in other places. Future studies could deploy longitudinal means to observe changing Pasifika cultural norms across various times and places. Adopting a longitudinal study design could also allow for observation on whether the dynamic nature of culture has any bearing on feedback practices and wellbeing of Pasifika students. Pasifika is also not a homogenous group. Therefore, there remains scope for research on the impact of feedback on wellbeing of specific Pasifika groups (e.g., New Zealand-born Cook Islanders, New Zealand-born Samoans, and so forth).

CONLCUDING REMARKS

As per the *mālie* and *māfana* stage of this research, it is time to end with some concluding remarks. This study contributed to literature on feedback practices in relation to Pasifika students' wellbeing at universities in Aotearoa New Zealand. This is particularly relevant at a time when there is concern around Pasifika students' wellbeing and a move towards gaining a better understanding of Pasifika psychology. The findings of this study demonstrated the link between Pasifika wellbeing and feedback. Hughes and Spanner (2019) agreed for the acknowledgement of feedback and student wellbeing, with calls for explorations into better university practices. The data set comprising Pasifika students' voices was a strength of this study. Insights gained from Pasifika students in this explorative study emphasised the need for a feedback model grounded in Pasifika ways of doing things, calls for incorporation of Pasifika values in feedback practices, and highlighted the support needs of this unique and diverse student group at universities in Aotearoa New Zealand.

REFERENCES

‘Otunuku, M. (2011). Talanoa: How can it be used effectively as an indigenous research methodology with Tongan people? *Pacific-Asian Education*, *23*(2), 43-52. http://eds.b.ebscohost.com/eds/detail/detail?vid=1&sid=c9292a8e-8474-4270-8301-7bec2a30e507%40sessionmgr102&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=71944726&db=eue

Abella, I. S. (2016). *Identifying pedagogical innovation in cultural minority classrooms: A cultural historical activity theory and appreciative inquiry perspective in the Philippines and New Zealand* Open Access Te Herenga Waka-Victoria University of Wellington]. https://openaccess.wgtn.ac.nz/articles/thesis/Identifying_pedagogical_innovation_in_cultural_minority_classrooms_A_cultural_historical_activity_theory_and_appreciative_inquiry_perspective_in_the_Philippines_and_New_Zealand/17059793?file=31546991

Airini, Curtis, E., Townsend, S., Rakena, O., Brown, D., Sauni, P., Smith, A., Luatua, F., Reynolds, G., & Johnson, O. (2011). Teaching for student success: Promising practices in university teaching. *Pacific-Asian Education Journal*, *23*(1), 71-89. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eue&AN=71944720&site=eds-live&scope=site

Airini, Mila-Schaaf, K., Coxon, E., Mara, D., & Sanga, K. (2010). *Teu le va--Relationships across research and policy in Pasifika education. [electronic resource]: A collective approach to knowledge generation & policy development for action towards Pasifika education success: Report to the Ministry of Education*. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b3521671&site=eds-live&scope=sitehttp://ndhadeliver.natlib.govt.nz/content-aggregator/getIEs?ystem=ilsdb&id=1399232http://www.educationcounts.govt.nz/__data/assets/pdf_file/0009/75897/944_TeuLeVa-30062010.pdf

Alefaio-Tugia, S. (2022). *Pacific-indigenous psychology: Galuola, a NIU-wave of psychological practices*. Springer.

https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=cat09011a&AN=mul.oai.edge.massey.folio.ebsco.com.fs00001086.a437771b.d20b.4160.8df1.ff98525a923f&site=eds-live&scope=site&authtype=sso&custid=s3027306

Alkema, A. (2014). *Success for Pasifika in tertiary education: Highlights from Ako Aotearoa-supported research*. Ako Aotearoa. https://ako.ac.nz/assets/reports/Synthesis-reports/f836897c7e/SYNTHESIS-REPORT-Success-for-Pasifika-in-tertiary-education-Highlights-from-Ako-Aotearoa-supported-research.pdf

Alton-Lee, A. (2003). *Quality teaching for diverse students in schooling: Best evidence synthesis*. Ministry of Education. https://www.educationcounts.govt.nz/__data/assets/pdf_file/0019/7705/BES-quality-teaching-diverse-students.pdf

American Psychiatric Association. (2013). *Diagnostic and statistical manual of mental disorders* (5th ed.) https://dsm-psychiatryonline-org.ezproxy.massey.ac.nz/doi/book/10.1176/appi.books.9780890425596

Anae, M. (2001). Tangata O Te Moana Nui: Evolving identities of Pacific Peoples in Aotearoa New Zealand. *Journal Of Ethnic And Migration Studies*, *29*(3), 582. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edswss&AN=000185339100019&site=eds-live&scope=site

Anae, M., Anderson, H., Benseman, J., & Coxon, E. (2002). *Pacific peoples and tertiary education: Issues of participation: Final report*. Auckland Uniservices Limited. https://unitec.researchbank.ac.nz/bitstream/handle/10652/2280/NZ-Pasifika-Participation.pdf?sequence=2&isAllowed=y

Anae, M., Coxon, E., Mara, D., Wendt-Samu, T., & Finau, C. (2001). *Pasifika education research guidelines: Report to the Ministry of Education*. https://www.educationcounts.govt.nz/__data/assets/pdf_file/0010/7669/pacrsrch--guide.pdf

Apelu, J. (2008). *Pacific community mental health nurses' experiences of working for a District Health Board in New Zealand: A thesis submitted to Victoria University of Wellington in partial fulfilment of the requirement for the degree of Masters in Nursing (Clinical)* Victoria University of Wellington].

https://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/684/thesis.pdf?sequence=2

Aporosa, S. A., & Fa'avae, M. (2021). Grounding Pacific practice: 'Fono at the Fale' and 'veiqaraqaravi vakavanua' [Journal Articles; Reports - Evaluative]. *Waikato Journal of Education*, *26*, 35-43. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=eric&AN=EJ1314832&site=eds-live&scope=site&authtype=sso&custid=s3027306

Auckland University of Technology. (2018). *Annual report 2018*. https://www.aut.ac.nz/__data/assets/pdf_file/0006/264624/Annual-Report-2018-AUT.pdf

Ayduk, Ö., Gyurak, A., Akinola, M., & Mendes, W. B. (2013). Consistency over flattery: Self-verification processes revealed in implicit and behavioral responses to feedback. *Social Psychological and Personality Science*, *4*(5), 538-545-545. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=edselc&AN=edselc.2-52.0-84881237049&site=eds-live&scope=site&authtype=sso&custid=s3027306

Bailey, R., & Garner, M. (2010). Is the feedback in higher education assessment worth the paper it is written on? Teachers' reflections on their practices. *Teaching in Higher Education*, *15*(2), 187- 198. https://www.tandfonline.com/doi/abs/10.1080/13562511003620019

Balzarotti, S., Biassoni, F., Villani, D., Prunas, A., & Velotti, P. (2016). Individual differences in cognitive emotion regulation: Implications for subjective and psychological well-being [Article]. *Journal of Happiness Studies*, *17*(1), 125-143. https://doi.org/10.1007/s10902-014-9587-3

Bandura, A. (1982). Self-efficacy mechanism in human agency. *American Psychologist*, *37*(2), 122-147. http://eds.a.ebscohost.com/eds/pdfviewer/pdfviewer?vid=2&sid=df029e47-7b40-461d-b5ce-3a26a41b6a0f%40sessionmgr4008

Bandura, A. (1986). From thought to action: Mechanisms of personal agency. *New Zealand Journal of Psychology*, *15*(1), 1-17. https://www.psychology.org.nz/journal-archive/NZJP-Vol151-1986-1-Bandura.pdf

Barber, C. (2016). *"It takes a village to raise a child": Pastoral Care for Māori and Pasifika secondary school students: A thesis submitted in fulfilment of the requirements for the degree of Doctor of Philosophy in Education and Population Health* https://researchspace.auckland.ac.nz/bitstream/handle/2292/31174/whole.pdf?sequence=4&isAllowed=y

Baron, R. A. (1993). Criticism (informal negative feedback) as a source of perceived unfairness in organizations: Effects, mechanisms, and countermeasures. In R. Cropanzano (Ed.), *Justice in the workplace* (pp. 155-170). Erlbaum. https://psycnet.apa.org/record/1993-97521-007

Bartleet, B. L., & Higgins, L. (2018). *The Oxford handbook of community music*. Oxford University Press. https://books.google.co.nz/books?id=Ru9IDwAAQBAJ

Batson, C. D., Polycarpou, M. P., Harmon-Jones, E., Imhoff, H. J., Mitchener, E. C., Bednar, L. L., Klein, T. R., & Highberger, L. (1997). Empathy and attitudes: Can feeling for a member of a stigmatized group improve feelings toward the group? *Journal of Personality and Social Psychology*, *72*(1), 105-118. https://doi.org/10.1037/0022-3514.72.1.105

Battle, D. E. (2012). *Communication disorders in multicultural populations - E-Book*. Elsevier Health Sciences. https://books.google.co.nz/books?id=WYmOtLypNiUC

Beatson, D., Seiuli, A., Patterson, J., Griffiths, C., & Wilson, K. (2018). Pasifika student experience in a Bachelor of Midwifery programme. *New Zealand College of Midwives Journal*(54), 44-50. https://doi.org/10.12784/nzcomjnl54.2018.6.44-50

Bentley-Gray, D. (2023). Talanoa: Pushing boundaries to promote Pacific ways of being in Aotearoa New Zealand tertiary education. https://www.unitec.ac.nz/epress/wp-content/uploads/2023/09/Daisy-Bentley-Gray_Talanoa_ocds.102.pdf

Berry, J. W. (1970). Marginality, stress and ethnic identification in an acculturated Aboriginal community. *Journal of Cross-Cultural Psychology*, *1*(3), 239-252. https://doi.org/10.1177/135910457000100303

Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations*, *29*(6), 697-712. https://doi.org/10.1016/j.ijintrel.2005.07.013

Bevan, R., Badge, J., Cann, A., Willmott, C., & Scott, J. (2008). Seeing eye-to-eye? Staff and student views on feedback. *Bioscience Education*, *12*(1), 1-15. https://doi.org/10.3108/beej.12.1

Bishop, R., & Berryman, M. (2006). *Culture speaks cultural relationships, and classroom learning*. Huia Publishers. https://ebookcentral.proquest.com/lib/massey/detail.action?docID=1359695

Black, P., & Wiliam, D. (1998). Assessment and classroom learning. *Assessment in Education*, *5*(1), 7-74. https://www.tandfonline.com/doi/abs/10.1080/0969595980050102

Bohlmeijer, E., & Westerhof, G. (2021). The model for sustainable mental health: Future directions for integrating positive sychology into mental health care [article]. *Frontiers in Psychology*, *12*. https://doi.org/10.3389/fpsyg.2021.747999

Bone, A. (2006). *The impact of formative assessment on student learning: A law-based study*. https://s3.eu-west-2.amazonaws.com/assets.creode.advancehe-document-manager/documents/hea/private/bone_2006_1568036775.pdf

Boud, D., & Molloy, E. (2013). Rethinking models of feedback for learning: The challenge of design. *Assessment & Evaluation in Higher Education*, *38*(6), 698-712. http://eds.b.ebscohost.com/eds/pdfviewer/pdfviewer?vid=16&sid=07a64585-a933-4c54-abe8-d6ceb4fbaa68%40pdc-v-sessmgr05

Bowden, M. P., Abhayawansa, S., & Bahtsevanoglou, J. (2015). Overconfidence of vocational education students when entering higher education. *Education & Training*, *57*(4), 429-447. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ1060752&site=eds-live&scope=sitehttp://dx.doi.org/10.1108/ET-02-2014-0012

Brown, L., Peterson, E. R., & Yao, E. S. (2016). Student conceptions of feedback: Impact on self-regulation, self-efficacy, and academic achievement. *Social Cognition*, *86*(4), 606-629. https://doi.org/10.1111/bjep.12126

Burgers, C., Eden, A., van Engelenburg, M. D., & Buningh, S. (2015). How feedback boosts motivation and play in a brain-training game. *Computers in Human Behavior*, *48*, 94-103. https://doi.org/10.1016/j.chb.2015.01.038

Butterworth, V., & Bevan-Brown, J. (2007). Praising Māori children: Getting it right. *Set*, *1*. https://www.nzcer.org.nz/system/files/journals/set/downloads/set2007_1_036_0.pdf

Câmpean, A., Bocoș, M., Roman, A., Rad, D., Crișan, C., Maier, M., Tăușan-Crișan, L., Triff, D., Triff, D., Mara, D., Mara, E., Răduț-Taciu, R., Todor, I., Baciu, C., Neacșu, M., Dumitru, I., Colareza, C., & Roman, C. (2024). Examining teachers' perception on the impact of positive Feedback on school students. *Education Sciences*, *14*(3), 257. https://doi.org/10.3390/educsci14030257

Carillo-de-la-Pena, M. T., Casereas, X., Martinez, A., Ortet, G., & Perez, J. (2009). Formative assessment and academic achievement in pre-graduate students of health sciences advances. *Health Science Education*, *14*, 61-67. https://link-springer-com.ezproxy.massey.ac.nz/article/10.1007/s10459-007-9086-y

Carless, D., Salter, D., Yang, M., & Lam, J. (2011). Developing sustainable feedback practices. *Studies in Higher Education*, *36*(4), 395-407. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ929326&site=eds-live&scope=sitehttp://www.informaworld.com/openurl?genre=article&id=doi:10.1080/03075071003642449

Carter, S., Laurs, D., Chant, L., Higgins, R., Martin, J., Teaiwa, T., & Wolfgramm-Foliaki, E. (2016). *Supporting doctoral writing: He ara tika mà ngà kaiàrahi*. Ako Aotearoa. https://ako.ac.nz/assets/Knowledge-centre/rhpf-N66-Giving-feedback-on-doctoral-writing/REPORT-Supporting-Doctoral-Writing-He-Ara-Tika-Ma-Nga-Kaiarahi.pdf

Carter, S., Laurs, D., Chant, L., & Wolfgramm-Foliaki, E. (2018). Indigenous knowledges and supervision: Changing the lens. *Innovations in Education and Teaching International*, *55*(3), 384-393. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ1183872&site=eds-live&scope=sitehttp://dx.doi.org/10.1080/14703297.2017.1403941

Case, S. (2007). Reconfiguring and realigning the assessment feedback processes for an undergraduate criminology degree. *Assessment & Evaluation in Higher*

Education, *32*, 285-299. https://www-tandfonline-com.ezproxy.massey.ac.nz/doi/full/10.1080/02602930600896548

Chalmers, C., Mowat, E., & Chapman, M. (2017). Marking and providing feedback face-to-face: Staff and student perspectives. *Active Learning in Higher Education*, *19*(1), 35-45. https://doi.org/10.1177/1469787417721363

Chauvel, F., Falema'a, L., & Rean, J. (2014). *DB4P Doing Better 4 Pasifika*. Tertiary Education Commission. https://books.google.co.nz/books/about/DB4P.html?id=pWIYswEACAAJ&redir_esc=y

Cheng, C. (2003). Cognitive and motivational processes underlying coping flexibility: A dual-process model. *Journal of Personality and Social Psychology*, *84*(2), 425-438. https://doi.org/10.1037/0022-3514.84.2.425

Cheng, J., Li, K., & Cao, T. (2023). How transformational leaders promote employees' feedback-seeking behaviors: The role of intrinsic motivation and its boundary conditions. *Sustainability*, *15*(22). https://doi.org/10.3390/su152215713

Chu, C., Abella, I. S., & Paurini, S. (2013). *Educational practices that benefit Pacific learners in tertiary education: Research report*. Ako Aotearoa, National Centre for Tertiary Teaching Excellence. https://ako.ac.nz/assets/Knowledge-centre/NPF-10-001A-Pasifika-Learners-and-Success-in-Tertiary-Education/6d7e53028e/RESEARCH-REPORT-Educational-Practices-that-Benefit-Pacific-Learners-in-Tertiary-Education.pdf

Chu, C., Glasgow, A., Rimoni, F., Hodis, M., & Meyer, L. H. (2013). *An analysis of recent Pasifika education research literature to inform improved outcomes for Pasifika learners*. Ministry of Education. https://thehub.swa.govt.nz/assets/documents/42362_An-analysis-of-recent-Pasifika_education_research_literature_to_inform_and_improve_0.pdf

Cooperrider, D. L., & Whitney, D. (2005). *Appreciative inquiry: A positive revolution in change*. Berrett-Koehler. http://eds.b.ebscohost.com/eds/detail/detail?vid=5&sid=c9292a8e-8474-4270-8301-7bec2a30e507%40sessionmgr102&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=massey.b1888830&db=cat00245a

Cowling, W. (2019). *Human Flower Project*. http://www.humanflowerproject.com/index.php/weblog/comments/floral_tales_and_truths_of_the_south_paciific

Crandall, C. S., & Eshleman, A. (2003). A justification-suppression model of the expression and experience of prejudice. *Psychological Bulletin*, *129*(3), 414-446. http://eds.a.ebscohost.com/eds/detail/detail?vid=7&sid=df029e47-7b40-461d-b5ce-3a26a41b6a0f%40sessionmgr4008&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=2003-00782-007&db=pdh

Crocker, J., Major, B., & Steele, C. M. (1998). Social stigma. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *Handbook of Social Psychology* (4th ed., Vol. 2, pp. 504-553). McGraw-Hill. http://eds.a.ebscohost.com/eds/detail/detail?vid=11&sid=df029e47-7b40-461d-b5ce-3a26a41b6a0f%40sessionmgr4008&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=massey.b3712220&db=cat00245a

Curwen, R. (2017). *A strength-based approach to develop Pāsifika students' cultural identites and mathematical dispositions* Massey University]. Auckland, New Zealand. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b4109585&site=eds-live&scope=sitehttp://hdl.handle.net/10179/13382

Cutumisu, M., & Lou, N. M. (2020). The moderating effect of mindset on the relationship between university students' critical feedback-seeking and learning. *Computers in Human Behavior*, *112*, 106445. https://doi.org/https://doi.org/10.1016/j.chb.2020.106445

Dahl, Ø. (2014). Is culture something we have or something we do? From descriptive essentialist to dynamic intercultural constructivist communication. *Journal of Intercultural Communication*(36). http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edselc&AN=edselc.2-52.0-84916198444&site=eds-live&scope=site

Daniels, J. A., & Larson, L. M. (2001). The impact of performance feedback on counseling self-efficacy and counselor anxiety. *Counselor Education and Supervision*, *41*(2), 120-130. https://onlinelibrary.wiley.com/doi/abs/10.1002/j.1556-6978.2001.tb01276.x

Deane, K., H, D., & Kerekere, E. (2019). *Ngā tikanga whānaketanga he arotake tuhinga: A review of Aotearoa New Zealand youth development research*. Ara Taiohi. https://ir.canterbury.ac.nz/bitstream/handle/10092/100869/Nga%cc%84-Tikanga-Wha%cc%84naketanga-He-Arotake-Tuhinga.pdf?sequence=2&isAllowed=y

Decety, J., & Cowell, J. M. (2015). Empathy, justice, and moral behavior. *American Journal of Bioethics: Neuroscience*, *6*(3), 3-14. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=phl&AN=PHL2323285&site=eds-live&scope=site

Denzin, N., & Lincoln, Y. (2012). *The SAGE handbook of qualitative research* (3rd ed.). SAGE Publishing. http://eds.b.ebscohost.com/eds/detail/detail?vid=7&sid=c9292a8e-8474-4270-8301-7bec2a30e507%40sessionmgr102&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=massey.b3742086&db=cat00245a

Devine, P. G., Plant, E. A., Amodio, D. M., Harmon-Jones, E., & Vance, S. L. (2002). The regulation of explicit and Implicit race bias: The role of motivations to respond without prejudice. *Journal of Personality and Social Psychology*(5), 835. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsfra&AN=edsfra.13618380&site=eds-live&scope=site

Dhanabhakyam, M., & Sarath, M. (2023). Psychological wellbeing: A systematic literature review. 603-607. https://doi.org/10.48175/IJARSCT-8345

Duituturaga, E. (1995). Chapter 5: For the family first: A study of income allocation within Pacific Islands families in New Zealand: the Pacific Islands component of the intra family income. In A. Pasikale & T. George (Eds.), *Family violence: A Pacific perspective* (pp. 73-74). Destini Inc. https://natlib.govt.nz/records/21713388?search%5Bi%5D%5Bcentury%5D=190

0&search%5Bi%5D%5Bsubject%5D=Cost+and+standard+of+living+--+New+Zealand&search%5Bpath%5D=items

Duncan, N. (2007). 'Feed-forward': Improving students' use of tutors' comments. *Assessment and Evaluation in Higher Education*, *32*(3), 271-283. https://www-tandfonline-com.ezproxy.massey.ac.nz/doi/full/10.1080/02602930600896498

Dutton, H. D. (2016). 'We're all in it together' - Māori and Pacific student voices on ethnic-specific equity programmes in a New Zealand university. *MAI Journal*. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsinz&AN=edsinz.998873193602837&site=eds-live&scope=site

Education Counts. (2020). *Retention and achievement*. Ministry of Education. https://www.educationcounts.govt.nz/statistics/tertiary-education/retention_and_achievement

Education Counts. (2023). *Tertiary education: Participation*. https://www.educationcounts.govt.nz/statistics/tertiary-participation

Efi, T. A. T. T. T. (2005). Clutter in indigenous knowledge, research and history: A Samoan perspective. *Social policy journal of New Zealand*, *25*, 61-69. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=edsinz&AN=edsinz.994671903602837&site=eds-live&scope=site&authtype=sso&custid=s3027306

Eun, J., K., & Kyeong, R. L. (2019). Effects of an examiner's positive and negative feedback on self-assessment of skill performance, emotional response, and self-efficacy in Korea: A quasi-experimental study. *BMC Medical Education*, *19*(1), 1-7. https://doi.org/10.1186/s12909-019-1595-x

Eva, K. W., Armson, H., & Holmboe, E. (2012). Factors influencing responsiveness to feedback: On the interplay between fear, confidence, and reasoning processes. *Advances in Health Sciences Education*, *17*(1), 15-26. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=eric&AN=EJ955626&site=eds-live&scope=site&authtype=sso&custid=s3027306

Evans, C. (2013). Making sense of assessment feedback in higher education. *Review of Educational Research*, *83*(1), 70-120. https://doi.org/10.3102/0034654312474350

Fairbairn-Dunlop, P. (2014). The interface of Pacific and other knowledges in a supplementary education site. *Compare*, *44*(6), 874-894. https://doi.org/10.1080/03057925.2013.808909

Fairbairn-Dunlop, T. P. (2015). Culturally safe spaces for Pacific education journeys from the periphery to the centre. *New Zealand Sociology*, *30*(4), 199. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsifs&AN=800383410346051&site=eds-live&scope=site

Faleolo, R. (2016). Pasifika Trans-Tasman migrant perspectives of well-being in Australia and New Zealand. *Pacific Asia Inquiry*, *7*(1), 63-74. https://ezproxy.massey.ac.nz/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=a2h&AN=120475397&site=ehost-live&scope=site&authtype=sso&custid=s3027306

Faletutulu, G. M. (2017). *WHAT ARE YOUNG PACIFIC PEOPLES UNDERSTANDINGS OF LEADERSHIP IN AOTEAROA NEW ZEALAND?* Victoria University of Wellington]. Wellington, New Zealand. https://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/7010/thesis_access.pdf?sequence=4

Fanene, N. (2006). *A study of the academic writing problems of New Zealand-born Samoan students at tertiary institutions: A thesis submitted to Auckland University of Technoogy in partial fulfilment of the degree of MA (Applied Languages)* Auckland University of Technology]. https://openrepository.aut.ac.nz/bitstream/handle/10292/271/FaneneN.pdf?sequence=2&isAllowed=y

Farrelly, T., & Nabobo-Baba, U. (2012). *Talanoa as empathic research: Paper for presentation at the International Development Conference 2012 Auckland, New Zealand, 3-5 December, 2012* International Development Conference, Auckland, New Zealand. https://devnet.org.nz/wp-content/uploads/2018/07/Farrelly,%20Trisia%20&%20Nabobo-Baba,%20Unaisi%20Talanoa%20as%20Empathic%20Research%20%5Bpaper%5D_0.pdf

Fatu, E. (2016). *'The bitter sweetness of the space between': Creative reflections of Pasifika ethnic mixedness* Victoria Univeristy]. Wellington, New Zealand.

http://researcharchive.vuw.ac.nz/bitstream/handle/10063/7019/thesis_access.pdf?sequence=1

Finau, S. (2014). Collective label of people from the Pacific Ocean proper. In H. Murphy, W. Nuku, B. Ngaia, C. Buchanan, & T. Black (Eds.), *Enhancing mātauranga Māori and global indigenous knowledge* (pp. 166-180). NZQA. https://ezproxy.massey.ac.nz/login?url=https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=cat09011a&AN=mul.oai.edge.massey.folio.ebsco.com.fs00001086.31d0151f.fef5.544a.a6aa.7181325cb39e&site=eds-live&scope=site&authtype=sso&custid=s3027306https://natlib-primo.hosted.exlibrisgroup.com/permalink/f/1s57t7d/NLNZ_ALMA11270973530002836

Firestone, R., Funaki, T., Dalhousie, S., Henry, A., Vano, M., Grey, J., Jull, A., Whittaker, R., Te Moringa, L., & Ni Mhurchu, C. (2018). Identifying and overcoming barriers to healthier lives. *Pacific Health Dialog*, *21*(2), 54-66. https://doi.org/10.26635/phd.2018.913

Fong, C. J., Patall, E. A., Vasquez, A. C., & Stautberg, S. (2019). A meta-analysis of negative feedback on intrinsic motivation. *Educational Psychology Review*, *31*(1), 121-162. https://doi.org/10.1007/s10648-018-9446-6

Forbes, C. E., Schmader, T., & Allen, J. (2008). The role of devaluing and discounting in performance monitoring: A neurophysiological study of minorities under threat. *Social Cognitive and Affective Neuroscience*, *3*(3), 253-261. https://doi.org/10.1093/scan/nsn012

Frengley-Vaipuna, I. (2007). *Creating kakala: Gifted and talented Tongan students in New Zealand secondary schools: A thesis presented in partial fulfilment of the requirements for the degree of Master in Education* Massey University]. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b1973603&site=eds-live&scope=sitehttp://hdl.handle.net/10179/7092

Fukofuka, H. (2018). *Pacific youth views on health and wellbeing: A photovoice study* University of Otago]. Dunedin, New Zealand. https://ourarchive.otago.ac.nz/handle/10523/8087

Fulham, N. M., Krueger, K. L., & Cohen, T. R. (2022). Honest feedback: Barriers to receptivity and discerning the truth in feedback. *Current Opinion in Psychology*, *46*. https://doi.org/10.1016/j.copsyc.2022.101405

Furrer, C., & Skinner, E. (2003). Sense of relatedness as a factor in children's academic engagement and performance. *Journal of Educational Psychology*, *95*(1), 148-162. http://eds.b.ebscohost.com/eds/pdfviewer/pdfviewer?vid=25&sid=07a64585-a933-4c54-abe8-d6ceb4fbaa68%40pdc-v-sessmgr05

Gautam, S., Jain, A., Chaudhary, J., Gautam, M., Gaur, M., & Grover, S. (2024). Concept of mental health and mental well-being, it's determinants and coping strategies. *Indian J Psychiatry*, *66*(Suppl 2), S231-S244. https://doi.org/10.4103/indianjpsychiatry.indianjpsychiatry_707_23

Gavet, G. O. (2011). *How effective are school-based interventions in terms of complementing academic achievement for male Pasifika high school students?* Auckland University of Technology]. Auckland, New Zealand. https://openrepository.aut.ac.nz/bitstream/handle/10292/2535/GavetG.pdf?sequence=3&isAllowed=y

Goldfinch, J., & Hughes, M. (2007). Skills, learning styles and success of first-year undergraduates [Article]. *Active Learning in Higher Education*, *8*(3), 259-273. https://doi.org/10.1177/1469787407081881

Greenfield, P. M., Quiroz, B., & Raeff, C. (2000). Cross-cultural conflict and harmony in the social construction of the child. In S. Harkness, C. Raeff, & C. M. Super (Eds.), *Variability in the social construction of the child: New directions for child and adolescent development* (Vol. 87, pp. 93- 108). Jossey-Bass. https://onlinelibrary-wiley-com.ezproxy.massey.ac.nz/doi/epdf/10.1002/cd.23220008708

Grimes, A., MacCulloch, R., & McKay, F. (2015). *Indigenous belief in a just world: New Zealand Māori and other ethnicities compared*. Motu Economic and Public Policy Research. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b3417348&site=eds-live&scope=sitehttp://motu-www.motu.org.nz/wpapers/15_14.pdf

Grove, M. (2004). The three R's of pastoral care: Relationships, respect and responsibility [Article]. *Pastoral Care in Education*, *22*(2), 34-38. https://doi.org/10.1111/j.0264-3944.2004.00261.x

Harber, K. D., Reeves, S., Gorman, J. L., Williams, C. H., Malin, J., & Pennebaker, J. W. (2018). The conflicted language of interracial feedback. *Journal of Educational Psychology*. https://doi.org/10.1037/edu0000326

Hargraves, V. (2022). *The principles of culturally responsive teaching*. The Education Hub. https://theeducationhub.org.nz/what-is-culturally-responsive-teaching/

Harris, R., Li, C., Stanley, J., King, P. T., Priest, N., Curtis, E., Ameratunga, S., Sorensen, D., Tibble, F., Tewhaiti-Smith, J., Thatcher, P., Araroa, R., Pihema, S., Lee-Kirk, S., King, R., Urlich, T., Livingstone, N., Kamau Brady, S., Matehe, C., & Paine, S. (2024). Racism and health among Aotearoa New Zealand young people aged 15–24 years: Analysis of multiple national surveys. *Journal of Adolescent Health*, *75*(3), 416-425. https://doi.org/10.1016/j.jadohealth.2024.04.021

Hattie, J., & Timperley, H. (2007). The power of feedback. *Review of Educational Research*, *77*(1), 81-112. https://doi.org/10.3102/003465430298487

Havea, J. (2010). *Talanoa ripples: Across borders, cultures, disciplines*. Pasifika@Massey. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b2343804&site=eds-live&scope=site

Havea, S. (2011). *The relationship between lotu and ako for Pacific university students in New Zealand: A thesis presented in partial fulfilment of the requirements for the degree of Master of Philosophy in Social Policy at Massey University, Manawatu, New Zealand* [Thesis, Massey University]. Massey Research Online. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=ir00033a&AN=massnz.10179.3261&site=eds-live&scope=sitehttp://hdl.handle.net/10179/3261

Hawk, K., Cowley, E., Hill, J., & Sutherland, S. (2002). The importance of the teacher/student relationship for Maori and Pasifika students. *Set*, *3*. http://educationgroup.co.nz/wp-content/uploads/2016/04/The-importance-of-the-teacher-student-relationship.pdf

Health Promotion Agency. (2019). *O le tele o sulu e maua ai se figota, e mama se avega pe a ta amo fa'atasi*. https://depression.org.nz/get-better/your-identity/pasifika/

Heine, S. J., & Hamamura, T. (2007). In search of East Asian self-enhancement. *Personality and Social Psychology Review*, *11*(1), 1-24. https://doi.org/10.1177/1088868306294587

Higgins, R., Hartley, P., & Skelton, A. (2002). The conscientious consumer: Reconsidering the role of assessment feedback in student learning. *Studies in Higher Education*, *27*(1), 53-64. https://doi.org/10.1080/03075070120099368

Hill, J., Berlin, K., Choate, J., Cravens-Brown, L., McKendrick-Calder, L., & Smith, S. (2021). Exploring the emotional responses of undergraduate students to assessment feedback: Implications for instructors [Journal Articles; Reports - Research; Tests/Questionnaires]. *Teaching & Learning Inquiry*, *9*(1), 294-318. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=eric&AN=EJ1293561&site=eds-live&scope=site&authtype=sso&custid=s3027306

Hill, J., Healey, R. L., West, H., & Déry, C. (2019). Pedagogic partnership in higher education: Encountering emotion in learning and enhancing student wellbeing. *Journal of Geography in Higher Education*, 1-19. https://doi.org/10.1080/03098265.2019.1661366

Horrocks, J., Ballantyne, N., Silao, A., Manueli, K., & Fairbrother, P. (2012). *Success for Pacific learners: The impact of tertiary education strategies*. http://akoaotearoa.ac.nz/download/ng/file/group-5331/success-for-pacific-learners-the-impact-of-tertiary-education-strategies.pdf

Howard, A. (1990). Cultural paradigms, history and the search for identity in Ocenia. In J. Linnekin & L. Poyer (Eds.), *Cultural identity and ethnicity in the Pacific* (pp. 259-280). University of Hawaii. http://alanhowardanthro.net/Documents/Cultural_Identity_in_Oceania.pdf

Hughes, G., & Spanner, L. (2019). The university mental health charter. *Leeds: Student Minds*. https://www.studentminds.org.uk/uploads/3/7/8/4/3784584/191208_umhc_artwork.pdf

Hunter, J., Hunter, R., Bills, T., Cheung, I., Hannant, B., Kritesh, K., & Lachaiya, R. (2016). Developing equity for Pāsifika learners within a New Zealand context: Attending

to culture and values. *New Zealand Journal of Educational Studies*, *51*(2), 197. https://doi.org/10.1007/s40841-016-0059-7

Hyland, F. (2003). Focusing on form: Student engagement with teacher feedback. *System*, *31*(2), 217-230. https://doi.org/https://doi.org/10.1016/S0346-251X(03)00021-6

Ilgen, D. R., & Davis, C. A. (2000). Bearing bad news: Reactions to negative performance feedback [Article]. *Applied Psychology: An International Review*, *49*(3), 550. https://doi.org/10.1111/1464-0597.00031

Ilies, R., De Pater, I. E., & Judge, T. (2007). Differential affective reactions to negative and positive feedback, and the role of self-esteem. *Journal of Managerial Psychology*, *22*(6), 590-609. https://www.emerald.com/insight/content/doi/10.1108/02683940710778459/full/html

Ilies, R., Pater, I., & Judge, T. (2007). Differential affective reactions to negative and positive feedback, and the role of self-esteem. *Journal of Managerial Psychology*, *22*(6), 590-609. https://doi.org/10.1108/02683940710778459

Ioane, J. (2017). Talanoa with Pasifika youth and their families. *New Zealand Journal of Psychology*, *46*(3), 38-45. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edselc&AN=edselc.2-52.0-85046675432&site=eds-live&scope=site

Iosefo, J. (2014). *MOON WALKING WITH THE PASIFIKA GIRL IN THE MIRROR: An autoethnography on the spaces of higher education* The University of Auckland]. Auckland, New Zealand. https://researchspace.auckland.ac.nz/bitstream/handle/2292/32349/whole.pdf?sequence=2

Island Culture Archival Support. (2017). *Passing on the art of making mats in Fiji*. https://islandculturearchivalsupport.wordpress.com/2017/05/25/passing-on-art-of-making-mats-in-fiji/

Jansen, T., Höft, L., Bahr, J. L., Kuklick, L., & Meyer, J. (2025). Constructive feedback can function as a reward: Students' emotional profiles in reaction to feedback

perception mediate associations with task interest [Article]. *Learning and Instruction*, *95*. https://doi.org/10.1016/j.learninstruc.2024.102030

Johansson-Fua, S. (2009). Ko hata fa'ungamotu'a ko hata kaha'u: A knowledge system for redesigning Tongan Curriculum. In K. Sanga & K. H. Thaman (Eds.), *Rethinking education curricula in the Pacific: Challenges and prospects* (pp. 196- 221). He Parekereke, Institute for Research and Development in Māori and Pacific Education, Victoria University of Wellington. http://eds.b.ebscohost.com/eds/detail/detail?vid=33&sid=07a64585-a933-4c54-abe8-d6ceb4fbaa68%40pdc-v-sessmgr05&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=massey.b2191494&db=cat00245a

Johansson-Fua, S. (2014). Kakala research framework: A garland in celebration of a decade of rethinking education. In M. 'Otunuku, U. Nabobo-Baba, & S. Johansson Fua (Eds.), *Of waves, winds and wonderful things: A decade of rethinking Pacific education* (pp. 50-60). University of the South Pacific Press. https://ubiq.co.nz/p/of-waves-winds-wonderful-things-a-decade-of-rethinking-pacific-education-9789820109063

Juwah, C., Macfarlane-Dick, D., Matthew, B., Nicol, D., Ross, D., & Smith, B. (2004). *Enhancing student learning through effective formative feedback*. The Higher Education Academy Generic Centre. https://www.education.uwa.edu.au/__data/assets/pdf_file/0010/1867132/Juwah.pdf

Kailahi, V. (2017). *No'oloto: Exploring the epistemological significance of No'oloto for the academic achievements of Tongan tertiary students in New Zealand* Auckland University of Technology]. Auckland, NZ. https://openrepository.aut.ac.nz/bitstream/handle/10292/11040/KailahiV.pdf?sequence=4&isAllowed=y

Kalāvite, T. (2010). *Fononga 'A Fakahalafononga: Tongan students' journey to academic achievement in New Zealand tertiary education* The University of Waikato]. Waikatu, New Zealand. https://researchcommons.waikato.ac.nz/bitstream/handle/10289/4159/thesis.pdf?sequence=4&isAllowed=y

Keelan, J. (2014). *Ngā Reanga youth development Māori styles*. ePress. https://www.unitec.ac.nz/epress/wp-content/uploads/2014/11/Nga-Reanga-Youth-Development-Maori-styles-by-Teorongonui-Josie-Keelan.pdf

Kelly, H. H. (1972). Causal schemata and the attribution process. In D. E. Kanouse, H. H. Kelly, R. E. Nisbett, V. S., & B. Weiner (Eds.), *Attribution: Perceiving the causes of behavior*. General Learning Press. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b1069699&site=eds-live&scope=site

Keyes, C. L. (2005). Mental illness and/or mental health? Investigating axioms of the complete state model of health. *Journal of consulting and clinical psychology*, *73*(3), 539-548. https://doi.org/10.1037/0022-006x.73.3.539

Kim, E. J., & Lee, K. R. (2019). Effects of an examiner's positive and negative feedback on self-assessment of skill performance, emotional response, and self-efficacy in Korea: A quasi-experimental study [article]. *BMC Medical Education*, *19*(1), 1-7. https://doi.org/10.1186/s12909-019-1595-x

Kingi-'Ulu'ave, D., Faleafa, M., & Brown, T. (2016). Connecting culture and care: Clinical practice with Pasifika People. In W. W. Waitoki, J. S. Feather, N. R. Robertson, & J. J. Rucklidge (Eds.), *Professional practice of psychology in Aotearoa New Zealand* (3rd edition ed., pp. 67-84). New Zealand Psychological Society Inc. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b3708520&site=eds-live&scope=site

Kluger, A. N., & DeNisi, A. (1996). The effects of feedback interventions on performance: A historical review, a meta-analysis, and a preliminary feedback intervention theory. *Psychological Bulletin*, *119*(2), 254-284. https://doi.org/10.1037/0033-2909.119.2.254

Knesek, G. (2015). Creating a feedback-rich workplace environment: Lessons learned over a 35+ year career in Human Resources. *The Psychologist-Manager Journal*, *18*(3-4), 109-120. https://doi.org/10.1037/mgr0000032

Koh, L. C. (2010). Academic staff perspectives of formative assessment in nurse education. *Nurse Education in Practice*, *10*(4), 205-209. http://eds.a.ebscohost.com/eds/detail/detail?vid=15&sid=df029e47-7b40-461d-b5ce-

3a26a41b6a0f%40sessionmgr4008&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=S1471595309001498&db=edselp

Koloto, A. H., Katoanga, A. N., & Tatila, L. U. (2006). *Critical success factors for effective use of e-learning by Pacific learners: Final report prepared for ITPNZ*. Koloto and Associates Ltd. http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.130.3245&rep=rep1&type=pdf

Korn, C. W., Rosenblau, G., Rodriguez Buritica, J. M., & Heekeren, H. R. (2016). Performance feedback processing is positively biased as predicted by attribution theory [Article]. *PLoS ONE*, *11*(2), 1-19. https://doi.org/10.1371/journal.pone.0148581

Koya-Vaka'uta, C. F. (2018). Rethinking research as relational space in the Pacific pedagogy and praxis. In L. U. Vaai & A. Casimira (Eds.), *Relational hermeneutics: decolonisation and the Pacific itulagi* (pp. 65-84). University of the South Pacific. https://www.academia.edu/37931317/Koya_C.F._2017_._Rethinking_Research_as_Relational_Space_in_the_Pacific_Pedagogy_and_Praxis

Kusurkar, R. A., Croiset, G., & Ten, C. J. (2011). Twelve tips to stimulate intrinsic motivation in students through autonomy-supportive classroom teaching derived from Self-Determination Theory. *Medical Teacher*, *33*(12), 978-982. https://doi.org/10.3109/0142159X.2011.599896

Lal, B. V. (2012). *Chalo jahaji: On a journey through indenture in Fiji*. ANU Press. http://www.jstor.org/stable/j.ctt24h3ss

Leach, L. (2013). Engaging ethnically diverse first year students. A practice report. *The International Journal of the First Year in Higher Education*, *4*(2), 117-124. http://eds.b.ebscohost.com/eds/pdfviewer/pdfviewer?vid=6&sid=429b2cb5-ef99-48cd-af36-248186eff5bb%40sessionmgr102

Leenen-Young, M. (2020). Pasifika students and learning to learn at university. *MAI Journal*, *9*(1), 70-80. https://doi.org/10.20507/MAIJournal.2020.9.1.8

Leheta, D. (2016). *The effects of feedback valence on work performance, learning and attitudes: looking at valence, trend and consistency together: Managerial sciences dissertations* Georgia State University].

https://scholarworks.gsu.edu/cgi/viewcontent.cgi?article=1028&context=managerialsci_diss

LeVa. (2023). *Respectful relationships: Pasifika people living our values*. https://www.leva.co.nz/wp-content/uploads/2023/07/Respectful-Relationships-factsheet-2023.pdf

Lincoln University. (2017). *Annual report 2017*. https://livingheritage.lincoln.ac.nz/nodes/view/29011

Lincoln University. (2021). *Annual report 2021*. https://www.lincoln.ac.nz/assets/Publications/LIN3739-Annual-Report-2021_WEB.pdf

Lino, A. (2015). *Fofola e fala kae alea e kāinga: Exploring the issues of communication regarding Tongan youth suicide in South Auckland, New Zealand* Auckland University of Technology]. Auckland, New Zealand. https://apo.org.au/sites/default/files/resource-files/2015/11/apo-nid110346-1184446.pdf

Locks, A. M., Hurtado, S., & Bowman, N. A. (2008). Extending notions of campus climate and diversity to students' transition to college. *Review of Higher Education*, *31*(3), 257-285. https://doi.org/https://muse.jhu.edu/journals/review_of_higher_education/toc/rhe31.3.html

Loveridge, J. (2010). *Involving young people in research in secondary school settings*. Ministry of Education. https://www.educationcounts.govt.nz/__data/assets/pdf_file/0005/80708/957_Involving-CYP-02092010.pdf

Luafutu-Simpson, P., Moltchanova, E., O'Halloran, D., Petelo, L., Schischka, J., & Uta'i, S. (2015). *Change strategies to enhance Pasifika student success at Canterbury tertiary institutions*. Ako Aotearoa National Centre for Tertiary Teaching Excellence. https://ako.ac.nz/assets/Knowledge-centre/RHPF-s1307-strategies-for-Pasifika-success-in-Canterbury/0c75509aab/RHPF-s1307-change-strategies-to-enhance-pasifika-student-success-at-canterbury-tertiary-institutions-project-report.pdf

Lui, D. (2003). *Family: A Samoan perspective*. Mental Health Commission. https://books.google.co.nz/books/about/Family_a_Samoan_Perspective.html?id=ZbZ0NwAACAAJ&redir_esc=y

Major, B., & Schmader, T. (1998). Coping with stigma through psychological disengagement. In J. K. Swim & C. Stangor (Eds.), *Prejudice: The target's perspective* (pp. 219-241). Academic Press. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b1585398&site=eds-live&scope=site

Manning, S. (2019). "Please bring a plate": A metaphor for learning advisor practice based on Pacific values. *ATLAANZ Journal*, *4*(1), 1-10. https://journal.atlaanz.org/atlaanz/article/view/2

Manuela, S., & Anae, M. (2017). Pacific youth, acculturation and identity: The relationship between ethnic identity and well-being: New directions for research. *Pacific dynamics*, *1*(1). https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=edsinz&AN=edsinz.998969640702837&site=eds-live&scope=site&authtype=sso&custid=s3027306

Manuela, S., & Sibley, C. G. (2012). The Pacific Identity and Wellbeing Scale (PIWBS): A culturally-appropriate self-report measure for Pacific Peoples in New Zealand. *Social Indicators Research*, 1-21. https://doi.org/10.1007/s11205-012-0041-9

Manuela, S., & Sibley, C. G. (2014). Why do Pacific People with multiple ethnic affiliations have poorer subjective wellbeing? Negative ingroup affect mediates the identity tension effect [research-article]. *Social Indicators Research*, *115*(1), 319-336. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=edsjsr&AN=edsjsr.24720228&site=eds-live&scope=site&authtype=sso&custid=s3027306

Markus, H. R., & Kitayama, S. (1991). Culture and self: Implications for cognition, emotion, and motivation. *Psychological Review*(2), 224. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsghw&AN=edsgcl.10759232&site=eds-live&scope=site

Massey, C. G., Scott, M. V., & Sanford, D. M. (1975). Racism without racists: Institutional racism in urban schools. *The Black Scholar*, *7*(3), 10-19. https://doi.org/10.1080/00064246.1975.11413782

Massey University. (2016). *Annual report 2016*. https://www.massey.ac.nz/massey/fms/About%20Massey/University-Management/documents/annual-report/Annual%20Report_2016.pdf?62F6CDD6068F0AC1B6B65FE57E5B61D9

Massey University. (2017a). *Massey University annual report 2017*. https://www.massey.ac.nz/massey/fms/About%20Massey/University-Management/documents/annual-report/massey-university-annual-report-2017.pdf?ED32BC3335191A5A35230F1A1D93401B

Massey University. (2017b). *Massey University assessment handbook: Principles, guidelines, and resources*. https://www.massey.ac.nz/massey/fms/Teaching%20and%20Learning/Massey%20University%20Assessment%20Handbook_20170817.pdf?A586C2ECFBFCCCF1AF290DA8D5F487C8

Massey University. (2017c). *Pacific research guidelines and protocols* http://www.massey.ac.nz/massey/fms/Colleges/College%20of%20Humanities%20and%20Social%20Sciences/pacific-research-and-policy-centre/192190%20PRPC%20Guidelines%202017%20v5.pdf?4D6D782E508E2E272815C5E3E1941390

Massey University. (2018). *Massey University annual report 2018*. https://www.massey.ac.nz/massey/fms/About%20Massey/University-Management/documents/annual-report/Annual_Report_2018.pdf?2EFB687FBB37689303DE6F2445F7D5DF

Massey University. (2020). *Code of ethical conduct for research, teaching and evaluations involving human participants: Revised code 2017*. https://www.massey.ac.nz/massey/fms/Human%20Ethics/Documents/MUHEC%20Code.pdf?2F3CBE296DD2345CC01794BF9CFCA13A

Matapo, J. (2016). *Becoming posthuman: Navigating Pacific epistemology in Pasifika research* PESA Conference 2016, Auckland, New Zealand.

https://www.researchgate.net/publication/311714748_Becoming_Posthuman_Navigating_Pacific_Epistemology_in_Pasifika_Research

Matapo, J., & Baice, T. (2020). The art of wayfinding: Navigating Pasifika success. *MAI Journal*, *9*(1). https://doi.org/10.20507/MAIJournal.2020.9.1.4

Matika, C. M., Manuela, S., Sibley, C. G., & Houkamau, C. A. (2021). Māori and Pasifika language, identity, and wellbeing in Aotearoa New Zealand [Article]. *Kotuitui*, *16*(2), 396-418-418. https://doi.org/10.1080/1177083X.2021.1900298

Maulana, H., & Khawaja, N. G. (2022). A cultural perspective of well-being. In S. Deb & B. A. Gerrard (Eds.), *Handbook of health and well-being: Challenges, strategies and future trends* (pp. 35-49). Springer Nature Singapore Pte Ltd. https://link-springer-com.ezproxy.massey.ac.nz/content/pdf/10.1007/978-981-16-8263-6.pdf

Mayeda, D. T., Keil, M., Dutton, H. D., & ʻOfamoʻoni, I. F. H. (2014). "You've gotta set a precedent": Māori and Pacific voices on student success in higher education [Article]. *AlterNative*, *10*(2), 165-179. https://doi.org/10.1177/117718011401000206

Mayeda, D. T., Keil, M., Dutton, H. D., & Ofamo'oni, I. (2014). 'You've gotta set a precedent': Maori and Pacific voices on student success in higher education. *AlterNative: An International Journal of Indigenous Peoples*, *10*(2), 165-179. https://doi.org/10.3316/informit.321931661033787

McColl, A. (2013). *The development and implementation of a family and home-based pilot programme for preventing child obesity in Pacific families in Dunedin, New Zealand* University of Otago]. Dunedin, New Zealand. https://ourarchive.otago.ac.nz/handle/10523/4321

Medvedeff, M., Gregory, J., & Levy, P. (2008). How attributes of the feedback message affect subsequent feedback seeking: The interactive effects of feedback sign and type. *Psychologica Belgica*, *48*(2-3), 109-125. https://doi.org/10.5334/pb-48-2-3-109

Meyer, J., & Land, R. (2003). *Threshold concepts and troublesome knowledge: Linkages to ways of thinking and practising within the disciplines* (Occasional Report 4, Issue. http://www.etl.tla.ed.ac.uk/docs/ETLreport4.pdf

Mila-Schaaf, K. (2006). Va-centred social work: possibilities for a Pacific approach to social work practice. *Social Work Review*, *18*(1), 8-13. https://natlib.govt.nz/records/21339407?search%5Bi%5D%5Bsubject_text%5D=Interpersonal+relations+and+culture&search%5Bpath%5D=items

Mila-Schaaf, K. (2010). *Polycultural capital and the Pasfika second generation: Negotiating identities in diasporic spaces* Massey University]. Auckland, New Zealand. https://mro.massey.ac.nz/bitstream/handle/10179/1713/02_whole.pdf?sequence=1&isAllowed=y

Mila-Schaaf, K., & Robinson, E. (2010). 'Polycultural' capital and educational achievement among NZ-born Pacific peoples. *Mai Review*(1), 1-18. http://www.review.mai.ac.nz/mrindex/MR/article/download/307/307-2282-1-PB.pdf

Mila, K. (2013). Not another New Zealand-born identity crisis: Well-being and the politics of belonging. In M. N. Agee, P. L. Culbertson, C. O. Makasiale, & T. McIntosh (Eds.), *Pacific identities and well-being* (pp. 27-45). Routledge. https://eds.p.ebscohost.com/eds/detail/detail?vid=1&sid=6779ec97-bee6-454a-b763-efdfe052c31c%40redis&bdata=JkF1dGhUeXBlPXNzbyZzaXRlPWVkcy1saXZlJnNjb3BlPXNpdGU%3d#AN=mul.oai.edge.massey.folio.ebsco.com.fs00001086.84b9644f.1ca2.5942.a649.bf8a5f1c56d2&db=cat09011a

Ministry for Pacific Peoples. (2017). *Kapasa: The Pacific policy analysis tool*. Ministry of Pacific Peoples. https://www.mpp.govt.nz/assets/Uploads/2-Kapasa2017-A4-Pages-WEB4.pdf

Ministry for Pacific Peoples. (2018). *Yavu: Foundations of Pacific engagement*. Ministry for Pacific Peoples. https://www.mpp.govt.nz/assets/Uploads/MPP8836-Yavu-Pacific-Engagement-Digital-Book.pdf

Ministry for Pacific Peoples. (2020). *Cultural practices & protocols*. https://www.mpp.govt.nz/assets/Resources/Yavu-A3.pdf

Ministry of Education. (2017). *Te Whāriki He whāriki mātauranga mō ngā mokopuna o Aotearoa: Early childhood curriculum*.

https://www.education.govt.nz/assets/Documents/Early-Childhood/ELS-Te-Whariki-Early-Childhood-Curriculum-ENG-Web.pdf

Ministry of Social Development. (2012). *Vuvale doka sautu: A cultural framework for addressing violence in Fijian families in New Zealand*. http://pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Fijian.pdf

Muliaina, T. (2018). In search of meaningful assessment in the university curriculum: The case for culturally relevant pedagogy [Article]. *Australian Geographer*, *49*(4), 517-535. https://doi.org/10.1080/00049182.2018.1440689

Murray, M. R., & Morgan, T. (2009). *An indigenous approach to engineering effective learning opportunities* 2008 Australasian Association for Engineering Education Conference, Yeppoon, Australia. https://search-informit-org.ezproxy.massey.ac.nz/doi/10.3316/INFORMIT.906129634025615

Mutch, A. (2003). Exploring the practice of feedback to students. *Active Learning in Higher Education*, *4*, 24-38. https://journals-sagepub-com.ezproxy.massey.ac.nz/doi/abs/10.1177/1469787403004001003

Nabobo-Baba, U. (2006). *Knowing and learning: An indigenous Fijian approach*. Institute of Pacific Studies, University of the South Pacific. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=cat09011a&AN=mul.oai.edge.massey.folio.ebsco.com.fs00001086.c8bf1a22.1239.5f13.a40a.5e92ac0c23f8&site=eds-live&scope=site&authtype=sso&custid=s3027306

Nabobo, U. W. (1998). Cultural values and some implications for classroom learning in the Pacific. *Pacific Curriculum Network,*, *7*(1), 18- 22. http://www.directions.usp.ac.fj/collect/direct/index/assoc/D1176896.dir/doc.pdf

Naepi, S. (2019). Pacific research methodologies. In *Oxford Encyclopedia of Education*. Oxford University Press. https://doi.org/10.1093/acrefore/9780190264093.013.566

Nainoca, W. U. (2011). *The influence of the Fijian way of life (bula vakavanua) on community-based marine conservation (CBMC) in Fiji, with a focus on social*

capital and traditional ecological knowledge (TEK) Massey University]. ir00033a. Palmerston North, New Zealand. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=ir00033a&AN=massnz.10179.2670&site=eds-live&scope=sitehttp://hdl.handle.net/10179/2670

Nakhid, C. (2003). "Intercultural" perceptions, academic achievement, and the identifying process of PI students in New Zealand schools. *The Journal of Negro Education*, *72*(3), 279. https://www-jstor-org.ezproxy.massey.ac.nz/stable/3211249?seq=1#metadata_info_tab_contents

Nation, J. (1978). *Customs of respect: The traditional basis of Fijian communal politics*. The Australian National University. http://pacificinstitute.anu.edu.au/sites/default/files/resources-links/DSC_monograph_14.pdf

Nicol, D. (2010). From monologue to dialogue: Improving written feedback processes in mass higher education. *Assessment & Evaluation in Higher Education*, *35*(5), 501-517. https://doi.org/10.1080/02602931003786559

Nicol, D. (2014). Guiding principles of peer review: unlocking learners' eval-uative skills. In C. Kreber, C. Anderson, N. Entwistle, & J. McArthur (Eds.), *Advances and Innovations in University Assessment and Feedback* (pp. 197-224). Edinburgh University Press. https://www.researchgate.net/publication/287045019_Guiding_Principles_for_Peer_ReviewUnlocking_Learners'_Evaluative_Skills

Nicol, D. (2019). Reconceptualising feedback as an internal not an external process. *ITALIAN JOURNAL OF EDUCATIONAL RESEARCH*, *71*(84), 57-69. https://ojs.pensamultimedia.it/index.php/sird/article/view/3270

Nicol, D., & Macfarlane-Dick, D. (2006). Formative assessment and self-regulated learning: A model and seven principles of good feedback practice. *Studies in Higher Education*, *31*(2), 199-218. https://www.tandfonline.com/doi/abs/10.1080/03075070600572090

Nikora, L. W. (2016). *Pacific indigenous psychologies – Starting points* (Conference: Relational Hermeneutics Conference, Building the Pacific from the Ground Up, Issue.

https://www.researchgate.net/publication/306092106_Pacific_Indigenous_Psychologies_-_Starting_Points

O'Sullivan, C., & Hakaraia, D. (2018). The use of Māori and Pasifika knowledge within the everyday practice of commensality to enrich the learning experience [article]. *SOTL in the South*, *2*(2), 4-17. https://doi.org/10.36615/sotls.v2i2.42

Oranga Tamariki Practice Centre. (2020). *Fijian and Fijian-Indian*. https://practice.orangatamariki.govt.nz/assets/practice/Vaaifetu/vaaifetu-fijian-fijian-indian-families.pdf

Orsmond, P., Maw, S. J., Park, J. R., Gomez, S., & Crook, A. C. (2013). Moving feedback forward: Theory to practice. *Assessment & Evaluation in Higher Education*, *38*(2), 240-252. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ1009276&site=eds-live&scope=sitehttp://dx.doi.org/10.1080/02602938.2011.625472

Osterman, K. F. (2000). Students' need for belonging in the school community. *Review of Educational Research*, *70*, 323-367. https://journals-sagepub-com.ezproxy.massey.ac.nz/doi/pdf/10.3102/00346543070003323

Palfreyman, S. (2013). *The relationship between student engagement with feedback and lecturer and student views of teaching, learning and assessment : a thesis presented in partial fulfilment of the requirements for the degree of Master of Education (Adult Education) at Massey University, New Zealand*. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b3103550&site=eds-live&scope=sitehttp://hdl.handle.net/10179/5456

Pasefika Proud. (2012). *Vuvale doka sautu: A cultural framework for addressing violence in Fijian families in New Zealand*. https://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Fijian.pdf

Perrot, D. (2015). *Overcoming challenges: Pacific students' experiences of being resilient through tertiary education* Victoria University of Wellington]. Wellington. https://core.ac.uk/download/pdf/45830542.pdf

Pintrich, P. R., & Zusho, A. (2002). Student motivation and self-regulated learning in the college classroom. In J. C. Smart & W. G. Tierney (Eds.), *Higher Education: Handbook of theory and research* (Vol. XVII, pp. 55-128). Algora Publishing. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=66834&site=eds-live&scope=site

Plakht, Y., Shiyovich, A., Nusbaum, L., & Raizer, H. (2013). The association of positive and negative feedback with clinical performance, self-evaluation and practice contribution of nursing students [Article]. *Nurse Education Today*, *33*(10), 1264-1268. https://doi.org/10.1016/j.nedt.2012.07.017

Ponton, V. (2018). Utilizing Pacific methodologies as inclusive practice. *SAGE Open*, *8*(3). https://doi.org/10.1177/2158244018792962

Potgieter, M., Ackermann, M., & Fletcher, L. (2010). Inaccuracy of self-evaluation as additional variable for prediction of students at risk of failing first-year chemistry [Article]. *Chemistry Education Research and Practice*, *11*(1), 17-24. https://doi.org/10.1039/c001042c

Poulos, A., & Mahony, M. J. (2008). Effectiveness of feedback: The students' perspective. *Assessment and Evaluation in Higher Education*, *33*(2), 143-154. http://eds.a.ebscohost.com/eds/detail/detail?vid=17&sid=df029e47-7b40-461d-b5ce-3a26a41b6a0f%40sessionmgr4008&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=EJ787594&db=eric

Prescott, S. M. (2008). Using talanoa in Pacific business research in New Zealand: Experiences with Tongan entrepreneurs. *Alternative: An International Journal of Indigenous Scholarships, Special Edition: Critiquing Pasifika Education(Special Issue)*, 126-147. http://eds.b.ebscohost.com/eds/detail/detail?vid=17&sid=c9292a8e-8474-4270-8301-7bec2a30e507%40sessionmgr102&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=edsinz.996037013602837&db=edsinz

Pryor, J., & Crossouard, B. (2008). A socio-cultural theorisation of formative assessment. *Oxford Review of Education*, *34*(1), 1-20. https://doi.org/10.1080/03054980701476386

Pulotu-Endemann, F. K., Suaali'i-Sauni, T., Lui, D., McNicholas, T., Milne, M., & Gibbs, T. (2007). *Seitapu Pacific mental health and addiction cultural & clinical competencies framework*. The National Centre of Mental Health Research and Workforce Development. https://www.tepou.co.nz/uploads/files/resource-assets/seitapu-pacific-mental-health-and-addiction-cultural-and-clinical-competencies-framework.pdf

Pulu-Lakai, V. (2018). *Exploring the psychosocial needs of Tongan families in Hospice care* Massey University]. ir00033a. Albany Campus, New Zealand. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=ir00033a&AN=massnz.10179.14346&site=eds-live&scope=sitehttp://hdl.handle.net/10179/14346

Race, P. (2014). *Making learning happen: A guide for post-compulsory education* (3rd ed.). Sage. http://eds.b.ebscohost.com/eds/detail/detail?vid=12&sid=429b2cb5-ef99-48cd-af36-248186eff5bb%40sessionmgr102&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=massey.b1851827&db=cat00245a

Reeve, J., Deci, E. L., & Ryan, R. M. (2004). Self-determination theory: A dialectical framework for understanding sociocultural influences on student motivation. In D. M. McInerney & S. E. van (Eds.), *Big theories revisited* (pp. 31-60). Information Age Publishing Inc. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b1784592&site=eds-live&scope=site

Resnick, M. D., Bearman, P. S., Blum, R. W., Bauman, K. E., Harris, K. M., Jones, J., Tabor, J., Beuhring, T., Sieving, R. E., Shew, M., Ireland, M., Bearinger, L. H., & Udry, J. R. (1997). Protecting adolescents from harm: Findings from the National Longitudinal Study on adolescent health. *JAMA*, *278*(10), 823-832. https://doi.org/10.1001/jama.1997.03550100049038

Retna, K. S. (2005). Universities as learning organisations: Putting tutors in the picture. *Research and Development in Higher Education*, *28*, 422-429. http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.512.1331&rep=rep1&type=pdf

Reynolds, M. (2016). Relating to Va: Re-viewing the concept of relationships in Pasifika education in Aotearoa New Zealand. *AlterNative: An International Journal of Indigenous Peoples*, *12*(2), 190-202. https://doi.org/10.20507/AlterNative.2016.12.2.7

Reynolds, M. (2018). Caring for classroom relationality in Pasifika education: A space-based understanding. *Waikato Journal of Education*, *23*(1), 71-84. https://doi.org/10.15663/wje.v23i1.575

Reynolds, M. (2019). Walking the Palagi/Pasifika edge: The VA of mediated dialogic research. *Waikato Journal of Education*, *24*(1), 33-42. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ1233039&site=eds-live&scope=site

Rhee, M., Alexandra, V., & Powell, K. S. (2020). Individualism-collectivism cultural differences in performance feedback theory [Journal]. *Cross Cultural & Strategic Management*, *27*(3), 343-364. https://doi.org/10.1108/CCSM-05-2019-0100

Richardson, J., Rivers, B. A., & Whitelock, D. (2015). The role of feedback in the under-attainment of ethnic minority students: Evidence from distance education. *Assessment & Evaluation in Higher Education*, *40*(4), 557-573. https://doi.org/10.1080/02602938.2014.938317

Rodriguez, T. (2015). Wait for It: Delayed feedback enhances learning but only if you're curious. *Scientific American Mind*, *26*(3), 8-9. https://doi.org/10.2307/24946423

Roy, R., Greaves, L. M., Peiris-John, R., Clark, T., Fenaughty, J., Sutcliffe, K., Barnett, D., Hawthorne, V., Tiatia-Seath, J., & Fleming, T. (2020). *Negotiating multiple identities: Intersecting identities among Māori, Pacific, rainbow and disabled young people*. The Youth19 Research Group. https://www.myd.govt.nz/documents/resources-and-reports/publications/negotiating-multiple-identities/youth19-intersectionality-report-final.pdf

Rubie-Davies, C., Peterson, E., Flint, A., Garrett, L., Donald, L. M., Watson, P., & O'Neill, H. (2012). Ethnicity and teacher expectations in New Zealand. *Procedia - Social and Behavioral Sciences*, *69*, 256-261. https://doi.org/10.1016/j.sbspro.2012.11.407

Ryan, R. M., & Deci, E. L. (2020). Intrinsic and extrinsic motivation from a self-determination theory perspective: Definitions, theory, practices, and future directions. *Contemporary Educational Psychology*, *61*. https://doi.org/10.1016/j.cedpsych.2020.101860

Ryan, T., & Henderson, M. (2018). Feeling feedback: Students' emotional responses to educator feedback. *Assessment & Evaluation in Higher Education*, *43*(6), 880-892. https://doi.org/10.1080/02602938.2017.1416456

Sadler, D. R. (2010). Beyond feedback: Developing student capability in complex appraisal. *Assessment & Evaluation in Higher Education*, *35*(5), 535-550. https://srhe-tandfonline-com.ezproxy.massey.ac.nz/doi/full/10.1080/02602930903541015#.YDk-gGgzbIU

Samu, T. W. (2006). The 'Pasifika Umbrella' and quality teaching: Understanding and responding to the diverse realities within. *Waikato Journal of Education*, *12*, 129-140. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eue&AN=115717256&site=eds-live&scope=site

Sanga, K., & Thaman, K. H. (2009). *Re-thinking education curricula in the Pacific: Challenges and prospects*. He Parekereke. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b2191494&site=eds-live&scope=site

Santamaría, L. J., & Santamaría, A. P. (2016). *Culturally responsive leadership in higher education: Promoting access, equity, and improvement*. Routledge. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b4626116&site=eds-live&scope=sitehttp://ezproxy.massey.ac.nz/login?url=https://www.taylorfrancis.com/books/9781315720777

Santos, F. (2020). *Sugarcane biorefinery, technology and perspectives*. Academic Press. https://ezproxy.massey.ac.nz/login?url=https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=cat09011a&AN=mul.oai.edge.massey.folio.ebsco.com.fs00001086.b7be110f.34e5.517c.924e.2f46d4c9e807&site=eds-live&scope=site&authtype=sso&custid=s3027306http://ezproxy.massey.ac.nz/login?url=https://www.sciencedirect.com/science/book/9780128142363

Schartel, S. A. (2012). Giving feedback - an integral part of education. *Best Practice & Research. Clinical anaesthesiology*, *26*(1), 77-87. https://pubmed.ncbi.nlm.nih.gov/22559958/

Schmader, T., Major, B., & Gramzow, R. H. (2001). Coping with ethnic stereotypes in the academic domain: Perceived injustice and psychological disengagement. *Journal of Social Issues*, *57*(1), 93-111. https://doi.org/https://doi.org/10.1111/0022-4537.00203

Sileo, T. W., & Prater, M. A. (2000). Chapter 6: Teacher education: Reform and restructuring. In M. A. Winzer & K. Mazurek (Eds.), *Special education in the 21st century: Issues of inclusion and reform* (pp. 106- 131). Gallaudet University Press. https://books.google.co.nz/books?id=xMVKVMAb8A4C&pg=PA117&lpg=PA117&dq=use+praise+wisely+with+Pasifika+students&source=bl&ots=u-oP8SaU4A&sig=ACfU3U0fz4n8eDghWp5aslEOu-CXDapYCw&hl=en&sa=X&ved=2ahUKEwjBjoSB8uPoAhUHSX0KHSyvDkIQ6AEwCHoECAwQKA#v=onepage&q=use%20praise%20wisely%20with%20Pasifika%20students&f=false

Smart, J. F., & Smart, D. W. (1995). Acculturative stress: The experience of the Hispanic immigrant. *Counseling Psychologist*, *23*, 25-42. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=eric&AN=EJ495907&site=eds-live&scope=site&authtype=sso&custid=s3027306

Smith, R. A., & Khawaja, N. G. (2011). A review of the acculturation experiences of international students. *International Journal of Intercultural Relations*, *35*(6), 699-713. https://www-sciencedirect-com.ezproxy.massey.ac.nz/science/article/pii/S0147176711000782

Sofield, T. H. B. (2003). *Empowerment for sustainable tourism development*. Emerald Group Publishing Limited. https://books.google.co.nz/books?id=fONGI8AjVpQC&pg=PA289&lpg=PA289&dq=vanua,+mataqali+and+turanga+i+taukei&source=bl&ots=u6M6WlahQU&sig=ACfU3U0cV40Wdw_0GJ5zdygHShx_i3V6sg&hl=en&sa=X&ved=2ahUKEwiCsu6W66niAhVUXnwKHYvjBSQQ6AEwDnoECAgQAQ#v=onepage&q=vanua%2C%20mataqali%20and%20turanga%20i%20taukei&f=false

Sopoaga, F., van der Meer, J., Nada-Raja, S., Wilkinson, T., & Jutel, S. (2018). Mental health and wellbeing of Pacific students starting university in New Zealand. *The Journal of Pacific Research*, *21*(2), 71-79. https://doi.org/10.26635/phd.2018.916

Southward, M. W., & Cheavens, J. S. (2017). Assessing the relation between flexibility in emotional expression and symptoms of anxiety and depression: The roles of context sensitivity and feedback sensitivity. *Journal of Social and Clinical Psychology*, *36*(2), 142-157. https://doi.org/10.1521/jscp.2017.36.2.142

Southwick, M., & Solomona, M. (2007). *Improving recruitment and retention for the Pacific mental health workforce: Feasibility study*. The National Centre of Mental Health Research and Workforce Development. https://www.tepou.co.nz/uploads/files/resource-assets/improving-recruitment-and-retention-for-the-pacific-mental-health-workforce-feasibility-study.pdf

Soutter, A. K., O'Steen, B., & Gilmore, A. (2014). The student well-being model: A conceptual framework for the development of student well-being indicators. *International Journal of Adolescence and Youth*, *19*(4), 496-520. https://doi.org/10.1080/02673843.2012.754362

Spee, K., Toumu'a, R., Oakden, J., Sauni, P., & Tuagalu, C. (2014). *Leadership practices supporting Pasifika student success: Otahuhu College case study*. Ministry of Education. http://repository.usp.ac.fj/9215/1/1038_Otahuhu_CaseStudyUpdated19Jul2016.pdf

Spiller, D. (2014). *Assessment: Feedback to promote student learning*. The University of Waikato. https://www.waikato.ac.nz/__data/assets/pdf_file/0008/352871/Assessment_-Feedback-to-Promote-Student-Learning.pdf

Spiller, L. T. (2013). *Teachers' misunderstandings that affect the learning of their Pasifika students (Masters thesis)* Victoria University of Wellington]. Wellington, New Zealand. http://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/2248/thesis.pdf?sequence=2

Stats NZ. (2023). *Statistics for university staff and students*. https://stats.govt.nz/services/customised-data-services/statistics-for-university-staff-and-students/

Steele, C. M., & Aronson, J. (1995). Stereotype threat and the intellectual test performance of African Americans. *Journal of Personality and Social Psychology*, *69*(5), 797-811. http://eds.a.ebscohost.com/eds/pdfviewer/pdfviewer?vid=9&sid=a9ac424d-c779-4b85-924d-05eb60da0c4d%40sdc-v-sessmgr03

Stewart-Folau, A. (2017). *To be seen and heard: The lived experience of Pasifika students participating in Psychotherapy training in Aotearoa, New Zealand: An interpretative phenomenological analysis* Auckland University of Technology,]. https://openrepository.aut.ac.nz/bitstream/handle/10292/10638/Stewart-FolauA.pdf?sequence=3&isAllowed=y

Stewart-Withers, R., Sewabu, K., & Richardson, S. (2017). Talanoa: A contemporary qualitative methodology for sport management. *Sport Management Review*, *20*(1), 55-68. https://doi.org/10.1016/j.smr.2016.11.001

Straud, C. L., & McNaughton-Cassill, M. (2019). Self-blame and stress in undergraduate college students: The mediating role of proactive coping. *Journal of American College Health*, *67*(4), 367-373. https://doi.org/10.1080/07448481.2018.1484360

Suaalii-Sauni, T., Wheeler, A., Saafi, E., Robinson, G., Agnew, F., Warren, H., Erick, M., & Hingano, T. (2009). Exploration of Pacific perspectives of Pacific models of mental health service delivery in New Zealand. *Pacific Helath Dialog*, *15*(1). https://www.tepou.co.nz/uploads/files/resource-assets/exploration-of-Pacific-perspectives-of-Pacific-models-of-mental-heath-service-delivery-in-New-Zealand.pdf

Tawaketini, J. V. (2017). *Cultural influences on the retention of Pasifika students in an institute of technology trades programme* (Vol. Master of Educational Leadership and Management). Unitec Institute of Technology. https://unitec.researchbank.ac.nz/bitstream/handle/10652/4211/MEdL%26M_Jone%20%20Tawaketini%20final%20thesis.pdf

Taylor, W. F., & Hoedt, K. C. (1966). The effect of praise upon quantity and quality of creative writing. *Journal of Educational Research*, *60*, 80-83. https://www-

tandfonline-com.ezproxy.massey.ac.nz/doi/abs/10.1080/00220671.1966.10883440

Teevale, T., & Teu, A. (2018). What enabled and disabled first-year Pacific student achievement at university? [Article]. *Journal of the Australian & New Zealand Student Services Association*, *26*(1), 15-27. https://doi.org/10.30688/janzssa.2018.04

Thaman, K. H. (1997). *Kakala: A Pacific concept of teaching and learning. Paper presented at the Keynote address* Australian Colleges of Education Annual Conference, Cairns, Australia. https://scholar.google.com/scholar?hl=en&as_sdt=0%2C5&q=thaman+1997+kakala&btnG=

Thaman, K. H. (1999). *Songs of love: New and selected poems 1974-1999*. Mana Publications. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b1631603&site=eds-live&scope=site

Thaman, K. H. (2002). Towards cultural democracy in Pacific education: An imperative for the 21st century. In F. Pene, A. M. Taufe'ulungaki, & C. Benson (Eds.), *Tree of opportunity: Rethinking Pacific education Conference Proceeding 25-29 April 2001* (pp. 22-30). The University of the South Pacific. https://www.usp.ac.fj/institute-of-education/wp-content/uploads/sites/132/2021/11/Tree-of-Opportunity-Re-thinking-Pacific-Education-FINAL.pdf

Thaman, K. H. (2003). Decolonizing Pacific studies: Indigenous perspectives, knowledge, and wisdom in higher education. *The Contemporary Pacific*, *15*(1), 1-17. https://doi.org/10.1353/cp.2003.0032

Thaman, K. H. (2006). Nurturing relationships: a Pacific perspective of teacher education for peace and sustainable development. In S. Majhanovich, C. Fox, & K. A. Pašalić (Eds.), *Living together. [electronic resource]: Education and intercultural dialogue* (pp. 173-187). Springer. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b3118988&site=eds-

live&scope=sitehttp://ezproxy.massey.ac.nz/login?url=https://dx.doi.org/10.1007/978-1-4020-9816-1

Thaman, K. H. (2008). Education in Pacific Island countries. In G. McCulloch & D. Crook (Eds.), *The Routledge International Encyclopedia of Education* (pp. 413-416). Routledge. http://eds.a.ebscohost.com/eds/detail/detail?vid=21&sid=df029e47-7b40-461d-b5ce-3a26a41b6a0f%40sessionmgr4008&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=massey.b4609071&db=cat00245a

The University of Auckland. (2018). *Our contribution to wellbeing: Annual report 2018*. https://cdn.auckland.ac.nz/assets/auckland/about-us/the-university/official-publications/annual-report/annual-report-2018.pdf

The University of Waikato. (2020). *Assessment: Feedback to promote student learning*. https://www.waikato.ac.nz/__data/assets/pdf_file/0008/352871/Assessment_-Feedback-to-Promote-Student-Learning.pdf

Thompson, S., McDonald, F., Talakai, M., Taumoepeau, V., & Te Ava, A. (2009). *Training manual for teaching working with Pacific students: Engaging Pacific learners*. https://gifted.tki.org.nz/assets/Uploads/files/Training-manual-for-teaching-working-with-pacific-students-engaging-pacific-learners.pdf

Thomsen, S., Tavita, J., & Levi-Teu, Z. (2018). *A Pacific perspective on the Living Standards Framework and wellbeing: New Zealand Treasury discussion paper 18/09*. New Zealand Government. https://www.treasury.govt.nz/sites/default/files/2018-08/dp18-09.pdf

Tiatia, J. (2008). *Pacific cultural competencies: A literature review*. Ministry of Health. https://www.health.govt.nz/system/files/documents/publications/pacific-cultural-competencies-may08-2.pdf

Tomoana, R. (2012). *Sharing successful teaching and learning strategies for Māori, Pacific, and youth learners: The Whitireia Way 2012*. Ako Aotearoa. http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.460.1102&rep=rep1&type=pdf

Townsend, T., & Bates, R. (2006). *Handbook of teacher education: Globalization, standards and professionalism in times of change*. Springer. https://books.google.co.nz/books?id=dvxgEfFCRRMC

Troughton, G. (2023). Chapter 1: The arrival of Christianity in the Pacific. In U. L. Va'ai, M. A. Lamport, D. L. Robert, & A. Uili (Eds.), *The global story of Christianity* (pp. 3-17). Cascade Books. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=cat09011a&AN=mul.oai.edge.massey.folio.ebsco.com.fs00001086.cde7831e.c2aa.46d2.97b8.514d9aeee715&site=eds-live&scope=site&authtype=sso&custid=s3027306

Tu'itahi, T. (2018). *Navigating the boundaries of two cultural worlds while re-negotiating a space for myself: My journey as a Samoan woman in the AUT Psychotherapy course*. Auckland University of Technology. http://openrepository.aut.ac.nz/bitstream/handle/10292/11996/TapuTuitahiA.pdf?sequence=3&isAllowed=y

Tuagalu, I. (2008). Heuristics of the Vā. *AlterNative: An International Journal of Indigenous Peoples*, *4*(1), 107-126. https://doi.org/10.1177/117718010800400110

Tui Atua Tupua Tamasese Ta'isi Efi. (2009). *O le e lave i tiga, ole ivi, le toto, ma le aano: He who rallies in my hour of need is my kin: Paper presented at the New Zealand Families Commission Pasifika Families' Fono,*. http://www.head-of-state-samoa.ws/speeches_pdf/Tupua%20Family%20Commission%20FINAL4%20(2).pdf

Tunufa'i, L. (2016). Pacific research: Rethinking the Talanoa 'methodology'. *New Zealand Sociology*(7), 227. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsihs&AN=edsihs.561428501206421&site=eds-live&scope=site

Tupuola, A.-M. (1998). *'Adolescence': Myth or reality for 'Samoan' Women?: Beyond the stage-like toward shifting boundaries and identities*. Victoria University of Wellington. https://viewer.waireto.victoria.ac.nz/client/viewer/IE911201/rep/REP911215/FL911216?dps_dvs=1557876225681~65

Tupuola, A.-M. (2004). Pasifika edgewalkers: Complicating the achieved identity status in youth research. *Journal of Intercultural Studies*, *25*(1), 87-100. https://doi.org/10.1080/07256860410001687045

Turner, H., Rubie-Davies, C., & Webber, M. (2015). Teacher expectations, ethnicity and the achievement gap. *New Zealand Journal of Educational Studies*, *50*(1), 55-69. https://doi.org/10.1007/s40841-015-0004-1

Universities New Zealand– Te Pōkai Tara. (2023). *Introducing New Zealand's universities*. https://www.universitiesnz.ac.nz/universities

University of Canterbury. (2019). *Annual report 2019*. https://www.canterbury.ac.nz/media/documents/annual-reports/1-Annual-Report-2019-Full.pdf

University of Canterbury. (2023). *Student spaces*. https://www.canterbury.ac.nz/support/pasifika/spaces/

University of Otago. (2023). *Previous annual reports*. https://www.otago.ac.nz/about/official-documents/#previousannualreports

University of Waikato. (2018). *Annual report 2018*. https://www.waikato.ac.nz/annualreport/2018/University-of-Waikato-Annual-Report-2018.pdf

Vaioleti, T. M. (2006). Talanoa research methodology: A developing position on Pacific research. *Waikato Journal of Education*, *12*. http://eds.b.ebscohost.com/eds/detail/detail?vid=25&sid=c9292a8e-8474-4270-8301-7bec2a30e507%40sessionmgr102&bdata=JnNpdGU9ZWRzLWxpdmUmc2NvcGU9c2l0ZQ%3d%3d#AN=24102566&db=eue

Vaka'uta, N. (2011). *Talanoa rhythms: Voices from Oceania*. Office of the Directorate Pasifika@Massey, Massey University. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b2449778&site=eds-live&scope=site

Victoria University of Wellington. (2020). *CAD guidelines: Assessment for learning*. http://www.cad.vuw.ac.nz/wiki/images/9/90/AssessmentForLearning2013_Online.pdf

Victoria University of Wellington. (2023). *Study spaces*. https://www.wgtn.ac.nz/pasifika/pasifika-learning/study-spaces

Vudiniabola, A. T. (2011). *The Fijian diploma of nursing curriculum: An indigenous case study of a curriculum change*. Massey University. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=ir00033a&AN=massnz.10179.2666&site=eds-live&scope=sitehttp://hdl.handle.net/10179/2666

Waldegrave, C., Tamasese, K., Tuhaka, F., & Campbell, W. (2003). *Just Therapy - a journey. A collection of papers from the Just Therapy Team, New Zealand*. Dulwich Centre Publications. https://dulwichcentre.com.au/product/just-therapy-a-journey-a-collection-of-papers-a-from-the-just-therapy-team-new-zealand-charles-waldegrave-kiwi-tamasese-flora-tuhaka-warihi-campbell/

Walker, M. (2009). An investigation into written comments on assignments: Do students find them usable? *Assessment & Evaluation in Higher Education*, *34*(1), 67-78. https://doi.org/10.1080/02602930801895752

Webb, E. (2014). *Sugarcane: Production, consumption and agricultural management systems*. Nova Science Publishers, Inc. https://ezproxy.massey.ac.nz/login?url=https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=e000xww&AN=863034&site=eds-live&scope=site&authtype=sso&custid=s3027306

Weiner, B. (1985). An attributional theory of achievement motivation and emotion. *Psychological Review*, *92*(4), 548-573. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=eric&AN=EJ324684&site=eds-live&scope=site&authtype=sso&custid=s3027306

Wendt, A. (1999). Afterword: Tatauing the post-colonial body. In V. Hereniko & R. Wilson (Eds.), *Inside out: Literarure, cultural politics and identity in the New Pacific*. Rowman & Littlefield. https://www.centralcancernetwork.org.nz/file/fileid/51758

Wiliam, D. (2011). *Embedded formative assessment*. Solution Tree Press. http://ezproxy.massey.ac.nz/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=cat00245a&AN=massey.b2420395&site=eds-live&scope=site

Williksen-Bakker, S. (2004). Can a ‘silent’ person be a ‘business’ person? The concept of madua in Fijian culture. *The Australian Journal of Anthropology*, *15*(2), 198-212.

http://eds.a.ebscohost.com/eds/pdfviewer/pdfviewer?vid=16&sid=a9ac424d-c779-4b85-924d-05eb60da0c4d%40sdc-v-sessmgr03

Wilson, C. (2013). *'That's my stuff': Pasifika literature and Pasifika identity*. Victoria University of Wellington. https://openaccess.wgtn.ac.nz/articles/thesis/_That_s_My_Stuff_Pasifika_Literature_and_Pasifika_Identity/17008480

Yang, L., Wu, Y., Liang, Y., & Yang, M. (2023). Unpacking the complexities of emotional responses to external feedback, internal feedback orientation and emotion regulation in higher education: A qualitative exploration. *Systems*, *11*(6). https://doi.org/10.3390/systems11060315

Yu, S., Geng, F., Liu, C., & Zheng, Y. (2021). What works may hurt: The negative side of feedback in second language writing. *Journal of Second Language Writing*, *54*. https://doi.org/10.1016/j.jslw.2021.100850

Zhang, J., & Goodson, P. (2011). Predictors of international students' psychosocial adjustment to life in the United States: A systematic review. *International Journal of Intercultural Relations*, *35*(2), 139-162. https://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=edo&AN=59455712&site=eds-live&scope=site&authtype=sso&custid=s3027306

Zimmerman, B. J. (2000). Self-efficacy: An essential motive to learn [Article]. *Contemporary Educational Psychology*, *25*(1), 82-91. https://doi.org/10.1006/ceps.1999.1016

APPENDIX A

PARTICIPANT INFORMATION SHEET

Talofa Lava, Kia Ora, Malo E Lelei, Fakaalofa Lahu Atu, Ni Sa Bula Vinaka, Namaste, Malo Ni, Halo Ola Keta, Mauri, Fakatalofa Atu and Warm Pasifika Greetings to You!

PASIFIKA STUDENTS' PERCEPTIONS OF POSITIVE FEEDBACK AND COPING STRATEGIES AT NEW ZEALAND UNIVERSITIES

Feedback is an important part of teaching-learning at universities. Studies at universities suggest that ethnic students are praised more and evaluated more positively compared to their peers. What are the effects of the use (or overuse) of positive feedback on Pasifika students' learning? What does effective feedback look like for Pasifika undergraduate students?

Bula, my name is Sha, and I am originally from the Fiji Islands, the land of golden sand and sunshine. As a Pasifika student studying Doctorate in Clinical Psychology at Massey University, I am interested in the nature and manner of feedback given to Pasifika students at New Zealand universities. You are invited to talanoa with me, reflect and share your experiences, thoughts and feelings about feedback, and how you coped during your undergraduate study at New Zealand university. Participation is voluntary and you have the right to decline or withdraw at any stage of the study with no questions asked.

Refreshments/ lunch and gift vouchers will be provided to thank you for taking part in the study.

FURTHER QUESTIONS AND COMMENTS?

Please feel free to contact me or my supervisor for more information about the study:

Researcher: Shabeena Hussain (Sha)
Shabeena.Hussain.1@uni.massey.ac.nz

Supervisor: Dr Natasha Tassell-Matamua
N.A.Tassell-Matamua@massey.ac.nz

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

PARTICIPANT CONSENT FORM- IINDIVIDUAL

MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES

Pasifika students' perceptions of positive feedback and coping strategies at New Zealand universities

PARTICIPANT CONSENT FORM- INDIVIDUAL

I have read and I understand the Information Sheet. 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 talanoa session being sound recorded.
2. I wish/do not wish to have my recordings returned to me.
3. I wish/do not wish to have data placed in an official archive.
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: _____

School of Psychology - Te Kura Hinengaro Tangata
PrivatePrivate Bag 11222, Palmerston North 4442, New Zealand
T +64 6 356 9099 extn 85071 F +64 6 355 7966 http://psychology.massey.ac.nz

APPENDIX C

PARTICIPANT CONSENT FORM- GROUP

MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES

Pasifika students' perceptions of positive feedback and coping strategies at New Zealand universities

PARTICIPANT CONSENT FORM- GROUP

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 have an obligation to respect the privacy of the other members of the group by not disclosing any personal information that they share during our talanoa. I understand that all information I give will be kept confidential to the extent permitted by law, and the names of all people in the study will be kept confidential by the researcher.

Note: There are limits on confidentiality as there are no formal sanctions on other group participants from disclosing your involvement, identity or what you say to others in the talanoa. There are risks in taking part in group discussion/ research and taking part assumes that you are willing to assume those risks.

1. I agree/do not agree to the talanoa session being sound recorded.
2. I wish/do not wish to have my recordings returned to me.
3. I wish/do not wish to have data placed in an official archive.
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: _____

School of Psychology - Te Kura Hinengaro Tangata
PrivatePrivate Bag 11222, Palmerston North 4442, New Zealand
T +64 6 356 9099 extn 85071 F +64 6 355 7966 http://psychology.massey.ac.nz

APPENDIX D

DEMOGRAPHIC QUESTIONNAIRE

MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES

DEMOGRAPHIC QUESTIONNAIRE

Please fill out details, Circle correct answer

PERSONAL INFORMATION

1. Full Name _____
2. Date of Birth _____ _____
3. Gender MALE/ FEMALE/ PREFER NOT TO ANSWER/ GENDER DIVERSE (please specify)_____
4. Country and City of residence _____

ETHNIC/ CULTURAL IDENTITIES

1. Do you identify as Pasifika? YES / NO
2. Other ethnic/ cultural identities you identify with_____

_____

CURRENT STUDY DETAILS

Current qualification enrolled in	University for current qualification	Year started	Projected year of completion	Mode of study PART TIME (P) FULL-TIME (F)

UNIVERSITY STUDY COMPLETED

Qualification(s)	University for study completed	Year started	Year ended	Mode of study PART TIME (P) FULL-TIME (F)

THANK YOU!

School of Psychology - Te Kura Hinengaro Tangata
PrivatePrivate Bag 11222, Palmerston North 4442, New Zealand
T +64 6 356 9099 extn 85071 F +64 6 355 7966 http://psychology.massey.ac.nz

APPENDIX E

INTERVIEW SCHEDULE

Interview Schedule

Overall research question

In what ways are Pasifika students' experiences with feedback within New Zealand university settings linked to wellbeing?

Sub-questions

1. What are Pasifika students' experiences with feedback at New Zealand universities?
2. Have Pasifika students ever encountered positive feedback at New Zealand universities?
3. Have Pasifika students encountered positive feedback bias at New Zealand universities?
4. What do Pasifika students feel and think about positive feedback at New Zealand universities?
5. What coping skills do Pasifika students tap into if they perceive feedback to be unhelpful?

Opening

Prayers/ welcoming/ greetings/ introductions/ words of appreciation/ partake in refreshments or lunch.

Information Sheet- discussions/ questions

Housekeeping rules- confidentiality/ recording/ informed consent/ demographic questionnaire

Stages of study

What stage of study are you in currently?

How long ago were you doing your undergraduate studies?

Reflection on undergraduate studies- when and where

How long ago was this?

Experiences (prompt participants and ask them to elaborate)

Experiences with feedback during undergraduate study

Kinds of feedback- written/ face-to-face/ audio/ any others

Nature of feedback- negative/ positive/ praise/ any others

Recall and discuss specific examples of feedback.

Who provided feedback? Worked together with your evaluators? What was that like?

Was feedback helpful? How come?

Feelings (keep note of distance vs internal courses participants mention)

Focus on specific experiences the participants mentioned- identify and invite them to elaborate.

How did experiences with positive feedback make them feel?

Initial feelings and how did they feel later (short-term and long-term effects)?

Identifying emotions associated with experiences mentioned.

How come it made them feel that way?

What happened next?

Felt different next time? How come? What was different?

Thoughts

Initial thoughts on receiving feedback (mention specific examples provided by participant)

What other thoughts went through their minds?

Identify thoughts associated with specific experiences mentioned.

Different thoughts at other times? How come? What was different?

What do you think of the use (or overuse of positive feedback)? Ask this with specific examples of positive feedback mentioned by participant.

Do you think it helped? How so? If not, how come?

Coping strategies

What did you do if the experience did not make you feel that great?

What did you do when you received feedback that was not so helpful?

Did it affect future work? In what way?

What did they do different next time?

Did it help?

If yes, what helped?

If not, what did not work?

Looking back, what would you have done differently?

Looking back, what could have helped? Done differently by others?

Distance vs internal courses they have undertaken

Have you taken distance and/or internal courses?

Did you notice any differences in your feedback experiences?

Different in what way?

How do you think either (distance or internal) can improve?

Noticing any changes in feedback over the years

Did you notice any difference in feedback (delivery/ nature/ mode) over the years?

What ways is it different? Same? Needs improvement?

Skill development

Taught feedback skills (for example, giving feedback to peers) during your undergraduate years?

How did the skill develop? How was it taught/ practised/encouraged?

Pasifika feedback model

What do you think a Pasifika feedback model should include/consider?

Based on your experiences, what would you suggest for future Pasifika undergraduate students?

What will help?

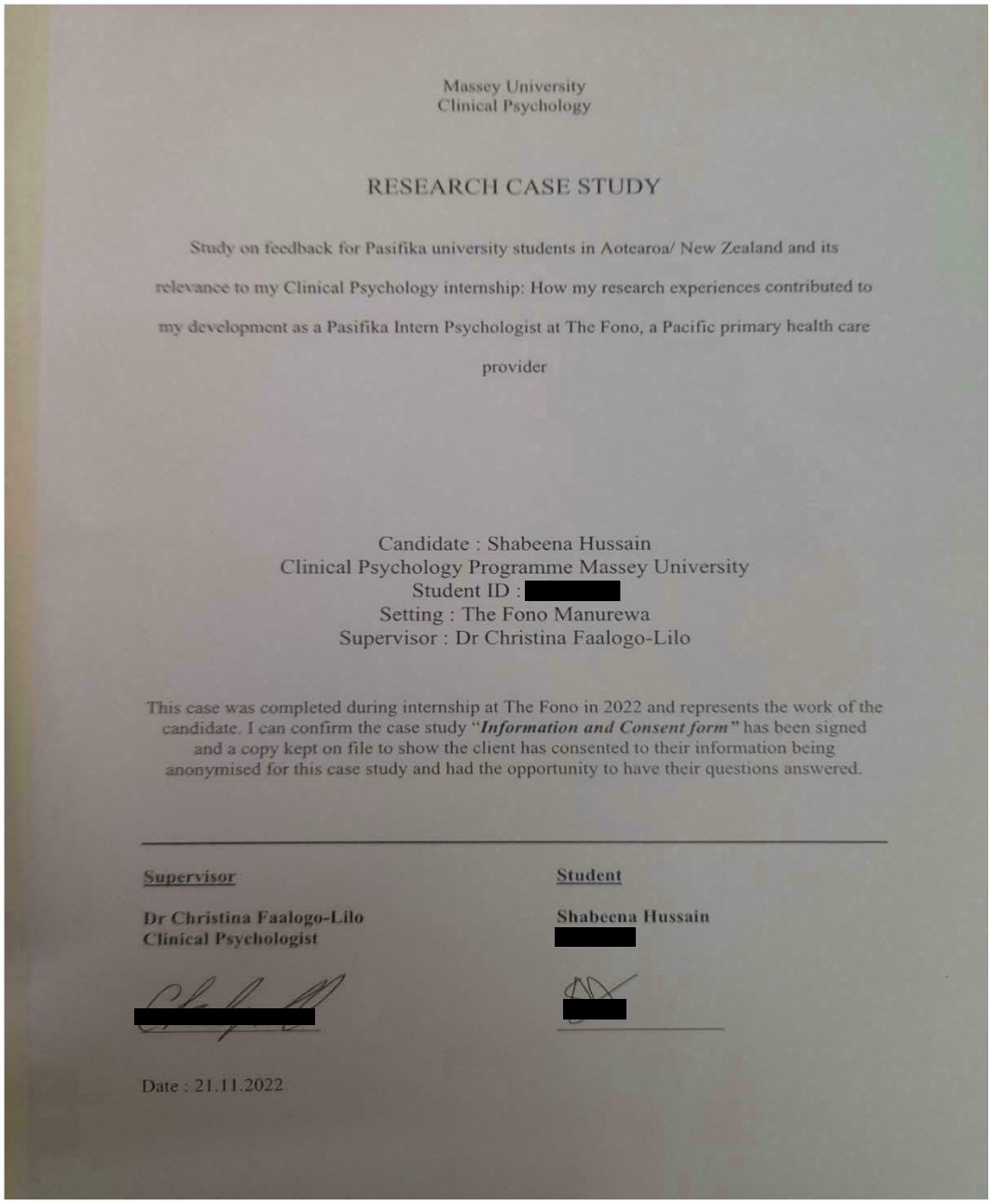
Additional comments/questions/suggestions

Closing

Closing prayers/ *koha*/ words of gratitude

APPENDIX F

RESEARCH CASE STUDY



Massey University
Clinical Psychology

RESEARCH CASE STUDY

Study on feedback for Pasifika university students in Aotearoa/ New Zealand and its relevance to my Clinical Psychology internship: How my research experiences contributed to my development as a Pasifika Intern Psychologist at The Fono, a Pacific primary health care provider

Candidate : Shabeena Hussain
Clinical Psychology Programme Massey University
Student ID : [redacted]
Setting : The Fono Manurewa
Supervisor : Dr Christina Faalogo-Lilo

This case was completed during internship at The Fono in 2022 and represents the work of the candidate. I can confirm the case study "***Information and Consent form***" has been signed and a copy kept on file to show the client has consented to their information being anonymised for this case study and had the opportunity to have their questions answered.

Supervisor

Dr Christina Faalogo-Lilo
Clinical Psychologist

[redacted]

Student

Shabeena Hussain
[redacted]

[redacted]

Date : 21.11.2022

TITLE: Study on feedback for Pasifika university students in Aotearoa/ New Zealand and its relevance to my Clinical Psychology internship: How my research experiences contributed to my development as a Pasifika Intern Psychologist at The Fono, a Pacific primary health care provider

Abstract

The current case study presents my outlook on lessons learnt from my doctoral research. A key finding from my research was the importance of *vā* during the feedback process for Pasifika students. Specifically, in this case study I reflected on how this aspect of my research is of relevance to my *kaam* (work) as a Pasifika Intern Psychologist at The Fono, a Pacific primary health care provider based in Auckland. The current case study commences with an introduction of who I am, where I come from, a glimpse of my ancestry and outlines my *safar* (journey) from the islands of *Viti/* Fiji to Aotearoa/ New Zealand. I provide a summary of my doctoral research and my engagement with the Pasifika student population from New Zealand (NZ) universities in Aotearoa/ New Zealand. This is proceeded by reflections on how my research experiences contributed to my development as a Pasifika mental health practitioner. My reflections also include the processes undertaken to nurture the *vā* by considering of my Pasifika cultural values in my relationship with my intern supervisors. Finally, the research case study also discusses what this meant for me and my wellbeing as I navigated the feedback process during my internship.

Introduction

I begin by introducing myself. My name is Shabeena, but everyone calls me Sha. I am a Pasifika person of Indo-Fijian descent. I was born in Lautoka, the sugarcane town of Fiji. I moved to New Zealand to pursue studies in Clinical Psychology. My forefathers were *girmityas*. Derived from the word agreement, the term *girmityas* came to denote indentured labourers brought to work in sugarcane plantations under British Colonial rule in Fiji (Lal, 2012). *Girmitiyas* did not have access to education and spent their lives devoid of basic human rights, forced into slavery, enduring lives full of pain and suffering (Lal). In my quest to know more about my peoples' and my own heritage, I scrolled through historical documents. Despite reading well-documented atrocities towards my people, I was still taken aback by my discovery that the British colonisers did not even register proper names of most of the *girmitiyas* brought to Fiji. This contributed to loss of family connections over time. Being a descendant of *girmitiyas* and my belongingness to Pasifika community, I feel has given me keen awareness of the importance of forming connections. Maintaining such connections is an integral part of my Pasifika being.

My doctoral research provided me with a humbling experience of connecting with fellow Pasifika students from prominent NZ universities. My research looked at whether current feedback practices were fostering Pasifika wellbeing at NZ universities. My research then proceeded to query what a culturally appropriate feedback process looked like for Pasifika students at NZ universities. This was where the voices of Pasifika university students proved invaluable. What connects my research to the discipline of Clinical psychology is the relevance of hearing Pasifika voices about what wellbeing in professional spaces look like for them. For example, as a Pasifika Intern Psychologist, I carry out comprehensive psychological assessments to carry out case conceptualisations. This informs what evidenced-

based psychotherapies I can provide to people striving for a balance in their lives. When I am delegated such responsibilities, due diligence and consideration of my own wellbeing becomes paramount during my own clinical training. At this time, let me pause and reflect on my research and reach of stories of Pasifika students across NZ universities. My research taught me how one can reimagine new stories of Pasifika students' wellbeing. Such reimagining respects Pasifika voices and acknowledges that Pasifika success considers wellbeing of Pasifika Peoples. With this lesson, I reflect on my internship journey at The Fono. A key finding from my research was that the nurturing of *vā* and consideration of Pasifika cultural values in student-supervisor relationship was strongly connected to Pasifika wellbeing. My research also revealed coping strategies and protective factors for Pasifika students at NZ universities. In the current case study, I reflect on the relevance of *vā* and consideration of Pasifika values in my training as a Pasifika Intern Psychologist in Aotearoa/ New Zealand.

Doctoral Research Overview

Study Topic

An explorative study of Pasifika students' experiences with feedback, wellbeing, coping and protective factors at NZ universities.

Study Beginnings

My doctoral topic focused on feedback experiences of Pasifika students, their wellbeing, coping and protective factors at NZ universities. My study began with reflection of my experiences as a Pasifika *marama*/ *aurat* (female) psychology student at a prominent NZ university. As I navigated my way through years of study. I noticed how integral feedback was for university life. With both helpful and not so helpful feedback experiences, I reflected

on what considerations were being taken when engaging with Pasifika students during feedback processes at NZ universities. As I immersed myself in literature on Pasifika journeys at NZ universities, I encountered the term "Pasifika success." When I delved deeper, the narrow focus of Pasifika success concerned me. For example, studies on Pasifika success at NZ universities primarily focused on enrolment, participation, and retention of Pasifika students in academic spaces rather than taking a holistic approach.

In addition, when I honed my focus on the feedback processes for Pasifika students at NZ universities, two issues exacerbated my concerns. First, there appeared to be a one size fits all approach to the feedback process for all students including Pasifika. This was evident by the lack of any feedback model specific to Pasifika students at NZ universities. Second, studies on feedback for Pasifika students gave prominence to academic performance only with very limited research on the association between feedback processes and Pasifika wellbeing. As I reflected on my university experiences, I wondered what a culturally appropriate feedback process looked like for Pasifika students at NZ universities. Pasifika is a heterogenous group comprised of many cultures. This means that Pasifika students bring their own strengths and unique ways of being. I planned my doctoral research. My research focused on exploring Pasifika students' experiences with feedback, wellbeing, coping and protective factors at NZ universities. I conceptualised a Pasifika feedback model based on my research findings. Refer to Appendix B for a visual representation of a culturally appropriate Pasifika feedback model.

Study Rationale and Aim

Based on my university experiences and gap in literature on feedback for Pasifika students, I set out to explore the link between feedback and Pasifika wellbeing. My study approach was to empower and support Pasifika students to use their voices to address what a culturally

appropriate feedback process looked like for them. In doing so, it was vital to focus on Pasifika students' coping strategies because this allowed for the acknowledgment of Pasifika students' tremendous strengths and what they brought to NZ universities. Furthermore, the identification of coping strategies of Pasifika students allowed for emergence of ideas and suggestions when working towards Pasifika wellbeing. Exploration of strengths also involved a look at protective factors for Pasifika students at NZ universities. The study strived to make connections with Pasifika students from NZ universities and hear their voices regarding experiences with feedback and the impact this had on their wellbeing. Certainly, this study could be a driver for change and the start of a very important conversation on the importance of a culturally appropriate feedback process for Pasifika wellbeing. Combined with this, my study implored for the broadening of the definition of Pasifika success and what this looked like at NZ universities.

Methodology

My study was qualitative in nature and used the Kakala Research Framework (Thaman, 1997) with a strengths-based Appreciative Inquiry (AI; Cooperrider & Whitney, 2005). The term *kakala* or garland (Tongan in origin) refers to a collection of fragrant flowers woven together as a garland for a special person or occasion (Thaman, 1997). Refer to Figure 1, Appendix A for the Kakala Research Framework used in my research with six research processes set out by Thaman (2003) and Johansson-Fua (2009). These processes are explained here using the analogy of making a *kakala*. The first process is the *teu* involved the planning of the making of the *kakala* (study conceptualisation and preparation). Second, flowers are gathered, grouped, sorted, and arranged according to their cultural importance during the *toli* process (data collection). My research used *talanoa* method for data collection. *Talanoa* is a traditional Pacific concept and a means of oral communication for Pasifika

Peoples (Tunufa'i, 2016). The concept comprises two parts: "*tala* means to tell or talk, and *noa* means anything or nothing in particular" ('Otunuku, 2011, p. 45). *Talanoa* was introduced as a research method by Vaioletti (1999-2003; cited in Vaioleti, 2006). Upon reflection, *talanoa* facilitated a culturally appropriate setting for research because it allowed for conversations to flow freely between Pasifika participants and my role as a Pasifika researcher. Flowers were weaved during the third process of *tui* (data analysis). This crucial step of my research required a synthesis of the stories, spirits, and emotions from meaningful *talanoa* encounters.

After process of *tui*, the beautiful and skilfully woven *kakala* was presented. This is called the *luva* process that saw the reporting of the outcome of the study (presenting the study). Presenting the *kakala* symbolised the importance of Pasifika values of *'ofa* (love, compassion), *faka'apa'apa* (respect) and *fetokoni'aki* (reciprocity and responsibility for each other). Next was the *mālie* process, the evaluation phase to discover the relevancy and worthwhileness of my research. Finally, the process of *māfana* required consideration of the application, transformation, and sustainability of my research. The solution-focused process of *māfana* aimed to empower individuals, peoples, and communities. Refer to Appendix A for a visual representation of six processes of the Kakala Research Framework. Working within this framework allowed me as a Pasifika researcher to see the richness of knowledge sourced from Pasifika students. I felt that this produced a cohesive piece of writing by honouring Pasifika students' unconditional gift to me in terms of their time, patience, and knowledge.

Participants

The study consisted of fifteen participants, ten females and five males (age range of 22-35; average age of 27.3 years). Participants were final year undergraduate Pasifika students and postgraduate Pasifika students from the following programmes of study from across NZ universities: Bachelor of Arts, Bachelor of Science, Human Resource Management, Doctor in Philosophy, Postgraduate Diploma, master's degree, and from a range of degrees from agriculture, law, psychology, to business studies. All participants identified as Pasifika; One participant identified as Pasifika and Pacific Islander (PIs); Five participants identified as Fijian. One participant identified as Fijian, and Rotuman. Three participants identified as Tongan. Two participants identified as Samoan. One participant identified as Solomon Islander. Two participants identified as Tokelauan. One participant identified as Pasifika only.

Procedure

The *toli* process consisted of *talanoa* sessions. Pasifika cultural protocols were given prominence during the sessions (e.g., starting with prayer/ *lotu/ dua/ masu*).

Data Analysis

The *tui* process saw all *talanoa* (that was digitally voice recorded) transcribed verbatim. Part of that analysis involved coding of the transcripts to identify any common threads emerging. The intention of developing groupings was to provide the results much like the grouping together of the various elements that went into making the *kakala* (Gavet, 2011; Koloto et al., 2006). The study used thematic analytic process made up of several steps as presented by Chu, Glasgow, et al. (2013). For example, preparing data for analysis and initialising reading of the text.

Study Findings

The findings of the study are illustrated in Figure 2, Appendix B. A key finding was that a culturally appropriate feedback process for Pasifika students required the nurturing of the *vā* in student-supervisor relationships. I have discussed the relevance of this aspect to my internship at The Fono.

Ethics

The study proposal followed ethical guidelines set out in Massey University Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants: Revised code (Massey University, 2020). The study was further guided by the ethical principles outlined in Massey University's (2017c) Pacific Research Guidelines and Protocols. Every step of the research process was discussed with my three research supervisors. A low-risk ethics approval was obtained from the Massey University Human Ethics Committee. In addition, the study and ethical issues were presented and discussed in Massey University's Talanoa Forum attended by Pasifika and non-Pasifika staff and Pasifika postgraduate students from various NZ universities.

An ethical issue pertinent to the study was the consideration of the privileged positions I held. These included my position as a researcher and my shared Fijian/ Indian/ Pasifika identities with fellow students. I was also a Manatoa Pasifika mentor (a Pasifika student mentoring programme run by Massey University), and a Pasifika student in a very well-regarded course of study of Doctor in Clinical Psychology. I had to take steps to ensure that participants did not feel challenged or intimidated by a perceived threat of coercion from my privileged positions. To mitigate this, the researcher organised several informal *talanoa* at the Fale (Massey University Pasifika space) especially during lunch breaks. Informal *talanoa* with Pasifika students from other universities was held over Zoom. Over sharing of *kai*/ *kana*

(food), discussion flowed regarding participation of the study being completely voluntary. Sharing food regardless of whether any Pasifika students decided to volunteer for the study or not, helped strengthen the on-going relationship they had with me. In addition, students were given full information well before the study recruitment phase. This was so that they had time to reflect, ponder and clarify doubts. An additional step included the researcher making sure the students had access to support. To do this, the researcher informed Pasifika advisors from NZ universities of the study and gave Pasifika students support numbers if they wished to discuss concerns.

Demystifying the *Vā*

Having good relationships is important for the wellbeing of Pasifika Peoples (Firestone et al., 2018). For Pasifika cultures, relationships exist between people, as well as between people and the environment, ancestors and the heavens (Reynolds, 2016). Relationship-building involves making connections, a fundamental value that goes to the core of Pasifika cultures in Aotearoa/ New Zealand (Reynolds). For Pasifika Peoples, the connection to things around them is explained by the concept of *vā* (Tuagalu, 2008). Airini et al. (2010) referred to the *vā* (or *va'a, vaha, wa*) as a pan Pacific concept that can be "translated as a spatial way of conceiving the secular and spiritual dimensions of relationships and relational order" (p.11). When it came to relationships between people, Wendt (1999) explained that the *vā* for Pasifika Peoples was the relational space that connected each person to the next. For Pasifika, these spaces are considered scared and as such, care is required to nurture them (Airini et al.). The following section discusses the commencement of my internship, how my research helped me reflect on the *vā* in my relationships with my internship supervisors, and the processes I took to nurture this sacred space.

Clinical Psychology Internship

My internship commenced in February 2022 at The Fono. The Fono is owned by the Pacific communities of West Auckland. The value statement of the service states that it was established to encourage Pacific and migrant people to enrol with doctors. The service was set up to minimize barriers to medical care access for Pacific Peoples. The value of this organisation is encompassed by its motto of *Caring is our Culture*. The Fono has grown exponentially since its humble beginnings in 1989. This is reflected in the range of services now offered that include medical, dental, pharmacy, social services, public health services. My work as an Intern Psychologist pertains to the mental health services offered by The Fono. I worked as part of the mental health team called LagiOla. My conversation with the Clinical manager of the team revealed *LagiOla* to be a pan-Pacific term made up of the concept of *Lagi* (sky/ chief) and *Ola* (well-being). LagiOIa both as a name and model signifies an approach meant to empower clients seeking help from the mental health team.

During my work as a Pasifika Intern Psychologist at The Fono, I reflected on my journey. I looked back at how my research experiences contributed to my clinical practice. My reflections include how the journey from research to internship has led to my development as a Pasifika mental health practitioner at a Pacific primary health service in Aotearoa/ New Zealand. My reflections also include the processes undertaken to nurture *vā* and consideration of my Pasifika values in my relationship with my internship supervisors, what this meant for my wellbeing and how I navigated the feedback process during my internship.

Nurturing the *vā* in intern-supervisor relationship

Based on my research experiences, I reflected on how I could nurture the *vā* in my relationship with my internship supervisors especially during the feedback process. I thought back to what was meaningful for me terms of my Pasifika values (e.g., relationship-building,

reciprocity, collectivism) when encountering the *vā* in this relationship. I feel this was an integral part of my professional development during this year. As I considered some of my past experiences of strenuous professional relationships during my Clinical training, I feel this was exacerbated by a challenging feedback process. This had a detrimental effect on my wellbeing. My research allowed me to be on the journey with my fellow Pasifika university students, albeit for a short time. This led me to reflect on my own journey, my Pasifika culture, and my wellbeing. I applied to my internship what I had learnt from my fellow Pasifika students as part of my research experience. For example, I voiced to my internship supervisors what nurturing of *vā* in our relationship looked like and meant for me. Working out and identifying my Pasifika values, degree of alignment (or not) with the Clinical programme, possible barriers and challenges formed part of the ongoing *talanoa* throughout the year with my internship supervisors. I feel this helped me better navigate my way through the feedback process during my internship compared to the past, thereby enhancing my wellbeing.

Processes undertaken in nurturing the *vā* in intern-supervisor relationship

Relationship-building

Based on some my past experiences of feedback during my Clinical training, I found myself sitting with unpleasant emotions. I noticed that my wellbeing was also suffering. For example, social withdrawal because of feelings of shame and embarrassment was a perpetuating factor for my struggles. I reflected on what my research with Pasifika students from NZ universities had taught me. While I felt inspired, I also shared Pasifika students' concerns of limited consideration of Pasifika values during the feedback process. I pondered on what this meant for me during my internship. Besides, I was aware that my development

as a Pasifika Intern Psychologist relied heavily on my ability to navigate the feedback process during this year.

As I reflected on what this meant for me, I noticed how my past experiences were casting a shadow on my current relationships. Looking at how Pasifika students in my research navigated relationships with lecturers and supervisors, I asked myself a key question- "what was I bringing into the *vā* of my current professional relationship with my internship supervisors?" For example, one of the emotions I felt was anger. I recognised that anger, like any other emotion, is a normal human emotion. I delved deeper and noticed that anger for me was stemming from hurt. My research experiences allowed perspective-taking (e.g., what would my fellow Pasifika students find helpful in such a situation?). What proceeded was my action of disclosing to my internship supervisors and acknowledging my emotions regarding my feedback experiences from the past. I was met with warmth, respect, honesty, and support from my supervisors. I feel this helped me challenge my unhelpful thinking (e.g., "here we go again"). With evidence that this was a different experience, I channelled the same warmth and respect accorded to me by my internship supervisors.

I reflected on what was in my control when I walked into feedback sessions with my internship supervisors. I began by focusing on how I presented myself. For example, if noticed that my anxiety levels were high, I practiced deep breathing. If my tone sounded angry, I took pause to reflect on triggers/ environment and what emotions, thoughts, physical symptoms were interconnected with this action. During my encounters with my supervisors, I took cues from them or asked if I was unsure. This was especially important because one of my supervisors identified as Balinese while the other as Samoan/ *Pākehā* (NZ European). I was mindful of their different interacting styles and what cultural perspectives/ considerations

each supervisor brought into the *vā*. What helped I noticed, was the almost equal amount of time I got to spend working with both (two days working in Manurewa and two days working in Henderson). This helped me to know each of my supervisors better, helping me connect with each supervisor. We then come together face-to-face on a regular basis as a three-member team to discuss where things were at during my internship. I feel this ensured that I was getting consistent feedback without feeling overwhelmed. As I put these strategies in place during my internship, I started encountering a *vā* conducive to my wellbeing.

I reflected on how my Pasifika values of honesty and relationship building required actions from not just my supervisors but also me. For me, enacting these values meant taking care to nurture this new intern-supervisor relationship. An example of care that I took during the feedback process was to share with my supervisors what was happening for me regarding the physical, mental, spiritual, and social aspect of my wellbeing. This led to a deeper discussion of ways of managing my wellbeing during my internship (e.g., personal therapy for healing). This aligned with my ethical responsibilities as an Intern Psychologist of honesty in relationships and being aware of my personal values and how these may affect my work. For me, *vā* involves deliberate ongoing focus on my actions which influences the nature of my relationships with my internship supervisors.

Reciprocity

From the outset, I viewed my internship supervisors as my teachers and respected them as expert holders of Clinical knowledge. Consistent with the stories of Pasifika students during my research, one of the issues I was mindful of was that as a Pasifika person, I tended to show due consideration and respect by staying quiet in front of expert knowledge holders. This proved unhelpful in my role as an advocate for my clients, working as a member of

LagiOla, and in my capacity as a Pasifika voice in a professional setting. Reflecting on my role of nurturing the intern-supervisor relationships, I asked myself what I could differently this time. Based on my research experiences, I sought to enact the principle of reciprocity. I realised that interaction in such professional spaces involved not just listening but also contributing. I brought into the space my experiences as a Pasifika Intern Psychologist and my knowledge of what worked and did not work for me. Sharing this knowledge helped me to continue building intern-supervisor relationships.

In addition, I prioritised face-to-face meetings with my supervisors (while respecting what suited them as well) and limited our interactions via email. This was intentional as I strived to do my part in inviting and working collaboratively with my supervisors during my journey as a Pasifika Intern Psychologist. I feel this also helped me drop an unhelpful behaviour of withdrawing from people. Whilst my supervisors' outlooks were critical during the feedback process, I sought to reciprocate and value them by ensuring that I shared my views as well. Upon reflection, I feel this contributed towards creating an environment that was open, transparent, and safe.

Collectivism

While working how best to proceed with what my research and life had taught me, one of my supervisors pointed out the inevitability of change. She used the analogy of the human body to illustrate how we all change. For example, loss of strands of hair, growth of nails, shedding of dead skin cells, and so forth. This meant that what I was before was different from who I was now. I reflected on the stories of Pasifika students in my research. I recalled how one of them reported changing, from being shy when they first came from the islands to a NZ university, to feeling more confident when reconnecting with fellow Pasifika students. I

started regularly attending *talanoa* sessions with my fellow Pasifika clinical students from universities across Aotearoa/ New Zealand. With time, patience, and *aroha* (love) from the group, I felt a sense of belonging and a reconnection with my collectivist sense of Pasifika being, integral elements of my wellbeing.

Valuing my relationship with my clients

I am aware that my research case study has predominately focused on intern-supervisor relationships. This does not imply that I was not mindful of clients during this journey. Though, I feel that strengthening the relationship with my supervisors laid the foundation for the work I did with my clients. My interactions with my supervisors helped me manage clients' different opinions and taught me that being respectful meant being okay with this. Because I felt safe in supervision space, I was able to disclose my own emotions during feedback sessions without feeling scrutinised. This propelled me to work with my clients to figure out ways to make the Clinical space safe for them (e.g., being able to give feedback to Clinician if something was not working). If feelings of scrutiny emerged during feedback sessions, I used the supervision space to reflect on reasons behind such scrutiny (e.g., working out what was best for the clients, clarifying my decision-making process and working towards developing competencies during my internship). Furthermore, my research experience showed me that we all (including my fellow Pasifika students) experience stress and strain in professional relationships. While the harming of *vā* impacts wellbeing and other relationships, this does not mean that things are beyond control. My journey has taught me that there are ways to repair the *vā* and bring it back to a balanced state, a learning that I intent to be mindful of as I carry forward working with clients and my colleagues.

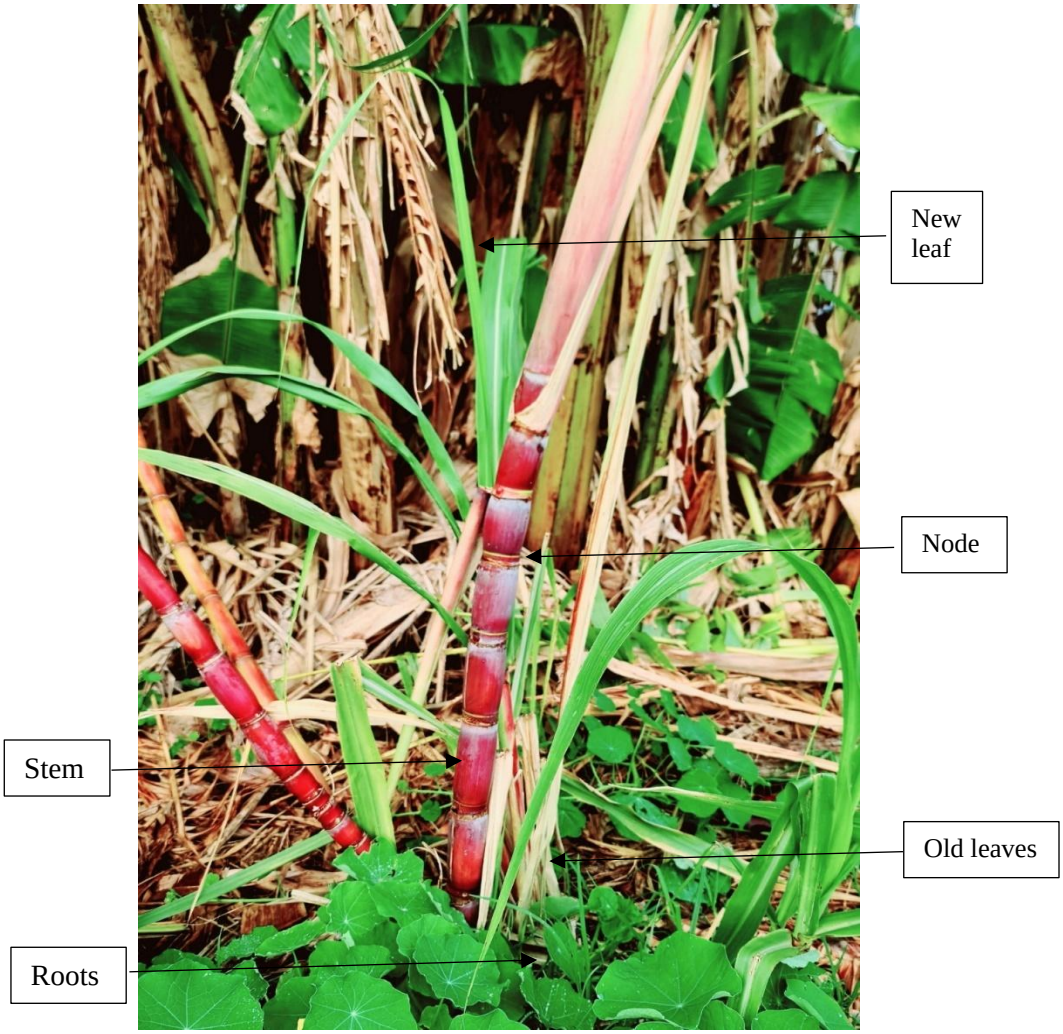
Reclaiming the sweetness: Sugarcane as an analogy for my development as a Pasifika mental health practitioner

During my reflection for this research case study, I felt various emotions when I thought of the association between my people and the history of sugarcane farming in Fiji. These ranged from anger at the injustices done towards my people, to pride for what my people have accomplished despite the hardships. This inspired me to present the sugarcane plant as an analogy to depict my growth during my internship. With this, I have attempted to reclaim sweetness that might have diminished for me with the harsh reality of the past. Furthermore, as a plant in a tropical environment, sugarcane is an efficient crop (Santos, 2020). This is due to its ability to absorb a lot of carbon dioxide (Santos). Sugarcane not only cleans the air but manages to produce delicious sugar for all of us to enjoy. Although sugarcane is a hardy crop, growing it does require care (e.g., the right temperature, watering; Webb, 2014). What an apt plant I say, to illustrate my professional growth during my internship.

Figure 6 below presents the sugarcane plant depicting how my research experiences contributed to my development as a Pasifika mental health practitioner. Just as the nodes of the sugarcane plant give way to new leaves, this represents how my research experiences contributed to my internship. The stem represents my journey through life, full of sweetness and vibrancy but challenging because of to all the fibre. New leaves depict my professional growth as a Pasifika Intern Psychologist practicing in Aotearoa/ New Zealand. Roots represent my Pasifika culture, the core of my being. Finally, old leaves represent the past and how these are an important source of nutrient helping the plant grow.

Figure 6

Sugarcane plant



Note. I found this sugarcane plant thriving in my neighbourhood in Auckland, NZ. This cemented the analogy of sugarcane plant to describe my development as a Pasifika Intern Psychologist in Aotearoa/ New Zealand. Image copyright of the researcher.

Navigating uncomfortable waters during the feedback process

I feel it would be naïve of me to state that the feedback process during my internship was not challenging at all. Reflecting on my internship, I realised that even a hardy plant like sugarcane requires care. So, I took heed from the wisdom and strength of my research participants to reflect on how I could care for my wellbeing during the feedback process.

What I found immensely helpful was working with my internship supervisors to consider what a culturally appropriate feedback process looked like for me. For example, during challenging times, my internship supervisors considered the *vā* in their interaction with me. When giving me negative or confronting feedback, they were honest with me. This included the removal of disingenuous positive feedback (e.g., you did good but…). I feel this fostered trust and I felt comfortable to lean on my supervisors for support during times of stress.

Upon reflection, my supervisors helped me by giving me space and time to reflect on what was going on for me. I feel this empowered me to voice out to them what worked for me, what did not work for me, and what I could have done differently. Comparing my past experiences with feedback, I feel this approach taken by my supervisors during my internship helped in my development as a Pasifika mental health practitioner. For example, I noticed that before a challenging conversation, my supervisors prepared me by reminding me of my goals for internship. Reflecting now, this felt like a culturally safe and respectful space because of the honesty, respect and focus my internship supervisors showed by working with me towards goals meaningful for me. I feel this also allowed me to be okay with the uncomfortableness that can sometimes arise in the feedback process. Coming back to my analogy, even the amazing sugarcane plant lives with abiotic stresses, thereby teaching me to embrace discomfort.

Conclusion

As my case study highlights, my research experiences have greatly contributed to my development as a Pasifika mental health professional during my internship at The Fono. Subsequently, this journey has helped me get back to my Pasifika roots. I did this by reflecting on who I was, where I came from, what processes worked or did not work for me.

This helped shape my internship, especially as I worked towards figuring out what wellbeing during the feedback process looked like for me as a Pasifika Intern Psychologist. I feel this helped me to hold onto my Pasifika identity ever more strongly. Overall, my journey through research and life has left me humbled and proud to be part of a collective, heterogenous, and vibrant group of Pasifika Peoples thriving in Aotearoa/ New Zealand.