TE WHARE WĀNANGA O
AWANUIĀRANGI

FATU:
THE SOCIAL WORK HEART

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A thesis presented to Te Whare Wānanga o Awanuiārangi in fulfilment of the requirements for the degree of Doctor of Indigenous Development and Advancement, Te Whare Wānanga o Awanuiārangi

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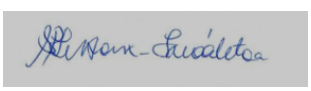

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I am a child of God born to a village, so to God and my village I give the glory and my gratitude. Fa'apili Perese-Muliau, Nero Louis McFarland, Fialupe Perese-Fa'amausili, Rosalina Sio, Falaniko Tominiko, Dr. Te Tuhi Robust, Dr, Paul Kayes, Hone Wihongi & Peter Alexander, you gave me guidance and support whether you knew it or not. Jerry and Malama Ledoux I can stand on mountains because of you. Ben, my best friend, you bring out the best in me. My children, Jeu'dore, Danielle, Peaches, Logan, Lebron, Jet'aime, Saber, Ice, L'amour & Cain; my grandchildren, Jeu'dore Jnr., Blason, Atarah, Weylyn, Paesyn, Adonis and Peniamina Jnr. you are my inspiration. Giovanni, Etham, Hailen, & Tanaya my children from other mums, I love you. Jerry Jnr. Ledoux, my brother, the Batman to my Robin, Joyanna, Malaeloa Ledoux-Brown and my beautiful nephews and niece, I love you.

My Heavenly Father, through you all things are possible, I have felt your love in all things and in all times. You are my light in darkness and my hope in times of hopelessness.

> When ye are in the service of your fellow beings ye are only in the service of your God (Book of Mormon- Mosiah 2:17).

I serve because I am blessed. I serve because I am loved, I was given a village that needs me as much as I need them. I pray that the blessings and opportunities that I have been given provide opportunity and blessings to others.

LO'U TULAGA (PERSONAL POSITIONING)

Figure 1- Etham Holtz, Lebron Ledoux, Peniamina Ledoux, Giovanni Tauti, Selina Ledoux, Logan Ledoux, Peaches Holtz, Jet'aime Ledoux, Saber Ledoux, Jeu'dore Tauti, Danielle Ledoux, Peniamina Holtz, Ice Ledoux, Paesyn Tauti, Blason Tauti, L'amour Ledoux, Adonis Tauti, Weylyn Tauti, Atarah Tauti & Cain Ledoux 2022 (from personal collection of Selina Ledoux-Taua'aletoa).

The researcher will henceforth refer to themselves in the first person (Smith, 1999).

Vaia toku maunga

Vailima toku awa.

Polynesian Airlines toku wakarere.

Hāmoa, Kotirana me French oku iwi.

Aleisa me Magiagi oku whenua.

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Jeu'dore, Blason, Atarah, Weylyn, Paesyn me Adonis oku mokopuna.

Selina Malama Ledoux-Taua'aletoa ahau.

A Sāmoan born, Aotearoa raised woman I have served through Social Work for over 25 years. I have been a Social Work supervisor, senior practitioner, site manager, and Social Work

educator. My practice has been informed by my culture, gender, religious convictions, family, friends, and life experiences.

I saw practice that fell short of respectful or appropriate. I heard misinformation, assumptions, and stereotypes that negatively impacted Sāmoan people. This has always frustrated me. I believe the answer to changing negative impact through practice sits in the ongoing professional development of Social Workers.

I have had successful engagements and outcomes when working with Sāmoan communities. This has not been without effort and challenge. Sāmoan social structure is complex even for Sāmoans, particularly outside of Sāmoa.

Through Talanoa I gathered stories from Social Workers and those who work with Social Workers. These co-researchers were able to unpack and identify how and why experiences were successful or not. I hoped to identify protocols that cultivate meaningful, positive engagement between Sāmoan communities and Social Workers.

Social Work is a calling of service, it is a way of being. A position of privilege, Social Workers walk with people during their darkest times. With privilege comes expectations that require of Social Workers a higher standard of behaviour. Social Workers should show respect in all interactions, continually reflecting on and improving practice.

> "What you do for yourself dies with you when you leave this world, what you do for others' lives on forever." – Sir Ken Robinson

Social Work engages both intellect and heart. Stressors attached to this calling can weigh heavy on our shoulders and hearts. I found peace, wellness, and balance by surrounding myself with my āiga. I have included portraits of my āiga throughout this thesis. My āiga gives me hope, love and comfort.

I claim the research as the researcher; however, I acknowledge that it could not have been accomplished without co-researchers. I am present in the Talanoa as a researcher, co-creator, contributor, colleague and Sāmoan sister. I hope this Talanoa contributes to supporting practice that creates positive change.

SPELLING, CONVENTIONS & DEFINITIONS

Some Sāmoan words are spelt with a “T” or a “K” interchangeably, like “N” or “G”. Prior to the written word Sāmoans used the K for words, as an example ‘kalagoa’ rather than ‘talanoa’. When the written word was introduced “T” replaced “K”, using the “T” signified being educated and has become a respectful way to speak. However, many Sāmoan orators when speaking in public settings will use the “K” and “G” as opposed to “T” and “N” in the pronunciation of words.

I have chosen to use both because I believe that it is an excellent illustration of how fluid the Sāmoan culture is. Sāmoans have been able to accept what has been introduced to their culture and use it as appropriate. Sāmoans adapt as needed. These adaptations become part of the culture.

Aotearoa/New Zealand: Aotearoa is the name given to these islands by the indigenous people of this land. I have chosen to use both either together and or interchangeably.

Biblical passages and references: I recognize that Christianity continues to be the dominant religion for Sāmoans both in and outside of Sāmoa. I chose to use biblical passages and references. I have used the King James version of the Holy Bible. Biblical references are found throughout this thesis.

Co-researcher and participant are used interchangeably. Participant, I use because it’s meaning is understood and does not present a point of confusion. Co-researcher acknowledges the importance of the relationship between the researcher and participants. Co-researchers are vital to the research process and in understanding how practice can be improved (Malterud, 2020; Pope, 2020).

I refer to the co-researchers from the Sāmoan community as community co-researchers/participants. The Sāmoan Social Work co-researchers are referred to as the Social Work co-researchers/participants.

Ethnicity: will be understood (in this research project) as the term denoting both the self-consciousness of belonging to an ethnic group, and the dynamic process that structures and is structured by ethnic groups in social interactions with one another (Wurtzburg, 2004. P.51).

Pacific communities: The research focuses on the Sāmoan community but refers to the wider Pacific community of Aotearoa. MacPherson (2004) used the term Pacific People to describe the Pacific community. I also use terms such as Pacific Islanders, Pacific population, Pasefika (Pacific) interchangeably to refer to the same group of people. I use these terms as umbrella terms when I am referring to the indigenous people coming from the 23 islands of the South Pacific (Cook, et al., 1999; Statistics New Zealand, 2014).

Social Workers: when referring to Social Workers, I rely on the Social Work Registration Act 2019. The Social Work Registration Act 2019 only recognizes individuals who are registered as Social Workers with the Social Work Registration Board of Aotearoa/New Zealand. If an individual is not registered with the Social Work Registration Board, they are not legally permitted to be called a Social Worker.

SĀMOAN WORDS & TERMS

The definitions for these terms are taken from Milner's Sāmoan Dictionary (1966) and borrowed from various Sāmoan authors glossaries. Special mention is made of Lefeau Tutuila Ianualio Augustine Sauvao-Va'auli (2017) who gave me permission to use their glossary as a starting point. Sauvao-Va'auli (2017) referenced Milner's Sāmoan Dictionary (1966), glossaries in Meleisea's publication (1987), Anae (1998), Huffer & So'o (2000).

Aganu'u- culture, conducted according to the customs of one's own country.

Āiga - family, relative, spouse. This term can extend to include the extended family, church family and village family.

Āiga potopoto- extended family.

Ali'i- High chief of a family within the village.

Ali'i o Āiga - the eldest son of the family.

Āitu- demons/spirits of deceased ancestors this is also a term for monsters.

A'oga Aso Sā- Sunday School

Aulotu- church community

Aualuma- the village group of untitled women.

Aumaga- the village group of untitled men

Autalavou- youth of the church

Ava- kava

Ekalesia – church

Ele'ele- earth, dirt

Fa'aāloālo - respect

Fa'afaletui-a discussion that facilitates the gathering and validation of important knowledge within the culture.

Fa'alupega- A set of ceremonial greetings addressed to the matai names of seniority, which are associated with historical organs of each village.

Fa'atulima/fa'akulima- Initial process of verbal acknowledgement of someone or group of people.

Fa'asāmoa- the Sāmoan way, in the manner of Sāmoans, according to Sāmoan customs and traditions.

Fa`asinomaga- to point, reference point, identity.

Fa`amatai- system is the collective administrative power of all matai who formulate the established rules and principles by which they lead and maintain justice and peace within all layers of the Sāmoan society.

Fagogo- traditional Sāmoan stories, usually legendary tales, fairy-tale.

Faiā- relation by kinship or affinity.

Fale- house, building.

Faletua ma Tausi- Faletua- respective term given to the wife of a sacred/paramount chief of church minister. Tausi- respective term given to the wife of an orator chief.

Fānua- land

Fatu- heart or seed. Can be used to refer to passion or courage and has been referred to as the essence of being Sāmoan.

Feagaiga- sacred covenant between a brother and his sister.

Fia Palagi- acting like a European.

Folafola- to spread out, unfold, declare.

Fono- meeting

Fue- flywhisk

Gāfā- family genealogy

Gagana- Language

Ganana ole Tūlātoa- language of the talking chief

Itūmalo- district. Sāmoa is made up of made up of districts and within these districts are nu'u.

Lāei- clothing

Lāuga- speech, sermon

Lauga fa'aleagaga- spiritual sermon or speech.

Lauga fa'afeta'i- thank you speech.

Lauga fa'afeiloa'i- welcome speech

Lotu- church

Matai tulāfale- Speaking Chief

Māmālū- sacred/sanctity

Manaia- son of a high chief

Measina- treasures or heirloom

Nu'u- village

Papalagi- sky breakers or heaven busters, Europeans. Often Sāmoans from Sāmoa will refer to Sāmoans born outside of Sāmoa as Palagi.

Pūlotu- underworld

Siapo- Tapa cloth

Saofai – the ceremony of receiving a matai title.

Tagaloa'alagi- the first God that Sāmoans worshipped, supreme god and creator of everything.

Talanoa- open discussion, conversation, storytelling, informal/formal dialogue between people.

Tama'ita'i- respectful term of women.

Tamaiti- children

Tatau- tattoo- tattoo is the transliteration from the Sāmoan word tatau.

Taule'ale'a- untitled male (they hold no chiefly titles).

Tautua- Service that one does for another.

Taupou- daughter of a high chief.

Tofā loloto- deep wisdom

To'oto'o- traditional ceremonial talking staff.

Tuao'i – border, boundaries, neighbours.

Tulāfale- oratory chief.

Tupua- paramount or sacred chiefs (or kings in the western context). In symbolic terms, they represent authority, power, and noble leadership qualities.

Ula fala- pandanus necklace.

Ulimasao- the weapon forged by Nāfanua in the underworld for war.

Upu fa'aāloā'lo- respectful words

Vā fealoaloā'i- is the basis upon which roles, behaviour and language is determined through relationships.

ALAGA'UPU- SĀMOAN PROVERBS/SAYINGS

A logo tai ua logo uta- What is felt towards the sea is also felt towards the land. When something happens within the family, the whole family feels the repercussions.

E fōfō e le alamea le alamea- the remedy for the toxic sting of the Crown of Thorns starfish is the Crown of Thorns starfish itself. This denotes that it is within the capacity of the people/family/community to heal itself.

E leāi se mea e sili atu I lo lou āiga- Nothing is more important than family.

E pala le ma'a, ae e le pala le tala- Stones decay, but words endure. A warning to be careful with the words you use.

E poto le tautai ae se le atu i ama- Even the skilled fisherman entangles the bonito of the outrigger. An apology for offending someone.

Ia mālū le vai i lou finagalo- may your mind be like cool water. Used to ask an offended person for forgiveness.

O le ala i le pule o le tautua- the pathway to leadership is through service

O le fuata ma lona lou- The lou is a pole used for harvesting crops, there is a lou for every crop. A leader will emerge in times of crisis.

Fa'avae i le Atua Sāmoa- Sāmoa is founded on God.

Se'i fono le pa'a ma ona vae- Let the crab take counsel with its legs. Before acting, take the time to consider, this implies being careful.

MĀORI WORDS/PHRASES USED

Aroha- Love

Kānohi ki te kānohi- face to face

Rāhui – When restrictions are put in place to ensure safety and wellbeing. An example might be when Covid restrictions were put in place in Aotearoa. At the most extreme level of restriction only essential workers were able to work. Only essential movements outside the home were permitted. This might include shopping for essential items or hospital attendance related to emergencies. These restrictions minimized unnecessary movements slowing the spread of Covid.

Tapu- Sacred

Whānau- Family

Wairua- Spirit

AOTELEGA/ABSTRACT

The first recordings of Sāmoans living in Aotearoa were in the 1940s. The 1950-1960s saw the largest numbers in Sāmoan migration to Aotearoa. Many Sāmoan families have called Aotearoa their home for generations with more than 60% of Sāmoans being born in Aotearoa (Statistics New Zealand 2018). The Sāmoan community is well established in Aotearoa. However, Sāmoans still feature negatively in the statistics indicative of a good quality of life (Ministry of Health, 2015).

These statistics include areas such as education, income, and health. Sāmoan communities are well established in Aotearoa. Understanding the dominant culture and language is not a barrier to success for many Sāmoans. However, the Sāmoan community is a disadvantaged community, it is in this space that Sāmoans connect with Social Workers. The Talanoa provides context and understanding of the statistics.

Using a Talanoa methodology, the research investigates protocols that contribute to successful engagement between Sāmoans and Social Workers. The overarching question for the research is: 'What are the protocols for successful engagement between Sāmoan āiga /communities and Social Workers?'. The research does not assume that there is a 'one size fits all' approach but identifies approaches that increase the likelihood of successful engagement.

This research found that for Social Workers to support positive change in Sāmoan communities, they need an understanding of Sāmoan cultural values. Understanding Sāmoan values and principles engages the Sāmoan fatu/heart of both the Consumer and Practitioner. A change of mind is a good starting point to support change. However, a change of heart inspires enduring, sustainable change.

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CHAPTER ONE
INTRODUCTION

1.0 Chapter Introduction

The largest number in Sāmoan migration to Aotearoa occurred between 1950-1960 (Sauni, 2011). The New Zealand government targeted Pacific nations for unskilled laborers. Though recruitment was for 'unskilled labour', the most educated and skilled candidates were targeted. New Zealand Immigration laws were relaxed to support mass migration of Pacific people (MacPherson, 1978). Sāmoa was one of several Pacific nations targeted.

During the downturn of the economy in the 1970s, attitudes towards Pacific people shifted (Anae, 2020). Pacific people became victims of racism (Anae, 2020; Beaglehole, 2015; MacPherson, 2004; O'Donnell & Tweddle, 2003). Seen as a homogenous group, political and media portrayals of the Pacific people were negative. Pacific people were portrayed as violent, lazy, uneducated, job thieves (RNZ, 2021). This continues to have influence on how the community is viewed (Stahl & Appleyard, 2007).

These stereotypes are entrenched the stigma continues to plague Pacific people today (Stahl & Appleyard, 2007). Approximately 66% of the Sāmoans living in Aotearoa were born in here (Statistics New Zealand, 2018). However, the community continue to feature negatively in statistics that indicate a good quality life (Ministry of Health, 2015; Statistics New Zealand, 2018).

This research focuses on the Sāmoan community in Aotearoa. Sāmoans make up approximately 50% of the Pacific population and are the fifth largest ethnic group in Aotearoa. Sāmoan language is the third most spoken language (Statistics New Zealand 2018) after English and Māori.

The Pacific population in Aotearoa currently sits at 8.1% (381,642) of the Aotearoa population (4,699,755) (Statistics New Zealand, 2018). A youthful population more than 36% of Sāmoans are 14 years old or younger (Statistics New Zealand, 2018). Projections in the following table (Figure 2) indicate that the Sāmoan population in Aotearoa will continue to grow. As this community grows it is important to understand why an established community continues to be disadvantaged.

It is reasonable to expect that a new community of migrants need a settling period in a new country and culture. There might be some time needed to amass resources. This would be particularly relevant for migrants from impoverished Pacific nations such as Sāmoa. After a settling period of two to three generations it would follow that the community would start to thrive.

Figure three is a self-assessment tool. It captures how different ethnic groups assessed their social wellbeing. Participants were categorized into four ethnic groups, European, Māori, Pacific Islanders and Asian. Europeans had a higher level of believing that life is worth living than Māori, Pacific Island and Asians. Pacific Islanders and Māori rated family wellbeing higher than their European and Asian counterparts. Pacific Islanders reported experiencing more racism and financial struggle than other participant groups. Both Māori and Pacific Islanders rated their physical health as 'poor'.

Average annual population growth rate, median projection, period ended 30 June 2002–2043

Period ended 30 June	Māori	Pacific	European or Other	Asian	MELAA	Chinese	Indian	Sāmoan	Total NZ
2002–2006	1.3	2.9	0.9	8.2	6.9	7	10.9	2.7	1.5
2007–2013	2.5	1.9	0.4	4.3	4.7	2.2	5.9	1.7	0.9
2014–2018	1.9	3.4	0.8	7.3	7.7	6.5	7.9	3.1	2
2019–2023	2.1	2.4	0.9	3.9	5.1	3.4	4.1	2.4	1.3
2024–2028	1.7	1.9	0.5	3.2	3.5	2.8	3.5	2.1	0.9
2029–2033	1.6	1.8	0.4	2.8	3	2.4	2.9	2	0.8
2034–2038	1.5	1.7	0.3	2.4	2.6	2	2.6	1.9	0.7
2039–2043	1.5	1.6	0.3	2.2	2.4	1.8	2.4	1.8	0.6

Figure 2: NZ Statistics 2018 sighted 23/10/2021 https://www.stats.govt.nz/information-releases/national-ethnic-population-projections-2018base-2043

Figure 3: The following table is a self-assessment of wellbeing; the table shows wellbeing according to ethnicity:

Measure	Total population[1]		Ethnicity							
			European		Māori		Pacific peoples		Asian	
	Estimate (percent)	ASE[2] (percentage points)	Estimate (percent)	ASE[2] (percentage points)	Estimate (percent)	ASE[2] (percentage points)	Estimate (percent)	ASE[2] (percentage points)	Estimate (percent)	ASE[2] (percentage points)
Population distribution	100.0	0.0	71.9	1.2	13.8	0.0	5.9	0.6	14.4	1.1
Overall life satisfaction[3]										
0 to 6	13.7	0.8	13.1	0.9	16.6	2.5	16.7	3.6	14.8	2.5
7	17.0	1.0	17.0	1.0	19.2	2.9	20.0	4.6	17.8	2.7
8	33.1	1.2	34.3	1.4	29.2	3.1	29.1	4.2	30.7	3.0
9	18.3	0.9	19.2	1.1	14.1	2.5	11.8	3.0	17.5	2.4
10	17.9	0.9	16.3	1.1	20.9	2.9	22.4	4.2	19.2	2.2
Mean rating[4]	8.0	0.0	7.9	0.0	7.9	0.1	7.9	0.2	7.9	0.1
Life worthwhile[5]										
0 to 6	11.4	0.8	10.5	0.9	14.6	2.6	15.1	3.5	14.0	2.3
7	15.0	0.9	14.9	1.0	14.3	2.9	14.9	3.5	17.8	2.5
8	31.5	1.0	32.2	1.2	29.9	3.2	29.1	4.3	30.1	3.0
9	19.2	1.0	20.1	1.1	14.8	2.2	15.3	3.1	17.7	2.6
10	22.9	1.1	22.4	1.4	26.4	3.6	25.6	3.8	20.3	3.1
Mean rating[4]	8.2	0.0	8.2	0.0	8.1	0.1	8.1	0.2	8.0	0.1
Family wellbeing[6]										
0 to 6	15.8	0.9	16.3	1.0	21.5	3.0	15.0	2.9	12.4	2.2
7	19.3	1.1	20.0	1.3	18.1	2.8	13.3	3.4	17.8	3.0
8	33.9	1.1	35.3	1.3	30.0	3.2	32.8	5.2	31.3	3.3
9	16.6	1.0	16.8	1.2	13.3	2.5	15.0	4.2	17.9	3.1
10	14.3	1.1	11.6	1.3	17.0	2.9	23.8	5.1	20.7	2.6

Mean rating[4]	7.8	0.0	7.7	0.1	7.6	0.1	8.1	0.2	8.1	0.1
Financial wellbeing										
Adequacy of income to meet everyday needs[7]										
Not enough money	7.3	0.5	5.3	0.5	14.0	2.0	19.4	4.3	6.2	1.3
Only just enough money	22.9	1.1	19.7	1.3	26.1	3.4	36.2	5.0	31.2	3.0
Enough money	49.0	1.4	50.8	1.6	42.4	3.7	35.0	5.2	50.7	3.3
More than enough money	20.8	1.1	24.1	1.4	17.5	3.0	9.4	3.9	11.9	2.0
Received help from organisation such as a church or foodbank in last 12 months										
Not at all	94.7	0.5	96.3	0.5	84.1	2.2	83.8	3.2	97.5	0.9
At least once	5.3	0.5	3.7	0.5	15.9	2.2	16.2	3.2	2.5	0.9
Health										
Self-rated general health status										
Excellent	18.1	0.9	18.1	1.1	12.8	2.2	13.8	3.5	21.9	2.4
Very good	38.4	1.1	40.6	1.3	34.3	3.1	29.4	5.2	35.4	3.1
Good	29.1	1.1	27.2	1.3	31.3	3.2	39.2	5.2	32.4	3.0
Fair/poor	14.4	0.9	14.1	1.0	21.5	2.7	17.6	4.1	10.3	2.1
Mental wellbeing										
How happy yesterday[8]										
0 to 2	1.8	0.3	1.7	0.3	2.6	0.9	1.9	1.5	1.4	0.8
3 to 4	3.3	0.4	3.7	0.5	4.6	1.4	2.2	1.3	1.6	0.7
5 to 6	12.1	0.7	11.9	0.9	14.7	2.6	15.8	4.0	10.9	2.1
7 to 8	39.7	1.2	40.5	1.5	34.4	3.2	38.4	4.8	40.1	3.0
9 to 10	43.1	1.2	42.2	1.4	43.8	3.2	41.9	5.0	46.0	3.1
Mean rating[4]	8.0	0.0	7.9	0.1	7.8	0.1	8.0	0.2	8.1	0.1
How anxious yesterday[9]										
0 to 2	60.3	1.4	61.5	1.7	57.0	3.7	54.7	5.9	56.3	2.9
3 to 4	13.0	0.8	13.0	1.0	13.3	2.0	16.3	4.0	13.1	2.2

5 to 6	13.8	0.9	12.9	1.0	15.8	3.2	17.2	4.8	17.1	2.4
7 to 8	10.0	0.7	10.1	0.9	10.2	2.1	8.0	2.4	9.8	1.6
9 to 10	3.0	0.4	2.6	0.5	3.7	1.5	3.9	2.3	3.7	1.1
Mean rating[4]	2.5	0.1	2.5	0.1	2.7	0.2	2.7	0.3	2.8	0.2
Discrimination										
Experienced discrimination in last 12 months	17.6	1.0	15.6	1.1	28.8	3.0	20.1	4.1	22.0	2.7
Loneliness										
Felt lonely in last four weeks										
None of the time	58.3	1.2	59.8	1.3	55.7	3.0	60.1	5.2	49.4	2.9
A little of the time	23.3	0.9	23.5	1.1	21.1	2.9	19.1	3.8	25.9	2.8
Some of the time	14.9	0.9	13.7	0.9	18.2	2.7	14.7	3.6	20.2	2.8
Most/all the time	3.5	0.5	3.0	0.5	5.0	1.7	6.0	2.3	4.4	1.4
Generalised trust[10]										
Trust held for people in New Zealand										
0 to 4	7.5	0.6	7.1	0.7	15.0	2.3	9.5	2.9	4.8	1.4
5 to 6	26.4	1.1	25.7	1.2	34.0	3.4	44.6	5.5	20.4	2.7
7 to 8	54.2	1.2	57.5	1.4	43.6	3.2	34.0	5.3	52.6	3.0
9 to 10	11.9	0.8	9.7	0.8	7.4	1.9	11.9	3.4	22.2	2.4
Mean rating[4]	6.8	0.0	6.8	0.1	6.1	0.1	6.3	0.2	7.3	0.1
Institutional trust[10]										
Trust held for health system										
0 to 4	8.5	0.7	8.7	0.7	13.6	2.2	5.5	2.0	4.1	1.2
5 to 6	20.9	1.1	22.0	1.4	24.6	2.9	14.3	3.9	16.5	2.0
7 to 8	45.8	1.3	46.5	1.5	39.2	3.5	51.6	4.8	44.9	3.1
9 to 10	24.8	1.2	22.8	1.4	22.5	3.0	28.6	5.1	34.5	3.1
Mean rating[4]	7.2	0.1	7.1	0.1	6.8	0.1	7.6	0.2	7.7	0.1
Trust held for parliament										
0 to 4	16.5	1.0	18.3	1.3	20.1	2.7	10.5	2.6	7.9	1.8

5 to 6	28.8	1.2	29.4	1.4	31.1	3.4	30.4	5.3	23.7	2.7
7 to 8	39.5	1.3	40.1	1.6	34.9	3.4	39.0	4.8	40.8	3.5
9 to 10	15.2	0.9	12.2	1.0	13.9	2.0	20.2	4.2	27.6	2.9
Mean rating[4]	6.4	0.1	6.2	0.1	6.1	0.2	6.8	0.2	7.2	0.1
Trust held for police										
0 to 4	6.0	0.5	5.2	0.5	13.0	2.1	6.1	1.9	4.4	1.3
5 to 6	12.8	0.8	11.7	0.9	19.4	2.7	19.3	3.9	12.9	2.3
7 to 8	42.0	1.0	43.1	1.3	36.0	3.7	43.5	4.8	40.5	3.2
9 to 10	39.3	1.1	39.9	1.3	31.6	3.6	31.1	5.6	42.1	2.9
Mean rating[4]	7.8	0.0	7.8	0.1	7.1	0.2	7.5	0.2	7.9	0.1
Trust held for media										
0 to 4	37.7	1.2	40.3	1.7	45.0	3.1	36.7	4.4	18.4	3.2
5 to 6	35.8	1.2	37.0	1.6	35.8	3.3	37.0	4.9	33.2	3.4
7 to 8	22.5	1.0	20.4	1.1	16.2	3.1	21.0	4.5	36.9	3.0
9 to 10	4.1	0.4	2.3	0.5	3.1	1.3	5.4	1.9	11.5	1.8
Mean rating[4]	4.9	0.1	4.7	0.1	4.4	0.2	4.9	0.2	6.2	0.1
Housing quality										
House or flat has problem with dampness or mould										
No problem	80.6	0.9	82.5	1.1	73.6	3.4	66.3	5.8	81.9	2.3
Minor problem	17.0	0.9	15.7	1.1	21.1	3.1	27.6	5.1	16.7	2.2
Major problem	2.4	0.4	1.8	0.4	5.3	1.5	6.1	2.5	1.4	0.8
House or flat has problem heating and/or keeping it warm in winter										
No problem	83.8	0.9	86.0	0.9	78.8	2.6	70.4	5.5	82.9	2.4
Minor problem	12.3	0.7	11.0	0.8	13.7	2.1	19.1	4.3	14.7	2.3
Major problem	3.8	0.4	3.0	0.4	7.5	1.8	10.5	3.2	2.5	0.8
Number of key aspects of wellbeing[11]										
None	1.2	0.2	0.9	0.2	2.5	0.8	3.5	1.6	0.8	0.5
One	9.7	0.7	8.1	0.8	15.3	2.3	17.0	4.2	12.0	2.2

Two	24.7	1.0	22.6	1.3	29.5	3.2	35.3	5.5	28.8	2.8
Three	35.9	1.3	36.5	1.6	32.2	3.5	30.3	4.9	36.6	3.4
Four	28.4	1.3	31.9	1.6	20.6	2.4	13.8	3.5	21.8	2.7

Stats NZ (2021) Sighted 24/10/2021 https://www.stats.govt.nz/information-releases/wellbeing-statistics-march-2021-quarter#overall

1. Total population aged 18 years or older.
2. Absolute Sampling Error. The true value for the given population will lie within +/- ASE of the estimate, based on a 95% confidence interval. This error arises due to a subset being taken from the population rather than using the whole population
3. Based on a scale where 0 is completely dissatisfied and 10 is completely satisfied.
4. Expressed as the average rating of a scale from 0 to 10 and not a percentage.
5. Based on a scale about life being worthwhile, where 0 is not at all worthwhile and 10 is completely worthwhile.
6. Based on a scale where 0 is doing extremely badly and 10 is doing extremely well.
7. Includes partner's income where applicable.
8. Based on a scale where 0 is not at all happy and 10 is completely happy
9. Based on a scale where 0 is not at all anxious and 10 is completely anxious
10. Based on a scale where 0 is not trusted at all and 10 is trusted completely.
11. Four aspects of life have a strong relationship with wellbeing in New Zealand. A good outcome in each of these aspects of life is captured when someone reports having excellent or very good health; more than enough or enough money to meet everyday needs; having not felt lonely in the last four weeks; or no major problems (cold, damp, mould) with their home.

Symbols

* Relative sampling error is 30 to 49.9 percent

** Relative sampling error is 50 to 99.9 percent

The discrimination experienced by Sāmoans has been established (Gray, 2019; Harris et al., 2018; Harris et al., 2012; Paine et al., 2018). It is through the discrimination and disadvantage that Sāmoan communities and Social Workers meet (Boyle & Springer 2001; Child, Youth and Family, 2015; Ledoux-Taua'aletoa 2019; Mafile'o, et. al. 2019; Ofe-Grant, 2022; Sio, 2021). In this convergence Sāmoans may gain access to resources, networks and education that can be life altering (Ewijk, 2009; Nikku & Rafique 2019, IFSW, 2015). Recognising the profound difference a positive engagement can make, the research focuses on engagements.

1.1 Background to the study

I have practiced Social Work for over two decades, observing Social Workers practicing in Sāmoan communities. Practitioners have noble intentions; however, practice is often inappropriate and ineffective. For families in crisis, poor practice adds to distress impacting negatively on the family.

Substandard Social Work is experienced in how practitioners behave and present themselves. Practice is presented through language used, tone and dress. Non-Pasefika practitioners lacked understanding of Sāmoan cultural values, and behavioural etiquette. Positive engagement could have been achieved through simple gestures such as acknowledging āiga efforts and leadership.

Negative engagement was usually a result of undefined roles and poor communication. Sāmoan communities unfamiliar with Social Work needed roles explained, Social Workers were often unable to. Role clarity creates working relationships that are understood where goals are clear. It gives āiga the opportunity to prepare themselves for quality engagement.

I recall practice steeped in arrogance and ignorance. When new to the field, normal practice was to pair new Social Workers with senior Social Workers. Senior Social Workers acted as coach and mentor. New Social Workers learned through observing practice. However, where the āiga was Sāmoan I should have been recognised as the expert. Āiga would have been better served if my expertise was recognised and I took the lead.

As my practice developed, I became effective at engaging with different communities. However, it was my success with Pasefika communities that became a point of difference

between myself and other practitioners. I cultivated meaningful relationships where other Social Workers had not. Many of my Pasefika colleagues shared similar experiences.

From these talanoa, I developed the question for this research: "What are the protocols for successful engagement between Sāmoan communities and Social Workers?"

Within that question I wanted to explore the following:

1. Are traditional Sāmoan social structures in place outside of Sāmoa and if so, does understanding this structure contribute to successful engagement?
2. How is successful engagement defined by Sāmoan Communities and Social Workers?
3. If protocols can be identified, can they be taught cross-culturally increasing successful engagement and improving outcomes for Sāmoan communities?

Co-researchers were invited from the Sāmoan and Social Work communities. Some co-researchers fit in both groups. I hoped to attract co-researchers from a variety of experiences. The minimum age for participation was 16 years. The age of 16 was chosen to ensure informed and voluntary participation. Due to the Covid19 environment in 2020, invitations for participation were made on social media platforms (Gao, 2020; Darmawan, 2020).

The Talanoa methodology is underpinned by values of respect and reciprocity in the sharing of stories and narratives. The methodology fits well with Sāmoa's oral tradition. Co-researchers were asked to share their experiences and the meaning they assigned to experiences (Vaioleti, 2011; Cammock, 2021; Hindley, 2020). These assigned meanings provide guidance for behaviour and language.

1.2 Dreams, aspirations & the research questions

The overall aim of the study is to identify what the required protocols are for successful engagement between Sāmoan communities and Social Workers. The project considered whether protocols could be developed into a set of rules guiding positive engagement: What are the protocols for successful engagement between Sāmoan communities and Social Workers?

To achieve the aim, the research seeks to first answer three questions:

1. Are traditional Sāmoan social structures in place outside of Sāmoa, and if so, does understanding this structure contribute to successful engagement?
2. How is successful engagement defined by Sāmoan communities as compared to Social Workers?
3. If protocols can be identified, can they be taught cross-culturally increasing successful engagement and improving outcomes for Sāmoan communities?

1.3 Significance

This study is significant for several reasons:

- Firstly, it investigates if there are a set of protocols that contribute to successful engagement in Sāmoan communities. If protocols can be articulated, they will be described through behaviour and language increasing opportunities for successful engagement.
- Secondly, if protocols can be articulated and duplicated cross-culturally by Social Workers, positive engagement and accurate assessments will follow. The result of accurate assessments is efficient use of resource. Implementing effective and efficient interventions early supports āiga independence and emancipation. It also minimises entrenchment of problem behaviour.
- Thirdly, Sāmoans are the fifth largest ethnic group in Aotearoa at 3.9% (Statistics New Zealand, 2018). Social Workers need to understand cultural dynamics to engage effectively with Sāmoan communities.
- Fourthly, there are gaps in research regarding Sāmoan communities in Aotearoa, this investigation intentionally adds to Sāmoan scholarship.

1.4 Overview of Methodology & Methods

The overarching research question is: What are the protocols for successful engagement between Sāmoan communities and Social Workers? The research focuses on experiences of Sāmoan communities outside of Sāmoa. Talanoa is an indigenous research methodology that I chose to employ in this research (Smith, 1999; Vaioleti, 2006).

The investigation used a mixture of methods, each fitting comfortably within the Talanoa methodological approach. Methods employed include On-line/Face to Face Survey Talanoa,

Focus Groups Talanoa, and Semi-structured In-depth Interview Talanoa. Integrated in these methods was opportunities for reflection and clarification. Focus Groups and Semi-Structured In-depth Interview Talanoa provided opportunities for creating and assigning meanings to experiences. These meanings inform how practitioners positions themselves.

1.4.1 Research question one – Are traditional Sāmoan social structures in place outside of Sāmoa and if so, does understanding this structure contribute to successful engagement?

The Online/face to face survey was used to investigate this question, this was Phase One of the project. There are advantages to offering Online surveys for co-researchers. Online surveys are accessible to a wider audience. It removed challenges like travel from the research experience. Talanoa is a method best conducted kānohi ki te kānohi (Vaioleti, 2016). In-person options for participation were offered. However, the Covid19 environment required connection and participation via social media. Results from the Online/face to face Survey Talanoa informed the design for Phase Two the Focus Group Talanoa.

1.4.2 Research question two - How is successful engagement defined by Sāmoan communities and Social Workers?

The Focus Group method (Halkier, 2010) sits well with a Talanoa methodology. The Focus Group Talanoa is Phase Two of the research project. Questions for the Focus Group were designed from the results of the On-line/face to face survey (Longhurst, 2010). Focus Groups provided a forum for talanoa to develop organically. Co-researchers fed off and reflected on each other's talanoa. Themes from the Focus Group were identified and used to inform the questions for Phase Three, the Semi structured in-depth interview.

1.4.3 *Research question three - If protocols can be identified, can they be taught cross-culturally increasing successful engagement and improving outcomes for Sāmoan communities?*

The Semi-structured in-depth interview is Phase Three. Key informants shared their Talanoa reflecting on their experiences. The Semi-structured In-depth Interview Talanoa investigated all three questions. Talanoa sessions occurred both on-line and in person. Co-researchers were identified and invited to participate based on their length of service and experience in Social

Work. I targeted co-researchers with at least ten years of Social Work experience. Co-researchers in this phase were required to have Sāmoan heritage. There were six co-researchers in this phase.

1.5 Thesis Preview

1 **Chapter One**- the present chapter sets the scene for the thesis. It introduces the research topic with the research aspirations and significance.

2 **Chapter Two**- is a literature review presenting a summary of relevant research published internationally and within Aotearoa.

3 **Chapter Three**- presents the methodology of the research project.

4 **Chapter Four**- presents the findings.

5 **Chapter Five**- is a discussion of the findings and presents a practice framework.

6 **Chapter Six**- this chapter reviews the thesis with key findings. It acknowledges the limitations of the research and makes recommendations resulting from the findings, this concludes the thesis.

1.6 Chapter summary

This chapter introduced the thesis question: What are the protocols for successful engagement between Sāmoan āiga /communities and Social Workers? To address the thesis question, these three questions were identified:

1. Are traditional Sāmoan social structures in place outside of Sāmoa and if so, does understanding this structure contribute to successful engagement?

2. How is successful engagement defined by Sāmoan Communities and Social Workers?

3. If protocols can be identified, can they be taught cross-culturally increasing successful engagement and improving outcomes for Sāmoan communities?

The background for the research was presented with dreams, aspirations, and significance. The chapter presented an overview of the research project. It introduced the Talanoa methodology and the methods that were engaged in the research. The methods used in this research are the On-line/face to face survey, Focus groups and Semi-structured in-depth interviews. These methods sit well within the Talanoa methodology.

Chapter Two is a literature review. The literature review discusses Sāmoan culture and tradition. The review looks at the different factors that have contributed to the adaptation of fa'asāmoa in Aotearoa. The review looks at Sāmoan values and principles that dictate relationships, behaviour, and language. The chapter discusses Social Work practice and theories and their relevance to Sāmoan communities.

CHAPTER TWO

LITERATURE REVIEW

2.0 Chapter Introduction

Chapter One, the introductory chapter, introduced the purpose of this research. The chapter presented the background and overview of the research. It articulated the hopes and aspirations of the research and its significance.

The largest numbers in Sāmoan migration to Aotearoa occurred 1950-1960 (Sauni, 2011). Sāmoan migrants filled the unskilled labor shortage in the workforce (Schaaf, 2015). During this period, Pasefika were welcomed to Aotearoa with immigration laws being relaxed to support mass-migration. During the downturn of the economy Pacific people were identified as a 'drain' on the economy and immigration laws were enforced stringently (Macpherson, 1978).

A joint Police and Immigration Departments taskforce was formed to enforce Immigration laws (MacPherson, 1978). The taskforce targeted and prosecuted overstayers. During this period two thirds of the overstayers in Aotearoa were European. However, two thirds of those prosecuted for overstaying were Pacific Islanders (Spoonley, 1978). Allan McCready the Police Commissioner at the time (1976) claimed that specific communities were not being targeted for prosecution. However, McCready stated in a televised interview how overstayers were being identified, "well I can tell a Jersey from an Ayshire". This was clearly a reference to physical/racial differences, McCready was a dairy farmer.

Pacific people were apprehended and prosecuted for overstaying through early morning raids on their residence (Cobey, 2013). Suspected overstayers were required to evidence that they were legally in Aotearoa on demand. If evidence was not readily available, suspected overstayers were arrested and held in custody until returned to their country of origin. This period is known as the "Dawn Raids" (Anae, 2020; MacPherson, 1978).

Figure 4: The Polynesian Panther Party was founded in 1971 to fight for the rights of Pacific Islander families in New Zealand: https://www.abc.net.au/news/2021-07-31/nz-government-apology-polynesian-panthers-dawn-raids/100221044 Sighted: 5/5/2022 (*Supplied: John Miller*)

Pasefika people were marginalized, immersed in problem saturated discourse informed by misunderstanding (Adern, 2021; Collins, 2021; Helu- Gegeo, 2008; Matelau, et. al., 2023; Thaman, 2008). Today, statistically, Pasefika people feature negatively in social areas indicative of wellness. Areas such as, health, mental health, educational performance, income and in the justice system (Ministry of Health, 2015; New Zealand Statistics, 2018). Social Workers work with disadvantaged and disenfranchised communities. This is where Sāmoan communities and Social Workers converge (Boyle & Springer 2001; Child, Youth and Family, 2015; Ledoux-Taua'aletoa 2019; Mafile'o, et. al. 2019; Ofe-Grant, 2022; Sio, 2021).

Figure 5: Prime Minister Jacinda Ardern apologizing to the Pacific community for the Dawn Raids through the Samoan tradition of Ifoga. https://www.pasefikaproud.co.nz/stories/formal-apology-for-dawn-raids. Sighted 5/5/2022 Photo credit: Apulu Autagavaia

Social Workers have responsibilities through principles and values (ANZASW, 2019) and Codes of Conduct (SWRB, 2021). These responsibilities include working in culturally appropriate ways (IFSW, 2014; SWRB, 2003). Cultural propriety is evidenced in how Social Workers engage. It can be heard in the language and tone used and seen through respectful behaviour (Kee, 2016; Ledoux-Taua'aletoa, 2013; Tiatia-Seath, 2018). Knowledge of Sāmoan social structure can guide behaviour, language, and engagement (Lauta-Mulitalo, 1998; Reisch, et.al., 2012; Tiatia-Seath, 2018).

When engagement is based on an emergency or is short term cultural propriety may not be pivotal. Where relationships are on-going, appropriate protocols are important. Positive engagement supports connected, authentic relationships (Graybeal, 2001; Lauta-Mulitalo, 1998; McKay, et.al. 1996). Establishing respectful relationships occurs through understanding Sāmoan culture (Sauni, 2011).

The Social Worker allocation to āiga is ideally made according to who will work best with the āiga. Factors considered in allocation are ethnicity, gender, age, experience, caseload, and capacity (Warburton, 2021; Zullo, 2006). Social Worker allocation is critical to successful outcomes (Kadushin, et. al., 2014). How Social Workers engage determines the experience service consumers have (Reamer, 2022).

When success is dependent on allocation this becomes problematic. Mismatching Social Worker to āiga can have devastating results for āiga. Social Workers hold the key to resources and opportunities that may change the course of a family's life (Mafile'o, 2004; John Stansfield, January 2019 personal communication). Professional development with some focus on understanding culture and appropriate engagement will be the difference.

The relationship between individuals or groups is understood by Sāmoans as the Vā (Anae, 2016). The literal English translation of the Sāmoan word vā is 'space'. In the Sāmoan context it holds so much more meaning. The Vā is the space in which roles are defined and relationships are developed (Muliaumaseali'i, 2020; Tui Atua, 2014). When the Vā is understood, relationships are strengthened, and engagement is meaningful (Anae, 2016; Mary Autagavaia June 2105 personal communication).

2.1 Key literature topics

This literature review looks at Sāmoan communities outside of Sāmoa concentrating on Aotearoa. It considers the history of Sāmoans in Aotearoa and the evolution and adaptation of fa'asāmoa. The review considers the different factors that have had impact on the adaptation of fa'asāmoa in Aotearoa.

The review considers Social Work practice and frameworks and their relevance to Sāmoan communities. Social Work principles and ethics that guide Social Work practice and how they align with fa'asāmoa. The standing of professional development and its implications in the growth of Social Work practice.

The review stives to understand relationships and the Sāmoan social structure. The different roles that members of the āiga play and how roles relate to behaviour. It will consider factors Social Workers can consider in how they approach Sāmoan āiga. Relationships and engagement will be discussed and how they contribute to the quality of Social Work. Within this the vā (relational space) will be reflected upon.

2.2 Fa'asāmoa.

Fa'asāmoa is the Sāmoan way or culture (Urale-Baker, 2021). Central to fa'asāmoa is connectivity (Betham, 2008). It is the connection between all things, the living, dead, family, neighbours, the environment, and the cosmos (Betham, 2008; Efi, 2009). Enveloped in fa'asāmoa are the traditions, customs, values, and protocols. These are factors that shape relationships and dictate behaviour (Anae, 2010; Efi, 2009; Urale-Baker, 2021).

Fa'asāmoa is practiced in both ritual or ceremoniously and in everyday life (Betham, 2008). As different topics pertaining to Sāmoans are discussed in this literature review, fa'asāmoa will be embedded within those topics. Āiga Sāmoa can not be discussed without considering relationships, the nature of these relationships can not be divorced from fa'asāmoa (Urale-Baker, 2021).

2.3 Defining āiga /family.

The āiga is the most basic unit of most social settings irrespective of ethnicity and or culture (Newman, 2009; Bould, 1993). Definitions of family have evolved over time providing the breadth to include most familial situations (Bogenschneider, 2006). Family has different

meanings for different people and in different social settings. Family can relate to genealogical or biological, religious, and cultural connections (Bogenschneider, 2006; Young et al., 1993; Jacobsen et al., 2003).

Family can refer to groups of people related by marriage, civil union, blood, adoption, extended family, two or more persons living together, and whānau (New Zealand Family Commissions Act, 2003). Dissolved marriages, blended families and single parent families are recognised as family (Families Commission, 2005; Ministry of Social Development, 2004a; True, 2005). De facto and de jure relationships by cohabitation, same sex parenting and extended families are also recognised (The Civil Union Act 2004, Ōranga Tamariki Act 1989, Care of Children Act 2008). As a social construct, family can be defined as whatever you need it to be (Ledoux-Taua'aletoa, 2013).

Families provide protection and access to resources. It also sets out obligations and responsibilities (Mafile'o, 2019). Within families there are assumptions of power. These are inherent whether recognised or not and differ from one social setting to the next (Young, et. al., 1993). Family members understand their roles and responsibilities because roles are embedded from birth (Mafile'o, 2019; Mulitalo-Luatā, 2000; Young, et. al., 1993).

For Sāmoans the understanding of āiga is similar in and outside of Sāmoa. It includes the nuclear family as per the Western understanding (Kamu. 2003; Malon, 2002; Meleisea, 1995; Meleisea et. al. 1998; Va'a, 2001). However, like Māori where whānau extends to include hapū (subtribe) and iwi (tribe), Sāmoan āiga includes members of the village (Kamu, 2003; Hoskins, 2007; Meleisea et. al. 1998). Village loyalties and commitment are as strong as biological connection (Meleisea & Schoeffel 1998). Āiga refers to kinship in all dimensions.

The āiga is the first and most basic transmission site for fa'asāmoa (Sāmoan way) (Malon 2002; Meleisea, 1995; Meleisea et. al. 1998; Va'a, 2001). Within the āiga tautua (service), fa'aāloālo (respect) and alofa (love) are crucial in social relations (Anae 1998; Meleisea et. al. 1998). Tautua, fa'aāloālo and alofa are the most fundamental values of fa'asāmoa and are engrained in Sāmoans from birth (Mulitalo-Luatā, 2000). Āiga entrenches understandings of roles and social structure (Kamu, 2003; Anae, 2016).

Āiga structure is hierarchical where status is determined by factors such as generation, sex, age, blood versus marriage connection. Birth order is also considered. Younger siblings show

respect to their older siblings (Kamu, 2003; Mageo, 1991; Mead, 1985; Ledoux-Taua'aletoa, 2013). The hierarchy influences behaviour within the family setting (Meleisea et. al. 1998). Role clarity guides behaviour and language through the provision of boundaries and parameters (Anae, 2016; Mulitalo-Lātua, 2000; Tominiko, 2014).

Households within Sāmoa vary in size and structure (Fitzgerald et.al. 1990). Āiga living on family land can be made up of several nuclear families. In some circumstances each nuclear family live in smaller fale (house/s) on the land (Meleisea, 1989; Va'a, 2001). Nuclear families living on the family land do not necessarily cooperate at the domestic level daily (Taule'ale'asuumai, 1997). However, they will pool resources for contributions for village, church, and ceremonial events (Fitzgerald et.al. 1990). From a Western perspective, the most appropriate way to describe the Sāmoan understanding of family is 'extended family/āiga potopoto' (Taule'ale'asuumai, 1997).

> Unlike the nuclear family of Western society, Sāmoa's social existence is collective and corporate. Family life extends out beyond the nuclear family, incorporating uncles, aunties, both sets of grandparents and many cousins. Therefore, children are thought of as belonging not only to their parents but also to the wider kin group and in the case of Sāmoans, to the village community, inclusive of the church (Taule'ale'asuumai, 1997, p.166).

Sāmoan households are fluid in nature, with members of the āiga coming and going (Fitzgerald et.al. 1990, Ledoux-Taua'aletoa, 2013). Outside of Sāmoa, Sāmoans have maintained this fluidity (Ledoux-Taua'aletoa, 2013). An important consideration when working in Sāmoan communities.

There are many traditional practices reinforcing the collective responsibility āiga have for each other (Anae, 2016; Ledoux-Taua'aletoa, 2019; Le Tagaloa, 1992; Mafileo, 2019; Malon 2002; Meleisea, 1995; Meleisea et. al. 1998; Va'a, 2001). Kamu (2003) refers to adoption without the need for legal proceedings and the collective responsibility for wellbeing. Sāmoan cultural practices, understandings of āiga, and valuing the collective ensures individual and collective wellbeing (Kamu, 2003; Ledoux-Taua'aletoa, 2013).

Kamu (2003 p.39) describes āiga as:

> Āiga is not limited to the primary family of parents and children or married couple with no children. It includes a wider family group of blood and marriage relations, in-laws, and their families, and even those who may not be related as such. It includes persons who have little, if any blood connection but who have been adopted into it. Not by any process of law, but merely by the kindly local custom which ensures that no person shall be homeless. It includes all those who have acknowledged the leadership of the family matai.

Tui Atua Tupu Tamasese Taisi Efi (2007) explained the concept of aga-i-fanua. Aga-i-fanua describes rules that exist in nu'u that are only adhered to for specific āiga (Tuimaleali'ifano, 2019). Aga-i-fanua are determined by history and genealogy (Malon 2002; Meleisea, 1995; Meleisea et. al. 1998; Va'a, 2001; Su'a-Tavila, 2019). Roles are captured in nu'u fa'alupega or chiefly honorifics (Tominiko, 2014). Su'a-Tavila (2019) explains that exercising aga-i-fanua through oration in intra/inter nu'u exchanges can facilitate positive outcomes when performed appropriately.

2.4 Matai/Chieftainship & Governance.

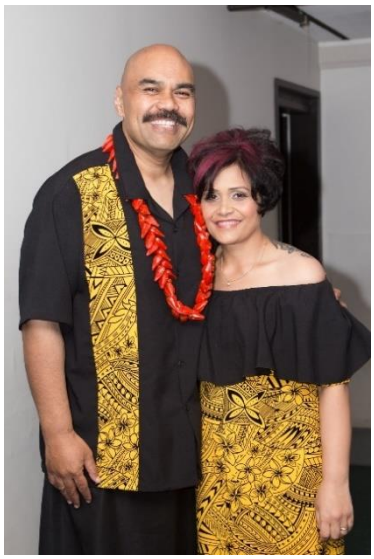

Figure 6: Tofā Fisoletaua Peniamina Ledoux-Taua'aletoa & Selina Ledoux-Taua'aletoa (2016) from Selina Ledoux-Taua'aletoa personal collection.

Governance are the processes used both formally and informally to maintain and guide collective activities (Keohane et. al. 2000). Sāmoa is governed by a hybrid of two sets of recognised systems (Failautusi, 2017). At Sāmoa's independence in 1962 a Westminster style

government was installed (Meleisea, 1986). This Westminster style government is central government providing leadership to Sāmoa at the national and international levels.

Matai is Sāmoa's traditional governance. Matai govern nu'u and itūmalo/districts (Huffer et. al., 2017; Failautusi, 2017; Macpherson et. al., 1997; So'o, 2017; Tuimaleali'ifano, 2019; Yamamoto, 2007). The two governing roles are not mutually exclusive and are very much intertwined. Matai not only draws authority from culture, and tradition, its authority is also supported by the state through legislation (Powles, 1982).

The stewards of fa'asāmoa, custom, tradition, āiga, nu'u and land the importance of matai can not be overstated (Huffer et al., 2017; Macpherson et al., 1997). Matai titles are passed from generation to generation. The genealogical history of matai titles is recorded and passed on through nu'u fa'alupega/ ceremonial greetings/honorifics ((Meleisea, 1986; Sauvao-Vaauli, 2017; Shore, 1996).

The conferring of matai titles occurs in the nu'u to which the title belongs and in a public forum, this is called saufa'i (Meleisea, 1985). Traditionally matai occupied the āiga land in the nu'u their title is derived. This is no longer necessarily the case with many matai living away from their nu'u/villages and living outside of Sāmoa (Davidson, 1967).

Matai have two pivotal roles within the āiga 1. Caretaker of the family estate and 2. They are representatives for the āiga within the nu'u/village (Autagavaia, Mary. personal communication June 2017; Betham, 2008; Sauvao-Vaauli, 2017; Si'ilata, 2018; Yamamoto, 2007). Holding matai titles secures a right to be heard and represent āiga in the nu'u/village council (So'o, 2007; Tuimaleali'ifano, 2019). As the mouthpiece for āiga at the nu'u or itūmalo level Tulāfale need to be well versed in fa'asāmoa and aganu'u/custom (Tominiko, 2014). Tulāfale who are skilled orators are valued both within the 'āiga and the nu'u (Tominiko, 2014). Fono fa'a le nu'u (village meeting) are where important decisions are made (Meleisea, 1986; Sauvao-Vaauli, 2017; Tominiko, 2014). It is via this forum, Tulāfale petition for resources.

Non-title holders can be invited to speak at nu'u or āiga council, however their participation is by invitation (Tuimaleali'ifano, 2019). The following quotes illustrate the difference between a person holding a title and a person who does not:

> An untitled man despite his age will always be known as a taule'ale'a (untitled man), whereas a youth with a title will immediately gain prestige and respect from his family. He has been empowered with pule, secular authority to govern in village and family matters (Shore, 1982:64).

> Without a title, as many talented and otherwise distinguished Sāmoans have discovered, one is – in an important sense – nobody (Tominiko, 2014).

Pre-Christianity Sāmoans were polytheists where gods were represented in both human and non-human form. Godliness was seen through matai, sisters, and ancestry (Meleisea et. al. 1986). The deity Tagaloa-le-lagi is described as the god from whence all life came (Efi, 2005). Through impregnating mortal women Tagaloa-le-lagi established the lineage for matai (Meleisea, et. al., 1988; Si'ilata, 2018). The mana of the matai is derived from the Gods (Meleisea, 1987). Si'ilata (2018) explained mana, matai, and the connection to spirituality:

> Mana is defined as the manifestation of "the power of the gods in the human world" which is closely connected to "organic generativity and to all forces of growth and vitality…Polynesian religious practices and beliefs are thus focused on ritual transformations of mana." The potency of mana and these ritual transformations are regulated through restrictions, disciplines and practices that collectively come under the term tapu (Si'ilata, 2018 p.6).

The following are considerations in selection of matai:

1. Service: to the āiga and the nu'u.
2. General fitness: an understanding of aganu'u fa'asāmoa is considered, the āiga will consider how a family member will represent them within the village context.
3. The will of the deceased: the āiga may consider a member of the āiga that has been nominated by a dying matai. This is only considered, the final decision rests with the āiga (Yamamoto, 2007).

Matai selection reinforces cultural values of tautua, reciprocity and caring. Within the āiga and nu'u context there is constant affirmation of the importance of service:

> 'O le ala i le pule o le tautua'.
> The pathway to power is through service. (Sāmoan Proverb Anon).

Tuimaleali'ifano (2019) described his experience of being conferred a matai title in the advice given to him by the conferring senior matai. The advice emphasizes of the importance of tautua to the collective:

> In wishing them well, they also emphasized the importance of commitment to the family, the village council (by implication, its constituent women and non-titled men and women elements), the church and the government, in that order (p.86).

Much has been said about the authority of matai as the head and coordinator of āiga affairs. This authority carries significant sacrifice, the collective wellbeing at the core of decisions (Sahlins, 1963; Sauvao-Vaauli, 2017). Matai gives of themselves not just through service, time but in material resource (Powels, 1982). Āiga reciprocates through active support, when this type of reciprocity occurs, the āiga works well.

Positive relationship between the āiga and matai are built on alofa (love) and fa'aāloālo (respect) (Betham, 2008). Matai becomes a father/mother figure, providing guidance and support. Their guidance is not limited to temporal matters but extends to include spiritual matters (Lange, 2005; Sauvao-Vaauli, 2017).

Matai titles have their own ranking (Meleisea, 1986; Sauvao-Vaauli, 2017; Shore, 1996). When matai make a public address, the respondents should be of equal if not higher ranking (Tominiko, 2014). There are two different types of matai, ali'i or high chief and tulāfale. Ali'i are usually considered the higher-ranking of the two different types. Tulāfale are the orators speaking on behalf of the ali'i. Tominiko (2014) notes the existence of the rare third type of chief, the tulāfale-ali'i who can act in both roles (Sauvao-Vaauli, 2017).

The wives of the tulāfale are called tausi. Tausi literally translated means to 'care for'. As wife to tulāfale the tausi contributes to leadership through service and care of āiga (Tominiko, 2014). The Tausi contribution is acknowledged but it does not give rights to speaking in fono (meetings). Tausi may be invited to speak by matai (Sauvao-Vaauli, 2017).

Ceremonial exchanges can be costly and taxing (Yamamoto, 2007). Āiga in Sāmoa have become reliant on āiga living outside of Sāmoa to meet the needs of ceremonial exchanges (Efi, 2009). Conferring titles on āiga outside of Sāmoa becomes strategically advantageous (Efi,

2009; Yamamoto, 2007). The matai system has adapted and modified as needed within contemporary social context (Ledoux-Taua'aletoa, 2013; Sauvao-Vaauli, 2017; Tuimaleali'ifano, 2019). A study conducted by Fitzgerald and Howard 1990 indicated a progression away from frequent obligatory service. Matai adapted practice responding to the economic and social context of Aotearoa. Matai maintained tradition but balanced that against the demands on āiga in Aotearoa (Anae, 2016; Tcherkezoff, 2020).

As a governance structure the matai system or fa'amatai is dynamic and malleable according to need and context. Adaptions made outside of Sāmoa are evidence of a responsiveness system (Shalins, 1963). The underpinning values of collective care and reciprocity are maintained, but practice is adapted to ensure ongoing collective wellbeing.

> 'E sui faiga ae tumau fa'avae'
>
> Practice changes but the foundations remain. (Sāmoan proverb Anon).

It would be naïve to assume matai titles are only conferred on individuals who have demonstrated the traditional traits expected of a matai. Titles can be conferred for political and financial motivations (Tuimaleali'ifano, 2019), as previously indicated where titles are conferred for support in ceremonial gifting:

> How are these titles appointed and their titleholders installed, and what are the consequences for the social and state apparatus? What is the place of cash in the title installation process? Is cash, much of it generated in the global economy beyond Sāmoa's shores, corrupting that process? More broadly, in what ways is Sāmoan tradition adapting to, and being corrupted by, the forces of globalization? (Tuimaleali'ifano, 2019).

The influence of Christianity, colonisation and globalisation has had an impact on fa'asāmoa and fa'amatai. The occupation and administration of Sāmoa by colonial forces was, historically, a short period of time, compared with other Pacific nations. However, the impact was profound.

2.5 Christianity, Religion & Spirituality

Figure 7: Church of Jesus Christ of Latter-Day Saints Temple- Apia Samoa
Source: https://www.facebook.com/359019144878084/photos/d41d8cd9/411602996286365/

> 'Fa'avae i le Atua Sāmoa'
>
> Sāmoa is founded upon God.
>
> The motto of Sāmoa (1962).

Christianity arrived in Sāmoa around 1830 with the arrival of John Williams and the London Missionary Society (LMS) (Meleisea, 1987). There is suggestion that christianity arrived earlier however the lack of recording during the period make it difficult to pinpoint an arrival date (Sauvao-Vaauli, 2017). Christianity was embraced by Sāmoans and matai who facilitated the acceptance of Christianity (Macpherson, 1997; Powles, 1979). Christianity can not be separated out from aganu'u fa'asāmoa it is embedded in everyday life (Betham, 2008).

Matai played a significant role in the acceptance of christian missionary work (Meleisea, 1987). Their influence in āiga led to many conversions (Sauvao-Vaauli, 2017). Missionaries quickly understood the mana of matai was key to acceptance and conversion to Christianity (Sauvao-Vaauli, 2017). Converted matai took on new roles and tasks to support missionaries and the acceptance of Christianity (Betham, 2008; Meleisea, 1987; Sauvao-Vaauli, 2017).

The relationship between matai and missionaries was symbiotic. Through matai missionaries accessed nu'u, taught and received resource and support (Betham, 2008; Latai, 2015; Meleisea, 1987; Sauvao-Vaauli, 2017). As a trade off matai gained access to coveted resource bought by missionaries.

Fa'asāmoa, and christianity are so interwoven it is difficult to discuss one without the other (Betham, 2008; Davidson, 1967; Fa'aulufalega, 2008; Holmes et. al., 1992; Meleisea, 2008). Christianity as an integral element of fa'asāmoa and national identity' (Meleisea, 2008 p. 174). Christianity is so embedded in fa'asāmoa Anae (1998) referred to the integration of Christianity as the Sāmoanising of Christianity (Urale-Baker, 2021).

There have been various motivations suggested for the embracing of Christianity. Some suggest that Christianity was accepted by the matai Mālietoa as fulfilment of prophecy (Meleisea, 1987). Others suggest that Christianity and missionaries gave access to material goods and resource. Christianity arrived during a time of internal war. It was hoped that the missionaries could broker peace (Moyle, 1984).

It is likely that these were all contributing factors for the acceptance of Christianity. The Christian values of love, service and charity, are likely to be significant factors to its acceptance. They values were already embedded in fa'asāmoa. The values and Christianity and fa'asāmoa align so well this would have lubricated acceptance (Meleisea, 1987; Moyle, 1984; Ledoux-Taua'aletoa, 2013; Sauvao-Vaauli, 2017).

Many Sāmoans converted to Christianity. It is still the dominant religion in Sāmoa today. A Christian church can be found in every nu'u of Sāmoa. Faifeau like the matai have become father figures in their church community and their wives/faletua a mother figure (Evotia & Lay, 2000; Holmes et. al., 1992). In many fa'alavelave and gatherings faifeau are acknowledged and receive ceremonial gifts. In social structure faifeau often sits alongside matai. Some nu'u include faifeau in fa'alupega (Ernst et al., 2016).

Through the introduction of Christianity, Sāmoans maintained the relationship to land, sea, ancestors, and God. These elements remain central to Sāmoan wellbeing (Tamasese, et al., 2005). Spiritual and mental wellbeing are intertwined. The components should not be considered separately (Anae, 2010; Betham, 2008; Tamasese, et al., 2005). Spirituality is relational and grounded in a healthy self-image. This healthy self-image comes from healthy nurturing relationships (Betham, 2008; Tamasese, et. al. 2005).

The traditional Sāmoan believed that they were directly descended from Gods. Their connections and relationships with all creation is established from a common divine ancestry. Betham (2008) established four relationships that are1 indicative of spiritual wellness:

- Relationship between human beings
- Relationship between human beings and the cosmos.
- Relationship between human beings and the environment
- Relationship between man and self

(Betham, E. 2008 p.8).

When these relationships are positively maintained, there is peace, harmony, and a healthy self-image (Betham, 2008). As relational beings, Sāmoans need to maintain positive relationships for spiritual wellbeing (Betham, 2008; Efi, 2005). To understand how healthy relationships manifest from a Sāmoan perspective understanding fa'asāmoa becomes crucial (Ledoux-Taua'aletoa, 2019; Tamasese, et al., 2005). This understanding can support successful engagement.

Pacific people in Aotearoa have maintained a strong affiliation to Christianity. The general population of Aotearoa 41.9% did not have a religious affiliation (Statistics New Zealand 2013). In contrast 79% of the Pacific population of Aotearoa declared their affiliation to Christianity (Statistics New Zealand, 2013). For many Pacific people church has become a surrogate village āiga (Macpherson, 1976).

2.6 Fa'alavelave

Figure 8: Fui and to'oto'o used by matai in ceremonial speaking (2022). From Selina Ledoux-Taua'aletoa personal collection.

Fa'alavelave is a Sāmoan term that refers to a challenge or a 'blocking' of usual practices or routine. It is a term that is used to refer to funerals and or other events where ceremonial

gifting can occur. It is difficult to discuss Sāmoan leadership without considering fa'alavelave, as it is during fa'alavelave that the leadership roles become clear. It is also during fa'alavelave that different hierarchies converge and need negotiation.

An astute and strong matai can influence attitudes regarding contributing to fa'alavelave (So'o, 2007). Strong leadership can unite āiga, particularly where āiga can see the decision making is appropriate, considered and underpinned by alofa/love.

2.7 Age as a factor in hierarchy

Figure 9: Malamaisaua Ledoux, Tofā Ūga Jerry Ledoux & Adonis Ledoux-Tauti (infant) (2021) from personal collection of Selina Ledoux-Taua'aletoa

Young matai considered it important to show fa'aāloālo to elder members of the āiga (Anae, et. al., 2019). In traditional Sāmoan society the elderly are highly respected and regarded as living links with ancestors. Senior members of Sāmoan āiga are offered the best of everything (Mary Autagavaia June 2105 personal communication).

Sacred treasures, the elderly are protected by sā/taboo (Ledoux-Taua'aletoa, 2013). When sā are broken by negligence or abuse there are consequences. Consequences are recognised as curses or fa'amalaia'ina and can look like social ostracization (Ngag-Woo, 1985). Sā ensures the aged community are cared for. The aged expect to be provided with this care and protection from their āiga (Ledoux-Taua'aletoa, 2013).

Within fa'asāmoa the aged are not regarded as a burden. When significant decisions are being made within āiga, the views of the aged are considered irrespective of whether they hold a matai title or not. Efi (2014) stated that leaders who do not serve their parents with honour

will be inflicted with difficulty through their actions or inactions. This is indicative of the importance assigned to the aged.

> The whole idea of curse, mala matuā, mala aulu'ua, the whole string of mala is founded on the principle of tapu, that when you do not serve your parents, or when you serve them badly, then you break the tapu, the tapu of their status, and the tapu of the relationship, the vā tapuia. And the displeasure of the gods will come to you through incidents, through your fortunes (Tui Ātua cited in Tominiko, 2014).

Sāmoan elders bridge the generational gap, providing cultural guidance and maintaining traditions. Elders are transmitters of culture, knowledge, and protocols (Autagavaia, 2001; Taufe'ulungaki, 2008; Vakalahi & Godinet, 2014; Vakalahi, et.al., 2014). The significance of the role elders play within the āiga can not be overstated. Their service is seen in their leadership roles. Often these roles are in the church community, an example would be Sunday school teachers.

Children have a collective status, regardless of gender (Ledoux-Taua'aletoa, 2013). Duties are allocated according to age, capacity, and size rather than gender (Mead, 1973). At around the age of five, small boys will start to show interest in the older males and their duties. Young boys start to gravitate towards gender appropriate duties (Bedford & Robert, 2001). Gender has bearing on social structure, however Sāmoan society leans towards an age-grade hierarchy (Mead, 1973).

2.8 Gender as a factor in hierarchy.

Figure 10: Jeu'dore Ledoux-Tauti, Danielle Ledoux-Taua'a, Peaches Taua'a-Holtz, Cain Ledoux, Logan Ledoux-Taua'a, L'amour Ledoux-Taua'aletoa, Ice Ledoux-Taua'aletoa, Lebron Ledoux-Taua'aletoa, Jet'aime Ledoux-Taua'aletoa and Saber Ledoux-Taua'aletoa (2022) from the private collection of Selina Ledoux-Taua'aletoa

> "In my Sāmoan indigenous reference, each member of the family has an inheritance, including gifts and talents that are bestowed from God, nurtured within the family and shared with the community. Individual talents are used for the benefit of the whole. Ensuring that the good of the whole always requires competent and vigilant family heads, capable of commanding authority or pule on the one hand and demonstrating grace and personal integrity on the other" (Efi, 2009).

Sāmoans inherently believe we are made according to God's will, talents, skills, and gifts bestowed by God's grace, this includes gender (Autagavaia, Mary personal communication June 2015). In many Sāmoan nu'u chiefly titles are accessible to women. Women did not necessarily assert the right to pursue titles, leaving chieftainship to their brothers (Latai, 2015). The sacred relationship between brother and sister known as the feagaiga/covenant ensured that a sister's needs and thoughts considered and catered for (Latai, 2015; Tominiko, 2014).

> E le'ai se feagaiga e sili atu lōna tāua i lo'o le feagaiga a le teine ma lona tuagane.
>
> There is no covenant that is more binding and sacred than the one that exists between the sister and her brother (Sāmoan proverb- Anon).

By virtue of the feagaiga/covenant, in hierarchy, sisters outrank brothers. As previously stated, the sanctity of the brother sister relationship ensured the sister's wishes and needs are met (Latai, 2015; Tominiko, 2014). Often where consensus can not be reached in āiga decision making, the sister would make the final decision. She held veto rights (Latai, 2015; Tominiko, 2014).

Throughout the South Pacific the importance of the brother and sister relationship is evident. Tonga have the fahu. This is the title given to male sibling's oldest female sibling. The fahu will have responsibilities in the family unit and are well respected. In the indigenous Fijian culture, they have the vasu (Ledoux-Taua'aletoa, 2019). With the introduction of Christianity, the power dynamic in these relationships altered (Betham, 2008; Efi, 2005; Latai, 2015).

Penelope Schoeffel-Meleisea (1979) identified the following two roles held by Sāmoan women:

1. Women are respected and valued co-descendants of men or
2. subordinate and derived as the wives of men.

Pitt and MacPherson (1974) asserted the Sāmoan preference that women should not hold titles. It was acceptable for women to hold titles if it was for a short period of time (Tominiko, 2014). This conflicts with Sāmoan history. The first person to hold the four main titles in Sāmoa and recognized as supreme ruler, was Salamasina, a female (Meleisea, 1987; Schoeffel, 1987). The four main titles of Sāmoa are Tui Atua, Tui A'ana, Vaitamasoaalii and Gatoaitele. In recent times more women are asserting their right to chieftainship (Anae, 2020). Ultimately, the nu'u and āiga dictate who can hold titles (Tominiko, 2014; Mary Autagavaia June 2105 personal communication).

Women can be bestowed with matai because of their role in the professional/public realm. Examples of roles that might be considered are politicians or chief executives. Matai titles support their leadership ensuring they can have voice in different fora. This would include fora such as the ava ceremony where only matai can drink ava (Duranti, 1992).

Matai is not the only way women can influence decisions. At the nu'u level the Auāluma Tamaitaī (women's committee) meet and make recommendations for the nu'u. These recommendations are considered by nu'u council of matai (Tominiko, 2014).

The daughter of the paramount chief (highest ranking chief) in nu'u hold an influential leadership role. They are referred to as Sa'o Tamaitaī (chieftainess). Highly respected in the village, there are behavioural expectations they adhere to. Their actions must always be above reproach. Sa'o Tamaitaī should be well versed and able to execute cultural protocols. They are expected to be an example to those around her (Tominiko, 2014).

The Sāmoa constitution affords equal opportunity regardless of gender. The constitution states that there are no legal, social, or religious obstacles to equality (http://www.everyculture.com/No-Sa/Samoa.html). However, women in Sāmoa lag behind male counterparts. They lag in areas such as employment, income, education, representation in policy and high-level decision making (Mata'afa, 2005). Naomi Mata'afa's articulated a vision for women during her tenure as minister for women, community, and social development:

> The vision of the National Policy for Women was 'to ensure that all women and girls have equal access to and benefit from the utilisation of opportunities that will secure their full participation in the sustainable development of Sāmoa towards achieving an improved quality of life'. The Mission of the Policy was, 'Develop and enhance the capacity of women of Sāmoa in partnership with stakeholders, ensuring that women are well informed of their human rights as well as ways and means of accessing needed services and resources, through strengthening the monitoring and evaluation role of the Ministry of Women, Community and Social Development in line with the public-sector reforms', (Mata'afa, 2005).

Traditions suggest that there is equal opportunity in leadership. However, there is conflicting literature, and the creation of the National Vision with aspirations for equity for Women is indicative of disparity (Pitt, et al., 1979). As is with most visions and constitutions, Sāmoa's constitution and the women's vision are aspirational and goals to continually work towards.

2.9 Individualism & Collectivism

Figure 11: Ice Ledoux-Taua'aletoa

Figure 12: Jeu'dore Ledoux-Tauti, Peaches Taua'a-Holtz, Jet'aime Ledoux-Taua'aletoa, Danielle Ledoux-Taua'a & Ice Ledoux-Taua'aletoa (2020) from the collection of Selina Ledoux-Taua'aletoa

> "I am not an individual, I am an integral part of the cosmos. I share divinity with my ancestors, the land, the seas, and the skies. I am not an individual, because I share a tofi (calling) 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 being" (Efi, 2009 Keynote Address).

Individualism is the concept where a person conceives as being separate, autonomous, and distinct from others. Individualism is orientated inwardly towards the self, focusing on internal attributes. Collectivism is the perception of self as embedded within social roles and relationships. The individual as a separate entity is de-emphasised with the veneration of others and the welfare of the collective (Efi, 2009; Le & Stockdale 2005).

When considering the difference between Sāmoans in Sāmoa and those living outside of Sāmoa individualism and collectivism should be discussed. In fa'asāmoa the collective is venerated. The welfare of the collective is central in decision making. Globalization and colonisation promote a lean towards individualism. Individualism has impacted Sāmoan social structure (Allik & Realo, 2004).

Collective cultures value sacrifice, duty, and compromise. The needs of the collective outweigh the needs of the individual (Newman, 2009). Collectivism does not negate the needs of the individual. In the interest of the collective individual well-being is assured. Collectivism sponsors the notion that the collective well-being will ensure individual well-being (Bray, et. al., 2003; Ledoux-Taua'aletoa, 2013). In 2009 Tui Atua Tupua Tamasese Ta'iai Efi addressed the New Zealand Families Commission a few months after the devastating tsunami wrecked destruction in both Sāmoa and Tonga. Tui Tamasese Efi described the importance of the individual within the collective:

> "When I say that I am not an individual, I do not mean that my individual happiness is not important. The ideals of the family in the Sāmoan context is shaped by respect for each person's mental, 'āiga physical, social and spiritual well-being. It is the responsibility of the family, especially the heads of the families, to make sure that each person in the family is happy". (Efi, T Keynote Address 2009).

Newman (2009) describes cultures such as Western European cultures, United States and Australia as celebrating individual achievement. Success is measured by individual material wealth, and self-reliance, (Newman, 2009). There is no desire to suggest that one positioning is better than the other, there is merely the desire to understand the values that underpin actions and behaviour.

Within fa'asāmoa the individual finds personal meaning in their relationship with others. The individual cannot be separated from the relational self. Sāmoan are described and identified according to their relationship with others, for example 'she is the niece of Paulo from his sister' (Tamasese, et.al., 2005).

As the individuation and acculturation process occurs for immigrant youth there are implications in āiga. It can cause detachment and separation (Le & Stockdale, 2005). The shift towards individualism presents challenges and conflict. Meleisea and Schoeffel (1998) discussed how personal freedoms can cause conflict in āiga. Freedoms such as choosing their own friends and activities, conflicts with fa'asāmoa. Sāmoans interacted predominantly with other members of their 'āiga and nu'u. This meant that within Sāmoan social groups there were common values, customs and understanding (Meleisea, et.al., 1998).

Through worldwide migration multiple cultural and transnational identities are emerging (Fong & Furuto, 2001). This challenges the transmission of traditional culture, values, and principles (Vakalahi & Hafoka-Kanuch, 2019). It is through connectedness and collective spaces that codes of conduct are developed and learned. Constructs transmitted organically in collective settings such as hierarchy and leadership become stifled (Vakalahi & Hafoka-Kanuch, 2019).

Adopting aspects of individualism impacts leadership decisions and collective wellbeing. Collective needs and aspirations may conflict with individual leaders' personal agenda. Leaders always had agendas when advocating. However, the collective wellbeing was assured because it was central to their positioning. As relational beings there is no such thing as a Sāmoan person who is independent of others. The Sāmoan being belongs to and within the collective (Tamasese. et. al., 2010).

2.10 The core values of fa'asāmoa

Figure 13: Malamaisaua Ledoux. Cain Ledoux & Tofā Ūga Jerry Ledoux (2021) from personal collection of Selina Ledoux-Taua'aletoa

Fa'aāloālo (respect), alofa (love) and tautua (service) have been accepted as the three core values of aganu'u fa'asāmoa. There are many important and significant values in the Sāmoan culture. However, I believe most values stem from the very basic values articulated by Anae (1998). These values need to be considered when engaging with Sāmoan communities (Mafile'o, 2019; Ledoux-Taua'aletoa, 2019).

2.10.1 *Fa'aāloālo /Respect*

Sauni (2011) stated that respect is the most important of the core values. Respect is the cultural signpost that dictates how we present ourselves in speech, stance, how we sit or walk

(Anae, 2010; McDonald, 2004). Showing fa'aāloālo in the professional space is seen through the nurturing of relationships (Mafile'o, 2019). Being competent to work with Sāmoan communities requires that a practitioner, in the most basic sense, be able to show respect (Tiatia-Seath, 2008).

Nurturing of relationships is seen throughout all interactions and engagements in Sāmoan communities. It is a value engrained through endorsed behaviour from a young age (Devine et al, 2012). As an example of this, Sāmoan children are taught from the time they can walk to say 'tūlou' (excuse me) and lower yourself, when they walk past another person (Sauni, 2011). This is a show of respect.

Respectful engagement shapes the way that Sāmoans interact with each other (Tiatia-Seath, 2008). Behaviour is determined by their roles and their understanding of the roles of those around them (Tamasese, et.al., 2005). Therefore, knowing your place/role is pivotal for appropriate and respectful engagement. The space in which the Sāmoan community engage is the Vā (Anae, 2010).

2.10.2 *Alofa/Love*

Figure 14: Selina Ledoux-Taua'aletoa, Tofā Ūga Jerry Ledoux & Malama Perese Ledoux 2013 (from the personal collection of Selina Ledoux-Taua'aletoa).

Alofa should inform actions, language, and behaviour. Mauga (2020) articulated Talanoa Alofa as a pedagogy in teaching and described Talanoa Alofa as, to talk, interact or converse with love positioned in compassion. This definition is relevant in Social Work practice. Efi (2018) described alofa as what keeps Sāmoan culture alive; it is what sustains fa'asāmoa.

Where challenges exist within the collective/community/āiga these can be rectified through alofa which allows for remorse and forgiveness (Efi, 2018; Cooper, 2021).

Alofa should not be excluded as a value that can guide practice in the professional arena. In te ao Māori context aroha is described as 'generosity of spirit', compassion and to do things with love (Carter, 2017; Davies, 2021; Manson, 2021). These are some of the definitions given to the word 'aroha' in the professional spaces of Education and Nursing (Mauga, 2020). From the Sāmoan perspective Alofa is understood in a similar way. It refers to sacrifice, compassion, endurance, and longsuffering for the benefit of the collective/community/family (Taleni, 2018).

2.10.3 *Tautua/Service*

Figure 15: Reynold Jerry Fred Ledoux (2015) from personal collection of Selina Ledoux-Taua'aletoa

> The notion of living a life in service to others underpins community perspectives, which can also permeate the role of Pacific Social Work in and across the community (Su'a-Tavila, 2019 p.11).
>
> 'Le ala I le pule o le tautua.'
>
> The way to leadership/power/authority is through service (Anon, Sāmoan Proverb).

Va'a (2009) described the Sāmoan understanding of service as the provision of service to others without expectation of reward or compensation:

> Tautua, service is typically Sāmoan, because it means providing service to others, family, religion, society, without hope of reward. It is voluntary service without hope of reward. It is a voluntary service which does not seek payment but nevertheless almost invariably always ends well for the provider because succession to a title is the usual reward (Va'a, 2009 p.244).

The importance of service is engrained from birth in fa'asāmoa. Children are taught to serve those around them. Older siblings will provide care for their younger siblings and in return their younger siblings will show them respect and obedience (Ledoux-Taua'aletoa, 2013). Parents serve their children through provision of their physical, spiritual, and emotional needs. Children reciprocate through respect and obedience. As children get older the reciprocity is seen through caring for their parents (Tui Ātua cited in Tominiko, 2014).

Sauvao-Va'auli (2017) talks about the Servant Leader (Greenleaf, 1979). Aligning with Sāmoan proverbs, Sauvao-Va'aluli and Greenleaf suggest that as a Servant Leader, the Servant exists first. As a Servant, the individual wants to serve beyond what would be done for self-interest. The service they offer is from genuine care and concern (Efi, 2018). Over time and through service, the Servant aspires to Leadership and continues to serve as Leaders (Sauvao-Va'auli, 2017). The Servant Leader is elevated in the social hierarchy as the number of people they serve increases.

As the dominant religion in Sāmoan it is important to consider service from a Christian perspective. Mark 10:42-45 of the Holy Bible encourages the Servant Leadership looking to Jesus Christ as the example:

> 42: But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great one's exercise authority upon them.
> 43: But so shall it not be among you: but whosoever will be great among you, shall be your minister:
> 44: And whosoever of you will be the chiefest, shall be servant of all.
> 45: For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (The Holy Bible – Mark 10:42-45).

2.11 The Ulimasao

Figure 16: Photograph/image Kwan, J. (sighted 31/02/2022 http://www.jpkwan.com/legend-of-nafanua.html)

This is an abridged version of the legend of Nāfanua. It is offered to provide some context and understanding of the significance of Ulimasao. According to Sāmoan legend the Ulimasao is the weapon that Nāfanua bought with her from Pūlotu (the underworld). Legend tells that during a period of war, Lilomaiava waged war in Savaii for control of the island. It was a long, vicious war between warriors led by Lilomaiava from Lea'ea-Sasa'e and warriors of Lea'ea-Sisifo.

Through his campaign Lilomaiava was victorious. He enslaved the warriors that stood against him including Tai'i a chief of Falealupo. While Lilomaiava mete out punishment on Tai'i, Tai'i cried out in anguish. His cry was heard across the island reaching Pūlotu. Saveasi'uleo the God of Pūlotu and Tai'i's brother heard his cries and became enraged.

Saveasi'uleo awakened his daughter Nāfanua from her deep slumbers instructing her to go to the land of the living to right the wrongs of the war. Saveasi'uleo instructed Nāfanua to make four weapons in the underworld forged from the Toa tree that only grows in Pūlotu.

As she forged these weapons, named Ta fesilafa'i, Fa'auli'ulito, Ulimasao and Fa'amategataua the spirit of Pūlotu became infused into the weapons. The Ulimasao was forged in the shape of a paddle. Nāfanua used the Ulimasao to traverse the treacherous waters between Pūlotu and the living world.

The journey was long and dangerous. She navigated the journey successfully through her use of the Ulimasao. Nāfanua defeated Lilomaivao and his warriors ultimately freeing the enslaved people of Falealupo (Kwan, 2022).

2.12 The Vā

In fa'asāmoa the 'Vā' is the concept of the self as a relational being (Anae, 2010). Tupua Tamasese Tupuola Efi (2005) expressed the 'Vā' as being the 'fatu' (essence) of fa'asāmoa. The Vā considers all relationships. The relationship between brother, sister, parent, male and female, host and guest, Matai, the living, and the dead. These relationships determine how the Sāmoan 'self' responds in different situations (Anae, 2010; Tamasese. et. al., 2010).

Anae's (2010) Teu le Vā methodology considers the following cultural reference points as guides for appropriate engagement. These reference points are transportable across different contexts when working with Sāmoan communities.

- The centrality of the communal group, focusing on the collective rather than the individual.
- The centrality of the concept of fa'aāloālo/respect as the face-to-face conducting of relational arrangements. Fa'aāloālo is manifested and performed formally and informally.
- The Sāmoan person is sacred.
- The relational arrangements as sacred.
- That personal and collective well-being is assured if relational arrangements are maintained.
- That tapu and sā contained within the protocols protect and enhance the sanctity of people.
- The centrality of language and how the metaphor and nuances become indicators shaping the Vā.
- How language and ritual facilitate day to day conduct.
- The vā fealoa'i is both physical and metaphysical.
- That relationship has boundaries guarded by tapu.
- That the infringing of tapu introduces risk and offence to the guardians of tapu.

- That placing people and oneself outside of the correct relational arrangements results in an unbalanced relationship.
- That through protocols and etiquette this imbalance can be corrected, and parties allowed to return to the correct relational arrangement; for example, a formal apology followed by forgiveness.
- That maintaining good relational arrangements can bring blessings; and
- That body language (facial expressions and gestures, proxemics) in terms of physical and social distance can tausi le vā.

Understanding of the Vā and protocols for engaging successfully requires an understanding of Sāmoan social structure (Anae, 2010; Tamasese. et. al., 2010). Negotiating appropriate behaviour can be done through asking Sāmoan communities for guidance. This requires Social Workers to position themselves in humility accepting that Sāmoans are the experts in their own lives (Mosher 2016; Fisher-Borne et al., 2015).

2.13 Social Work Practice

What is Social Work? This has been a question asked since the role was recognised (Dickens, 2011). Social Work includes a myriad of different tasks and roles. Practice is informed by a set of values. The International Federation of Social Work ("IFSW") and the International Association of Schools of Social Work ("IASSW") define Social Work as:

> Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility, and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledges, social work engages people and structures to address life challenges and enhance wellbeing. (IFSW and IASSW, 2001)

Social Work is described as a field of action, knowledge, and research, striving for inclusivity. Social Work supports personal responsibility, social responsibility, and implementing social rights. Social Work challenges policies and practices that disempower

citizens. It calls for resourcing positive living and social change that sustains citizenship (Nikku & Rafique 2019, Ewijk, 2009).

The Aotearoa New Zealand Association of Social Work (ANZASW) poster that explains the Social Work role:

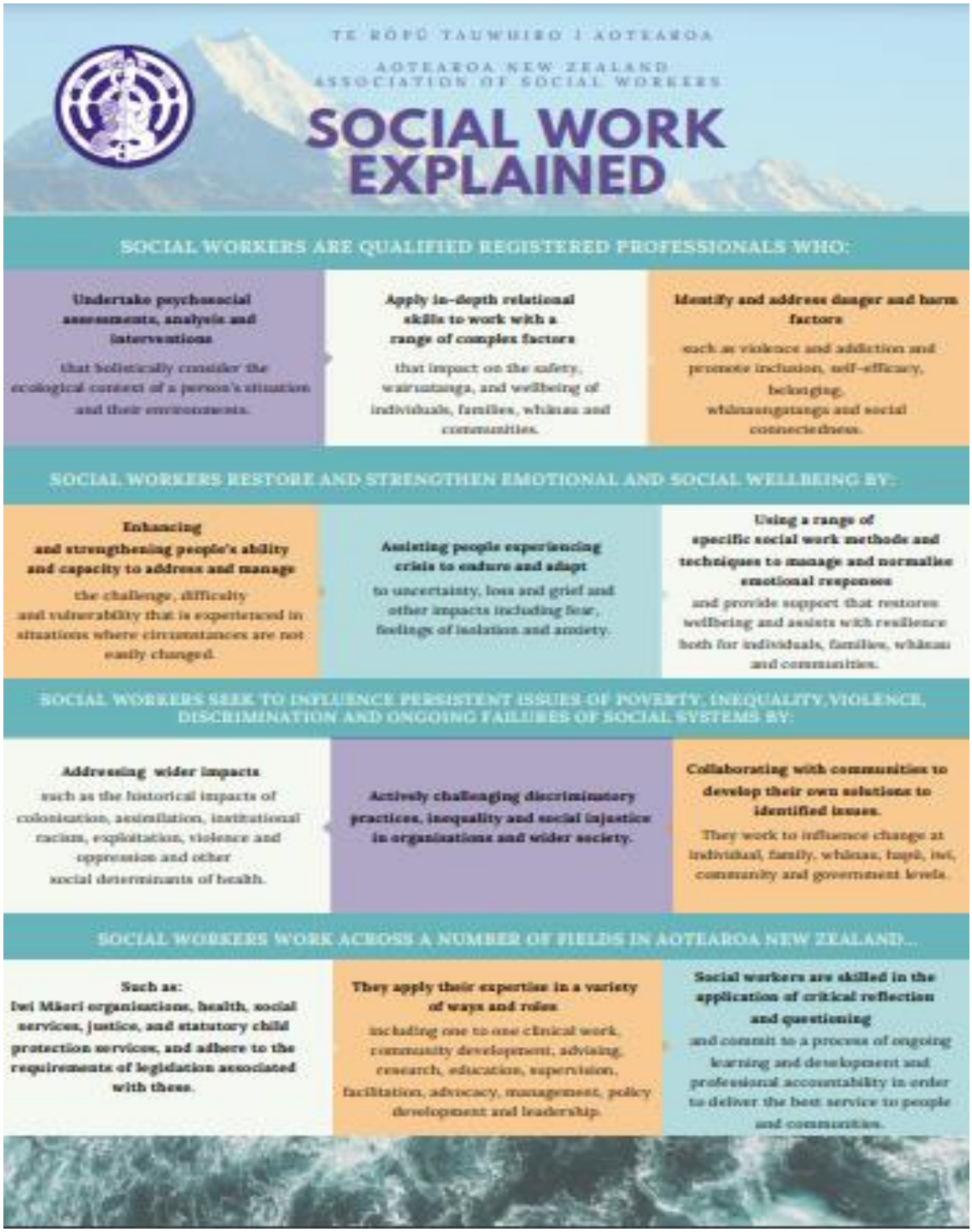

Figure 17 Social Work Explained – ANZSWA (retrieved from ANZSWA website 30/04/2023 https://www.anzasw.nz/public/150/files/Publications/Social-Work-Explained-English.pdf).

Social Work practice is informed by theories, approaches, and models of practice. Theories, practice approaches and models guide engagement and decision making. It is the professional space where intellect and heart converge (IFSW, 2014).

In February 2021 Social Work registration became mandatory for Social Work roles in Aotearoa (Social Work Registration Act, 2003). Applications are made with the New Zealand Social Work Registration Board. Registration can either be provisional or full depending on hours of supervised practice. Registered Social Workers apply for a practicing certificate annually. A requirement for the annual practice certificate is 20 hours of professional development a year (SWRB).

This definition is based on the globally held ethical principles that guide Social Work practice. The International Federation of Social Work developed the following nine principles:

Principles:

1. Recognition of the inherent dignity of humanity.	
2. Promoting human rights.	
3. Promoting social justice.	**1.**Challenging discrimination and institutional oppression. **2.** Respect for diversity **3.** Access to equitable resources **4.** Challenging unjust policies and practices **5.** Building solidarity
4. Promoting the right to self-determination.	
5. Promoting the right to participation.	
6. Respect for confidentiality and privacy	**1.** Social workers respect and work in accordance with people's rights to confidentiality and privacy unless there is risk of harm to the self or to others or other statutory restrictions.

	2. Social workers inform the people with whom they engage about such limits to confidentiality and privacy.
7.Treating People as whole persons	
8.Ethical use of technology and social media.	**1** The ethical principles in this Statement apply to all contexts of social work practice, education, and research, whether it involves direct face-to-face contact or through use of digital technology and social media. **2** Social workers must recognize that the use of digital technology and social media may pose threats to the practice of many ethical standards including but not limited to privacy and confidentiality, conflicts of interest, competence, and documentation and must obtain the necessary knowledge and skills to guard against unethical practice when using technology.
9.Professional integrity	**1** It is the responsibility of national associations and organizations to develop and regularly update their own codes of ethics or ethical guidelines, to be consistent with this statement, considering local situations. It is also the responsibility of national organizations to inform social workers and schools of social work about this Statement of Ethical Principles and their own ethical guidelines. Social workers should act in accordance with the current ethical code or guidelines in their country. **2** Social workers must hold the required qualifications and develop and maintain the required skills and competencies to do their job.

	3 Social workers support peace and nonviolence. Social workers may work alongside military personnel for humanitarian purposes and work toward peacebuilding and reconstruction. Social workers operating within a military or peacekeeping context must always support the dignity and agency of people as their primary focus. Social workers must not allow their knowledge and skills to be used for inhumane purposes, such as torture, military surveillance, terrorism, or conversion therapy, and they should not use weapons in their professional or personal capacities against people. **4** Social workers must act with integrity. This includes not abusing their positions of power and relationships of trust with people that they engage with; they recognize the boundaries between personal and professional life and do not abuse their positions for personal material benefit or gain. **5** Social workers recognize that the giving and receiving of small gifts is a part of the social work and cultural experience in some cultures and countries. In such situations, this should be referenced in the country's code of ethics. **6** Social workers have a duty to take the necessary steps to care for themselves professionally and personally in the workplace, in their private lives and in society. **7**. Social workers acknowledge that they are accountable for their actions to the people they work with; their colleagues; their employers; their professional associations; and local, national, and international laws and conventions and that these accountabilities may conflict, which must be

	negotiated to minimize harm to all persons. Decisions should always be informed by empirical evidence; practice wisdom; and ethical, legal, and cultural considerations. Social workers must be prepared to be transparent about the reasons for their decisions. **8.** Social workers and their employing bodies work to create conditions in their workplace environments and in their countries, where the principles of this Statement and those of their own national codes are discussed, evaluated, and upheld. Social workers and their employing bodies foster and engage in debate to facilitate ethically informed decisions.

https://www.ifsw.org/global-social-work-statement-of-ethical-principles/cited 27/09/2023

To understand the ethos of Social Work I have included the Social Work Registration Board of Aotearoa Code of Conduct and the Code of Ethics of Aotearoa, New Zealand Social Work Association. The Code of Conduct requires Social Workers to:

Social Work Registration Act (2003)

- Act with integrity and honesty.
- Respect the status of Māori as Tangatawhenua.
- Respect the cultural needs and values of the client.
- Be competent and responsible for your professional development.
- Protect the rights and promote the interests of clients.
- Strive to establish and maintain the trust and confidence of clients.
- Respect the client's privacy and confidentiality.
- Work openly and respectfully with colleagues.
- Maintain public trust and confidence in the Social Work profession.
- Keep accurate records and use technology effectively and safely.
- Be responsible in research and publications.

Source: https://swrb.govt.nz/practice/code-of-conduct/cited 27/09/2023

Social Workers work with the most disadvantaged and disenfranchised members of society. This community is vulnerable and in many cases in a state of desperation and crisis. Social

Workers have the honour and privilege of walking with these āiga in their difficulty. They provide support until the āiga have passed the difficulty and can support themselves.

Social Workers are leaders that serve a vulnerable community. Social Workers are held to a higher standard of behaviour. They must show professional and personal integrity, be respectful, honest, and transparent in their dealings. Social Work is a blessed role that advocates for equality and justice giving voice to those who have lost theirs.

2.13.1 Cultural humility in Social Work

Figure 18: Selina Ledoux-Taua'aletoa, Reynold, Jerry & Malamaisaua Ledoux 2015 (from personal collection of Selina Ledoux-Taua'aletoa)

Cultural Competency is widely discussed in Social Work. Deardroff (2017) describes culturally competent practice as respectful, aware, perspective-taking, relationship building, and courageous. Cultural competency includes creating opportunities for social justice. It is however ambiguous and difficult to measure (Boyle & Springer, 2001; Harrison & Turner, 2010). When is a practitioner culturally competent, how is that measured and by whom?

Cultural Humility is an approach positioned in humility. It is an Āiga lead practice where practitioners support. As a framework Cultural Humility provides signposts for culturally appropriate practice (Mosher 2016; Fisher-Borne et al., 2015). Cultural Humility challenges both practitioners and Social Work agencies to continually reflect on practice.

Cultural Humility is a commitment to life-long practice development (Mafile'o, et. al., 2021). This is a shift from the idea that a level of skill can be reached and once reached a practitioner becomes competent (Foronda et al., 2016). It is a positioning that accepts practice must continually grow and improve.

Practitioners need a starting point for culturally appropriate practice. Understanding protocols provides a starting point. Cultural Humility encourages the use of contextual and cultural intelligence. This is where practitioners understand cultural protocols but can set that aside according to new information (Triandis, 2006). This is relevant where families identify as Sāmoan but do not practice Sāmoan culture.

2.13.2 The Ecological Systems Theory

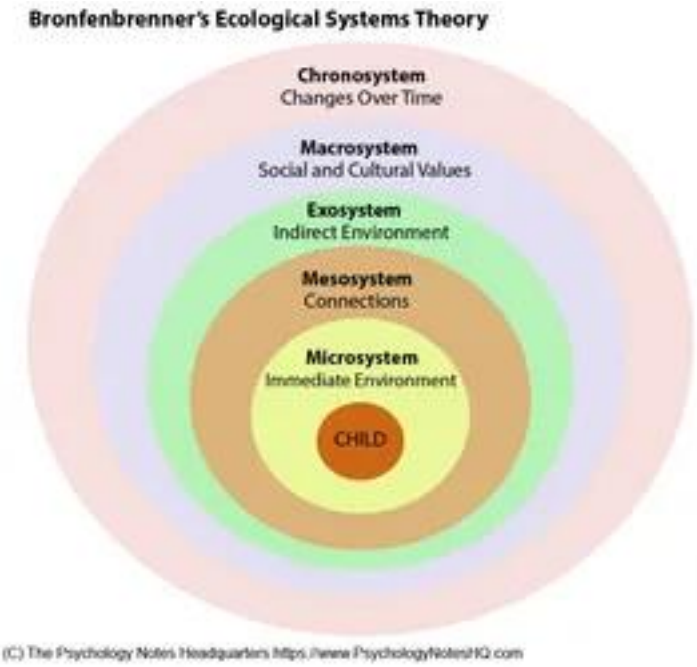

Figure 19: Source: https://www.psychologynoteshq.com/bronfenbrenner-ecological-theory/

The Ecological Systems Theory (Brofenbrenner, 1979) is a theory widely accepted by Social Work academics and practitioners (Ledoux-Taua'aletoa, 2019; Connolly, 2016). Bronfenbrenner developed the theory as a guide for understanding child development.

Psychosocial Theory (Erikson, 1963) focused on the impact of internal factors in human behaviour. This contrasts with the Ecological Systems Theory. The Ecological Systems Theory explores the interaction of processes and systems that affect human experience (Connolly, 2016).

Systems and processes include culture, ethnicity, socio-economic background, and religion. It incorporates political climate locally, nationally, and globally (Healy, 2005). Ecological Systems Theory acknowledges external factors in the human experience.

Social and cultural values are considered. These values inform thinking and behaviour. The theory does not specifically consider spirituality. Spirituality may be considered through the social and cultural values (Efi, 2005). I define spiritual wellness as living according to the dictates of your values and principles (Ledoux-Taua'aletoa, 2019). However, for cultural groups where spirituality is understood to significantly impact wellness, it should be identified specifically (Efi, 2015).

Frameworks and assessment tools have been developed that include spirituality as a signpost for wellbeing. Fono Fale (Pulotu-Endemann, 2001) is an example of a framewok that signposts spirituality. This framework is used to assess the wellbeing of Pacific people.

2.13.3 The Fonofale Framework

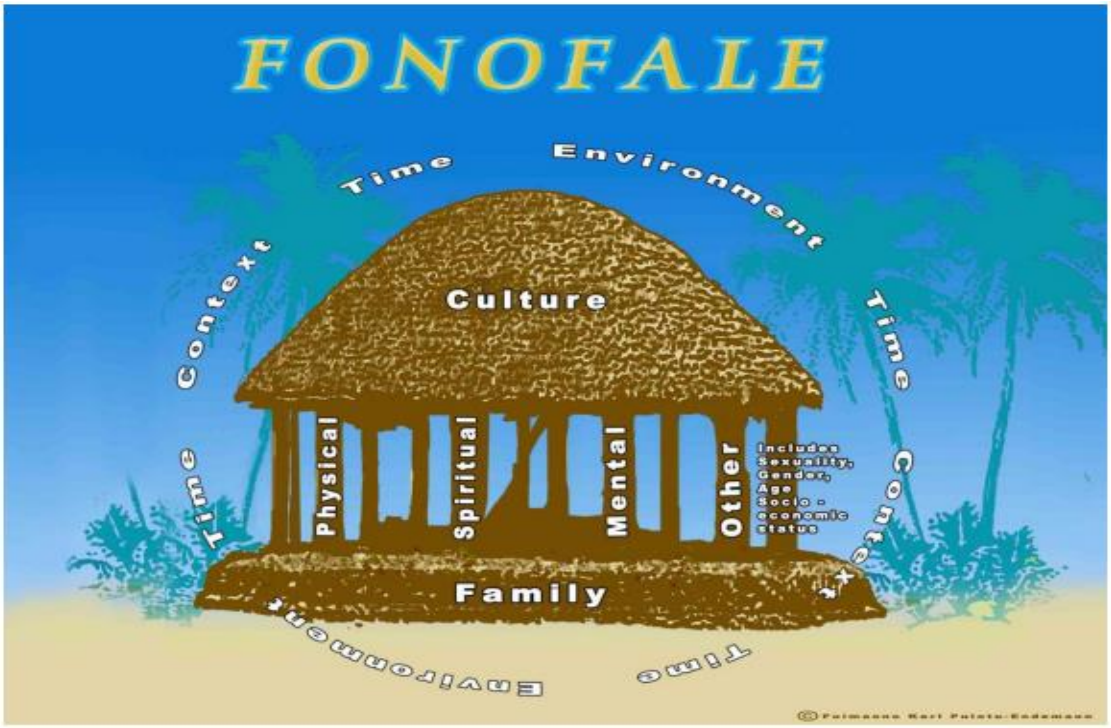

Figure 20 Pulotu-Endemann retrieved from Fonofale (communityresearch.org.nz) 9/5/2023.

Pulotu-Endemann's Fonofale Framework (Pulotu-Endemann, 2001) was developed in 1984. Commissioned by the Ministry of Health, Pulotu-Endemann developed a framework relevant to Pasefika. The Fonofale framework signaled the emerging awareness of how different cultures measure wellness. This model is still used as an assessment tool in Aotearoa.

The framework uses the metaphor of a traditional Sāmoan fale (house). It depicts components of the 'self' Pasefika consider impact wellbeing. As seen in figure 20 the fale has

four poles. These are called pou in the Sāmoan langugage. The pou are equally important. Each pou impacting on the other. If one of the pou is weak, it weakens the structure thereby impacting on other components of an individuals wellbeing. This is a holistic approach to wellbeing recognising each component impacts on the other.

There are four pou/poles for the fale:

1. Sprituality
2. Physical health
3. Mental health
4. Other, this included gender, sexuality, age and socio-economic status.

The roof of the fale represents culture and the foundation is āiga. Culture provides shelter and protection. Surrounding the fale is the environment and social context. This recognises the impact of external factors on wellbeing.

2.13.4 *The Psychoanalytic Approach*

Influenced by Freud (McLeod, 2023) the Psychoanalytic approach focuses on the individual's inner drivers. It considers how interpersonal and social settings impact on wellness. The Psychoanalytic approach was widely discredited. It overlooks cultural, political, and economic factors that contribute to human experience (Krane & Davies, 2007). The Psychoanalytic approach leaned towards pathologizing people and their problems (Rogers, 1967). As an approach it would not be relevant for cultural groups that have a holistic approach to wellbeing.

2.13.5 *Cognitive Behavioral Theory (CBT)*

From a theory group that Connolly (2016) refers to as the Faulty-Engine Theories. Through observation problem behaviour is identified. Intervention plans are then put in place addressing the behaviour. Observing behaviour to formulate intervention plans was an intentional shift towards a more scientific approach to behavioral modification.

Cognitive Behavioral approaches lost traction. Behaviorists accepted that behaviour is more than a response to stimuli. Behaviour is a result of numerous factors inclusive of thought. The tenet of Cognitive Behaviorists is unwellness stems from unrealistic, negative thoughts individuals have of themselves (Connolly, 2016).

This theory is criticized for ignoring systemic inequalities (Gray & Crichton-Hill, 2019). It did not consider how observation alters behaviour. Culture and social norms influence how behaviour is interpreted. Misinterpretations occur for minority groups where their cultural behaviour is not understood.

Western assessment tools assume that assessors can be objective and neutral. Indigenous approaches acknowledge that assessments can not be 100% neutral (Bishop, 1996; Moody, 1993; Prosanger, 2002; Smith, 1999; Stover, 2002 Warrior, 1999). Assessors and assessment tools are based on a set of cultural values and principles. Without cultural insight behavioural analysis is fraught (Chrichton-Hill, 2001; Mafile'o, 2019). Cultural awareness of both the observed and the observer is important.

2.14.4 *Narrative Approaches*

Narrative Approaches allow individuals to tell their life stories positing their own solutions. Narrating their lives to develop understandings to make sense of their experiences (Bubenzer, et. al. 1994; Clandinin, 2006). Narrative Approaches are strengths based. Narrators story life experiences framing up those experiences positively (White, M. et. al., 2006). Narrators reflect on past challenges they have overcome. These reflections can be used to solve current challenges (Saleebey, 2001; Turnell et. al., 1999).

Narrative is like Talanoa. It works well for cultures with an oral tradition. The relationship between the āiga and the Social Worker determines outcomes (Anae, 2019; Vaioleti, 2006; White, et al. 2006). Respectful relationships are of central importance. Relationship building takes time. This may conflict with practitioner and agency timeframes. Patience is required. Āiga will share once trust is established.

The word narrative comes from the Latin word narrare, which means 'to tell'. Narrative has European origins in-built are European values and principles. The community that I work with understand talanoa. The cultural values and principles in talanoa are from the Pacific. A Talanoa approach is relevant and familiar to the Sāmoan community.

2.13.7 *Va'aifetu*

Va'aifetu are a collection of practice frameworks developed by Pasefika practitioners of Ōranga Tamariki (Ministry of Children, 2015). The frameworks guide statutory Social Workers

working with Pasefika communities. The Pasefika countries represented are Sāmoan, Tongan, Niuean, Cook Islands, Fijian, Tuvalu & Tokelau.

The Sāmoan practice framework is Tautua. Tautua uses the tanoa, a ceremonial bowl used in ava ceremonies as a metaphor. The metaphor includes factors for consideration when working with Sāmoans. Unlike the Fijian tanoa that only has four legs, the Sāmoan tanoa has several. Pinned to each of these legs are values and practices.

Tautua- Sāmoan Cultural Framework for Practice

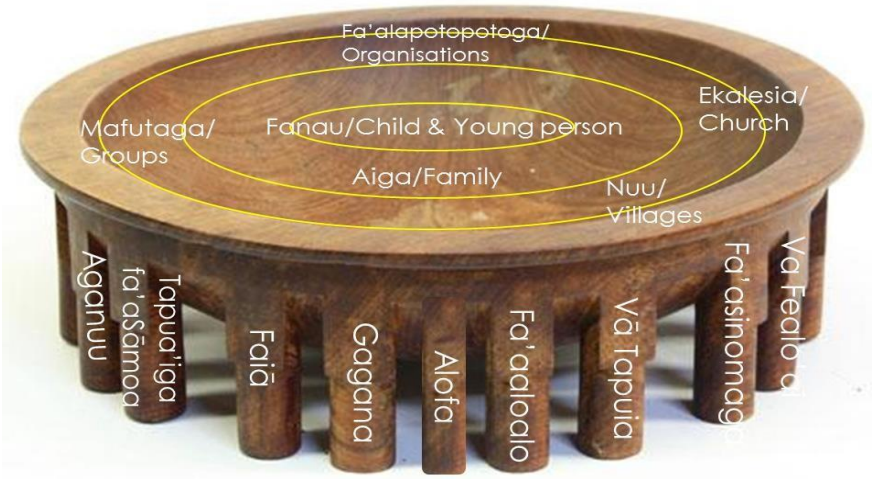

Figure 21: "O le ala i le pule o le tautua" - the path to leadership is through service
https://practice.orangatamariki.govt.nz/assets/practice/Vaaifetu/vaaifetu-samoan-families.pdf

The Tanoa is used here to symbolize collective unity, ownership of and responsibility for solutions for children's interests. At the centre of the tanoa are the fānau/children. Surrounding them is the extended āiga/family, and beyond that are the surrounding communities of significance (including faith-based communities). Children are the future of families; their wellbeing, safety, prosperity, and dignity are concerns for the collectives in which they belong (Ministry of Children, 2015).

2.14 Chapter Summary

The literature review discussed Sāmoan social structure and the different elements that contribute to hierarchy. Sāmoan social structure has evolved over time. Christianity has had a significant impact on the shift of social structure and culture. Christianity is so engrained in fa'asāmoa you can not differentiate the two. Leadership roles within the nu'u or āiga once reserved for family members are now occupied by religious leaders and or their spouses.

Sāmoan communities venerate the collective. Individuals are valued as part of the collective. As part of the collective they are afforded love, protection, and provision. Decisions were made in favour of the collective good as opposed to individual gain. Colonisation and individualization have impacted collectivism. The introduction of different cultures has shifted values, social structure, and practice.

Āiga remains the initial point of cultural transference and education. Sāmoan communities live in nuclear families but recognize and contribute to the wellbeing of the āiga potopoto (extended family). Church communities have retained its importance in some cases replacing the nu'u family for Sāmoans in Aotearoa. Loyalties to church communities and āiga potopoto is as compelling loyalty to nuclear families.

Sāmoans are relational. Roles are determined by these relationships. Within the different roles there are behavioural expectations that nurture the vā between people. Individual and group roles shift according to the context or social setting.

Social Work theories and models of practice are good starting points for understanding engagement and assessments. However, holistic models that incorporate spirituality as a component influencing wellbeing are more relevant to the Sāmoan community. Holistic models such as Fonofale (Endemann-Pulotu, 2001) were developed to assess Pasefika communities where Western models proved inadequate.

The values and principles that guide Social Work as a profession (IFSW, 2014) require Social Workers to engage in professional development. Professional development includes incorporating training to support Social Workers engagement with diverse communities. Social Workers seek out development so that engagement with unfamiliar cultural groups is appropriate.

Professional development and training are pivotal to successful engagement. Understanding models relevant to Sāmoan communities is important. However, Sāmoan communities in Aotearoa are diverse. Sāmoans living in Christchurch will have different experiences to Sāmoans living in Auckland. Social Workers need to have cultural and contextual intelligence adapting practice according to the needs of āiga.

The history of Sāmoa in Aotearoa contributes to the Sāmoan lens and experience of life. Negative stereotypes still inform perceptions of the Sāmoan community. Though Sāmoan communities are established in Aotearoa the community still features negatively in statistics indicative of wellbeing. The Sāmoan community are disadvantaged through both institutional and overt racism. Understanding the history of Sāmoans in Aotearoa can provide insights for engagement.

The Servant Leadership model of leadership sits well in fa'asāmoa. Tautua is embedded throughout the Sāmoan culture. The importance of service is taught from birth. Family leaders are identified through service. Social Workers are leaders in the community. Working from a Servant Leadership model of practice can inform language and behaviour that will be well received by Sāmoan communities.

Understanding the Sāmoan culture can support Social Workers in how they navigate engagement. Understanding social and āiga structure can inform who Social Workers target for engagement. Fa'asāmoa has a broad understanding of āiga. It includes the extended family or āiga potopoto, blood links, church community and the nu'u. Āiga is dynamic and contextual influenced by marriage, nu'u, titles, religion. The context impacts how Sāmoans are positioned and how they position themselves.

Assessment tools and theories have been developed over time to frame how wellbeing is gauged. Prior to the 1980's most assessment tools and models were based on western theories. The models did not include all the components that Sāmoans understand contribute to wellbeing.

In fa'asāmoa wellness is understood holistically. Frameworks and theories most relevant to Sāmoans have a holistic approach. Holistic frameworks include spirituality. Spirituality is often overlooked by western theories and frameworks. It is however a significant indicator of wellness for Sāmoans.

Frameworks such as Fonofale (Pulotu-Endemann, 2001) are holistic incorporating all the elements that determine wellbeing. Social, political, and spiritual factors that influence human experience. Context holds significance, systems that surround the individual/āiga are relevant. This shifts from making the individual the 'problem', but instead tries to understand the individual/āiga as part the wider community.

Culture is dynamic and adapts to the context to survive. In Aotearoa fa'asāmoa has shifted modifying adjusting to the new setting with its challenges. The majority of Sāmoan in Aotearoa were born in Aotearoa. The Sāmoan experience is diverse. Sāmoans in Auckland will have a different experience of being Sāmoan to those in Christchurch. Sāmoans born in Aotearoa will have a different lens to Sāmoans who have immigrated from Sāmoa. To assume a practitioner can understand and know how to culturally position themselves across this diverse community is unrealistic. Practitioners who can adapt and shift using their cultural intelligence and humility will be appropriate responsive.

Cultural humility requires the practitioner to have cultural intelligence. Shifting and adapting their practice according to the needs of the āiga as they encounter them. Cultural humility recognizes that Social Work practice must be dynamic. Practitioners need ongoing professional development. As an approach it is based on the āiga leading the process with the practitioner providing support. The āiga are the experts in their lives.

In Aotearoa to be recognised as a Social Worker you must be Social Work registered. Registered Social Workers commit to ongoing professional development through their career. As is a profession it draws on the intellect to support āiga in their time of need. It works towards social justice advocating for the disadvantaged. The profession relies on the individual Social Workers' honour and integrity both professionally and personally. The integrity and passion of the Social Worker will feed the Social Workers desire to serve āiga well.

CHAPTER THREE

METHODS

METHODOLOGY

3.0 Chapter Introduction

Chapter Two discussed fa'asāmoa and Sāmoan social structure. How fa'asāmoa has adapted in the diaspora to survive in the new context. Considered were the different factors that contributed to it's evolution. Christianity was a significant factor, becoming intertwined with the Sāmoan culture. It is impossible to pull the two part. It reshaped leadership and the social hierarchy. Chapter two discussed the spaces in which the Sāmoan community connect with Social Workers. What the Social Work role is and how the role is shaped.

Chapter Three discusses the methodology underpinning this research project and the methods engaged. I have elected to position myself in a Talanoa methodology (Vaioleti, 2006). An indigenous methodology born in the Pacific. As an indigenous researcher I am intentionally contributing to research that grows indigenous knowledge (Efi, 2007). Growing indigenous research decolonises and emancipates (Smith, 1999; Friere, 1996).

Indigenous methodologies allow indigenous communities to tell their stories their way (Pohatu, 2015). This helps them to decolonise (Smith, 1999). Decolonising methodologies place a high premium on respectful relationships (Prosanger, 2002; Smith, 1999; Vaioleti, 2006). When the methodologies are specifically relevant to its participants sharing is authentic. Authentic sharing informs rich and relevant research (Efi, 2007).

Indigenous approaches protect indigenous knowledge (Bishop, 1996; Moody, 1993; Warrior, 1999; Stover, 2002). The respectful relationships built extends to how the research is gathered, interpreted, and disseminated. These methodologies move away from deficit language and approaches of western methodologies (Smith, 1999; Prosanger, 2002).

3.1 Methodology Overview

Talanoa is part of the phenomenological research grouping (Vaioleti, 2006; Prescott, 2008). Phenomenological research centralises the interpretation participants assign to life events (Patton, 1991). Through talanoa participants told their stories unpacking them and giving them

meaning (Sua'alii-Sauni, et al., 2014). Like many Pasefika cultures, Sāmoa has an oral tradition. (Vaioleti, 2006). Storying is relevant to cultures with an oral tradition, so is well suited to Sāmoan communities.

There are a variety of storytelling methodologies. Narrative (Epstein, 2020) and Counter Story Telling (Solórzano, 2002) are other examples of storytelling methodologies. The storytelling methodologies are emancipatory, freeing participants to author their lives. I chose Talanoa because it was birthed from the Pacific. A Sāmoan word with nuances, meanings, and expectations, that are understood by the Sāmoan community (Vaioleti, 2006).

Using three methods a three-phase investigation was developed. Each of these methods sit well within the principles of Talanoa. Engagement was guided by the core values of aganu'u fa'asāmoa. These core values are fa'aāloālo/respect, alofa/love, and tautua/service. I have added to my positioning ulimasao/weapon wielded by Nāfanua. I have embedded these values in how I position myself. A positioning I call Fatu. The methods used in this exploration were:

1. On-line/Face to face Survey Talanoa
2. Focus Groups Talanoa
3. Semi-structured in-depth interview Talanoa

3.2 Talanoa

Figure 22: Malamaisaua & Reynold Ledoux (From the personal collection of Selina Ledoux-Taua'aletoa- family talanoa session).

Talanoa (Vaioleti, 2006) is a method and methodological approach was developed in the Tongan community. As a methodology it holds relevance for the broader Pasefika community (Morrison, et al., 2002; Veramu, 2002). Talanoa is the word for talking, conversation, story in the Sāmoan, Tongan and Fijian languages. Māori use the words pūrākau or kōrerō.

Talanoa is recognised across the Pasefika community. It is recognised in Sāmoa, Fiji, Tonga, Cook Islands, Niue, Hawaii, and the Solomon Islands (Prescott, 2008; Fa'avae et al., 2016). Linguistically the word Talanoa can be broken into two parts. Tala means to talk, inform, relate, command. In the Tongan language *noa* means common, old, of no value, without thought. The word Talanoa as defined linguistically and literally translated means 'to talk about nothing of value' (Vaioleti, 2006).

Talanoa is multi-layered, multileveled critical discussion; steeped with meaning and purpose (Vaioleti, 2006). Talanoa sessions may have a guide or topic. However, Talanoa sessions can go into many different directions. As participants share life experiences, stories, and narratives the conversation may take many unforeseeable turns. This can be challenging, herein lies the richness of the methodology.

A significant aspect of Talanoa is the acknowledged importance of the relationship between the researcher and the co-researcher (Vaioleti, et al., 2002). The researcher intentionally positions themselves to form mutually respectful relationships (Efi, 2007). Respectful, appropriate practices are employed to maintain these relationships (Vaioleti, et al., 2002).

Talanoa allows the researcher to capture personal experiences within their cultural context. This is like Narrative (Bubenzer, et al., 1994; Clandinin, 2006). Both methodologies allow co-researchers to language their life experiences in ways that are appropriate to them.

Similarly Biographical research (Connor, 2006) also gathers participant stories. Biographical research captures lived experience in both the cultural and historical context. These methodologies help us make sense of our social worlds (O'Neill & Harindranath, 2006).

Counter-storytelling research (Soloranzo & Yosso, 2002) is appropriate for minority groups or people of colour. Counter-storytelling gives an alternative perspective or explanation to the commonly held one. Counter-stories give voice to minority groups whose narratives might

otherwise be subsumed by dominant narratives, discourse, and understandings (Bubenzer et al., 1994).

The points of difference between these approaches and Talanoa are that:

1. Co-researchers can challenge, probe, and clarify. Here new and agreed meaning is negotiated (Vaioleti, 2006). This process is steeped in critical reflection.
2. Talanoa requires cultural connectedness between those involved. The researcher and the participant are co-constructors of knowledge (Vaioleti, 2013 cited in Fa'avae et al., 2016). Respectful relationships are central to the methodology (Prescott, 2008).
3. Talanoa was born in the Pacific. The word and its nuances are understood by Pasefika communities.

Cultures that transmit their traditions, wisdom, and stories orally talanoa occurs organically. It is a practice that has always existed in fa'asāmoa (Brady, 1997; Efi, 2007; MacDonald, 1998). Before the introduction of the written word, storytelling was how Sāmoans transferred knowledge (Egan, 1989).

As the facilitator for these Talanoa sessions, I employed skills of active listening. I remained flexible so that meanings and connections could be made, and stories unfold. However, I needed to be able to bring co-researchers back to the focus of the session (Prescott 2008).

Talanoa allows for researcher to recognise their emotions as life experiences are shared. Helu-Thaman introduced the Kalala framework for research (1992). As a researcher she was once told that she was "too personal". She addressed this in her poem 'Our Way' (2003). The Kalala framework allows the researcher to acknowledge their values, principles, experiences, and understandings. Our principles, values, and understandings make up the most important parts of our being.

My principles, values and understandings dictate how I behave in both the professional and personal realms (Helu-Thaman, 1992). These things can not be divorced from each other. I can not stand as an impartial observer in research (Smith, 1999). Talanoa acknowledges this. As a methodology it does not require me to do so (Vaioleti, 1999-2002). Researchers can present ideas and maintain integrity in the Talanoa process.

Sharing talanoa prompts further sharing. It is a site for potential and creation (Vaioleti, 2016). Sharing combined with reflection and critical analysis can affirm, develop, and change meanings and understandings. Sharing is reciprocal between the researcher and co-researchers. Story-telling sparks moments where researcher and co-researchers can relate, and empathise, together (Vaioleti, 2016). Throughout this research I will share my reflections and stories as relevant to the discussion (Tuhiwai-Smith, 1999; Vaioleti, 2016). The potential and creation is realised as participants become co-creators or co-constructors. They build their understanding and interpretations together. Co-researchers can become conduits where knowledge re/surfaces for re/articulation.

Vaioleti (2006) identified the five following protocols for researching in Tongan communities. These protocols are relevant to Sāmoan communities and should be considered:

1. Faka'apa'apa – to be respectful, humble, and considerate.
2. Anga lelei- to be tolerant, generous, kind, helpful, calm, and dignified.
3. Mateuteu- to be well prepared, hardworking, culturally versed, professional, and responsive.
4. Poto he Anga- knowing what to do and doing it well- to be cultured.
5. Ofa Fe'unga- to show appropriate compassion, empathy, aroha/love for the context.

'Otunuku (2011) identified 10 principles for engagement in research:

1. Relationships – the importance of making a connection.
2. Establishing quality- introducing yourself through your parentage and community connection should be done before talking about your professional persona.
3. Establishing appropriate confidentiality – establishing appropriate confidentiality and trust leads to greater honesty.
4. Meaningful engagement- understanding and knowing the appropriate protocols to show respect will enhance the relationship and more meaningful exchanges will occur.
5. Cultural competency- the facilitator needs to understand cultural protocol, inclusive of how to start and end the Talanoa sessions appropriately.

6. Autonomy – where possible give the participants where and when the Talanoa takes place. Where possible involve participants in decision making and seek their advice.

7. Respect –cultural competence will dictate respectful actions and language.

8. Freedom to disagree.

9. No enforced, artificial, or arbitrary boundary- ‘Otunuku provided an example. After an hour and a half focus group the session was closed through prayer, but participants still wanted to talanoa. Those who wanted to continue could do so.

10. Reciprocity- As participants share their time and their stories, researchers should be prepared to give back to that community. This can be via how the research benefits the community.

Talanoa is underpinned by the Sāmoan cornerstone values of alofa (love), fa'aāloālo (respect) and tautua (service) (Anae, 1998). Research conducted in ways that evidence alofa and fa'aāloālo promote authentic sharing.

Talanoa sessions require a skilled facilitator that understands Social Work in Aotearoa and fa’asāmoa. I have over two decades of Social Work experience. I worked for the Department of Child Youth and Family Services for eighteen years. Sāmoa born and Aotearoa raised I have insights and understanding that enhanced the co-creation.

I was prepared for where understandings and interpretations diverged between myself and co-researchers. Experiences and interpretations will be varied. Aotearoa born Sāmoans will have different experiences and lenses to Sāmoans who have recently relocated to Aotearoa. The different experiences were held with integrity.

I have a personal conceptual framework that informs my approach to engagement. I call this framework Fatu. Fatu is based on the three core values of fa’asāmoa (Anae, 1998). As previous mentioned these values are (F) fa’aāloālo, (a) alofa, (t)tautua and for the framework I have added (u) ulimasao.

I approach engagements with respect. I evidence respect through my language, and presentation. My presentation includes my posture, dress, facial expressions, and tone.

Inclusive is integrity, this is evidenced in my honesty, not only in discussions, but in my deeds. I keep promises made. Social Workers are only as good as their word.

Tautua/respect is shown in my depth of research prior to engagement. Research will include understanding the referral, knowing the history of the āiga with the agency. Understanding what resources are available for the āiga. Clarity regarding what my role is in connection with the āiga. What the āiga rights and responsibilities are in relation to the requirements of the agency I work for. Rights will include discussion regarding confidentiality and the exception to privacy. The exceptions are disclosures that concern danger to self or others (IFSW, 2014).

Alofa/love is shown through the words I use in my talanoa with āiga. I use words that show an authenticity in my care and desire to connect with them. I recognize that āiga may feel vulnerable because of how much they share through the assessment process and engagement. I reciprocate the sharing by sharing a little bit about myself. I share enough to remind the āiga that we all have struggles and vulnerabilities. However, not so much that the talanoa becomes inappropriate and or about me.

Tautua/service is seen through how I serve the āiga. Through my desire to serve with excellence I invest in professional development, I remain current in my knowledge of available support and resources.

Ulimasoa is the weapon that Nāfanua used. It is a guide. This represents the theories, practice frameworks, and models that Social Workers use to guide practice. It includes legislation and policies that are applicable.

3.3 Covid19

Figure 23: Prime Minister Jacinda Ardern 2020- New Zealand Herald headline. Sighted: https://www.nzherald.co.nz/nz/covid-19-coronavirus-auckland-in-lockdown-rest-of-country-in-level-2-four-cases-of-community-transmission/IIQ7CJFGRRABYS5T6WNEGF7S74/

Any research undertaken in or after 2020 is likely to acknowledge the impact of Covid19. At the closing of 2019 the first cases of Novelle Corona virus (renamed as Covid19) were reported in Wuhan China. The potential for this virus to become a global pandemic was recognized at the time. In February 2020 the first case of Covid19 was reported in Aotearoa. On March the 25 2020 Aotearoa went into rāhui (lockdown- Māori) level four, closing borders, schools, non-essential workplaces.

The restrictions of Covid19 significantly influenced how this research project was conducted. It has always envisaged that participants would be able to participate on-line. The on-line option sat alongside the option to participate in person. Covid19 restrictions limited my ability to participate ‘kānohi ki te kānohi’ (face to face).

Social media platforms became integral to the recruitment and participation. Links to the survey were posted in different Facebook pages i.e., Aganu’u Fa’asāmoa 101, The Fono, Oceania Social Work Resource Centre. Participants could make direct contact with me via Facebook video chat. Covid19 restrictions were so widespread these platforms became commonplace. Participants were comfortable participating on them.

Table 1: How research questions were investigated

1.	In-depth literature review. What are the experts saying?
2	Cultural/expert supervision. Through my interpretation of the literature the questions for Phase One was designed. Supervision was used for reflection and discussion. Reflections and discussions guided language and positioning in the design of Phase One survey questions.
3	Design On-line/face to face survey questions.
4	On-line/face to face survey- At the conclusion of the survey clarification was sought and amendments accordingly.
5	Draft of findings from the On-line/face to face survey.
6	Themes were identified, triggering a further review of the literature.
7	Cultural/expert supervision- Deeper reflection of Phase One findings and literature review. This discussion and reflection guide positioning and language for the Phase Two: Focus Group questions.
8	Design Focus Group questions.
9	Focus Group held (answers and meanings are clarified at the conclusion of each focus group meeting).
10	Draft report from Focus Group provided to co-researchers for feedback. Amendments made where necessary.
12	Literature review triggered from themes identified in the Phase Two findings.
13	Cultural/expert supervision, reflect on findings. Critical feedback and challenge. Discussions, reflections, and challenges assisted in positioned and language for designing Phase Three questions: Semi-structured in-depth interviews.
14	Semi-structed in depth interviews conducted. A recap of the interview for clarification.
15	Semi-structured in-depth interview findings drafted and provided to co-researchers for feedback. Co-researchers were satisfied with how their talanoa was captured; no amendments required.
16	The findings of the Semi-structured in-depth interviews triggered further analysis of literature.

17	Cultural/expert supervision provided opportunity for challenge and reflection. Reflections triggered deeper insights. This provided guidance in position and language for the findings for Phase Three: Semi-structured in-depth interview.
18	Complete report of findings.

3.4 Phase One: On-Line/Face to face Surveys

3.4.1 Co-researchers/Participants

Throughout this research the terms participants and co-researchers are used interchangeably. There are three different points of Talanoa where co-researchers were engaged (Given, 2008). The term co-researcher is used because inherent are principles of reciprocity and shared ownership (Smith, 1999). Meanings and understandings are negotiated by both researcher and co-researchers (Barrera & Corso, 2002). Ultimately the research must be claimed by the researcher (Connor, 2006). However, through respectful positioning, acknowledging the value of Talanoa and co-researchers, the research can be owned by both (Efi, 2004).

3.4.2 On-line/Face to face Surveys

How does On-line/Face to face surveys satisfy the parameters laid down by a Talanoa methodology? Pacific communities have become disillusioned with Surveys (Vaioleti, 2006). However, the surveys were worded to ensure participants could share experiences, context, thoughts, reflections, and feelings.

The method suited research needs in the Covid environment. Invitations for participation in the On-line survey were made on my personal social media platforms. I was contactable to discuss the survey and the purpose of the research. Through my increased online accessibility to answer participant queries meaningful relationships with these co-researchers were cultivated. This is central to Talanoa methodology (Vaioleti, 2006).

A survey is used to:

> "answer questions that have been raised to solve problems that have been posed or observed, to assess needs and set goals, to determine whether or not certain objectives have been met to establish baselines against which future comparisons can be made, to analyze trends across time, and generally,

> describes what exists, in what amount and in what context" (Isaac & Michael 1997 p. 136).

Phase one of the research is to establish a baseline. It is to understand the different perspectives between the Sāmoan community and Social Workers. The surveys were to canvas if the two different groups shared definitions and understood experiences similarly.

Phase One questions were designed (Evans, 2005; De Vaus, 2002) in part from the literature review. They were also informed by my experiences in Social Work practice. I had anecdotal information and opinion about how practice is perceived by Sāmoan communities. I was also privy to how practice is perceived by Sāmoan Social Workers. The survey questions sought to understand, clarify, and confirm or negate those perceptions.

Information sheets were readily available for co-researchers. A concern considered for co-researchers was anonymity. Anonymity could not be guaranteed if co-researchers congregated at a venue. There is no ability to predict or control who else might be at the venue. Meeting and discussing the research via social media platforms allayed this concern. Social media platforms increased my capacity to connect with co-researchers personally.

There were two different surveys, one survey targeted Sāmoan community who had worked with Social Workers (Sāmoan community). The second survey was for Sāmoan Social Workers. The survey questions were designed specifically for each group.

The criteria for participation were that participants identified as Sāmoan. That they were either a Social Worker or had worked with a Social Worker (whether as a client or another professional for example a lawyer). The final criteria were co-researchers needed to be over 16 years of age. The age was chosen to ensure that participants were of an age that they could fully consent to informed and voluntary participation.

I hypothesized that Sāmoan communities/āiga/individuals who have engaged with social work services, would present more challenges in engaging in research. My hypothesis was contrary to my experience. Community participants welcomed the opportunity to share their experiences. Invitations made on social media platforms were successful in engaging co-researchers. There were 54 co-researchers in the first phase of the research.

Through an analysis of the co-researcher's responses, themes were identified. I used the Supervision process to critique the thematic analysis. These findings informed phase two of the investigation (Focus Groups). From reflections on talanoa in supervision sessions the questions for the Focus Group Talanoa were designed.

The following is a breakdown of Phase One co-researchers:

Group One- Sāmoan community

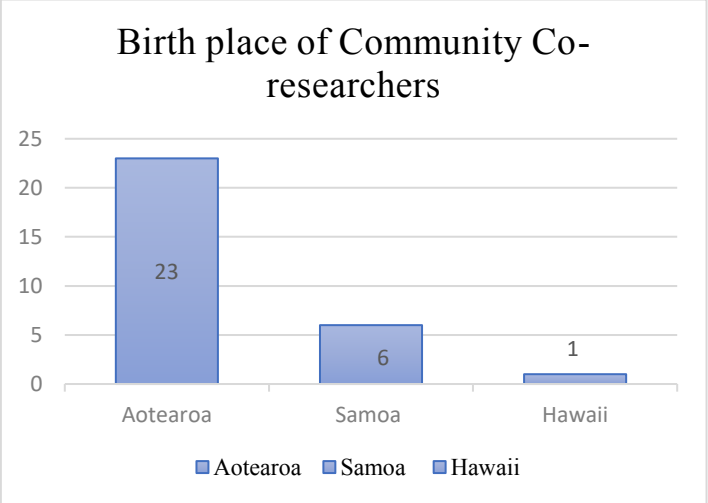

Figure 24: Birthplace of Co-researchers

The co-researchers who were not born in Aotearoa reported to have lived in Aotearoa for:

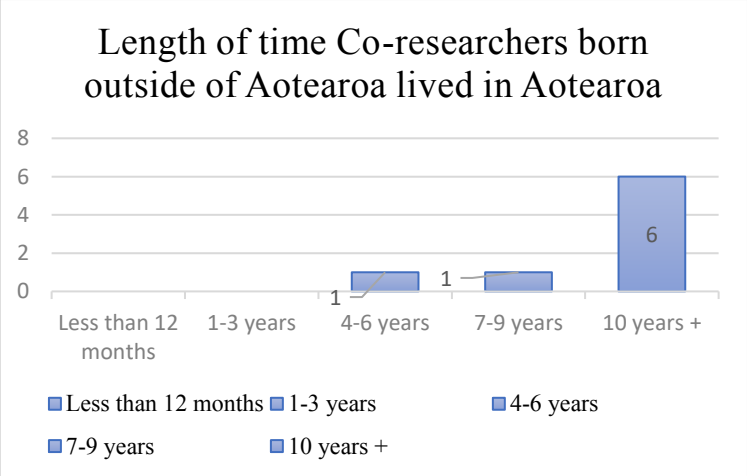

Figure 25: Length of time Co-researchers born outside of Aotearoa have lived in Aotearoa.

Of the 30 co-researchers in Group One 24 could speak Sāmoan and described their level of fluency as follows:

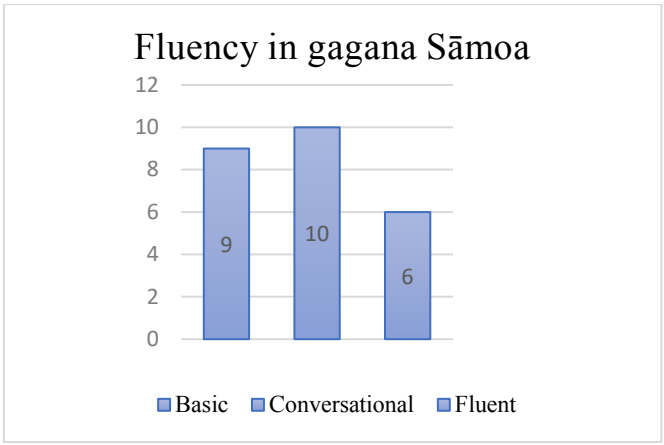

Figure 26: Fluency in speaking Sāmoan.

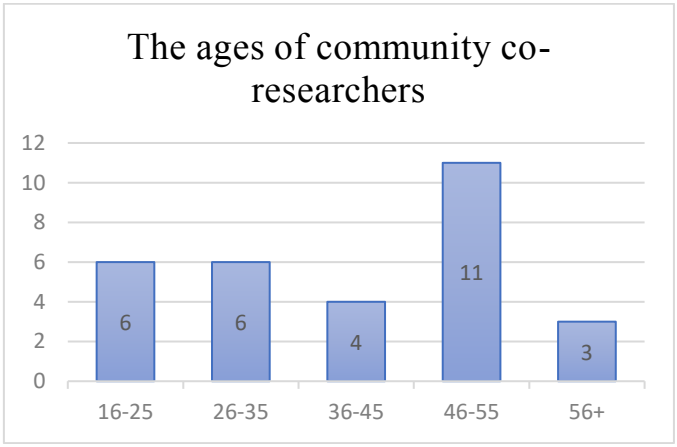

Figure 27: The ages of Sāmoan community Co-researchers

Of the 30 community co-researchers eight held matai titles. There were ten that held religious callings in church communities. There were 14 who had self-referred to agencies. There were 16 who had enforced engagement.

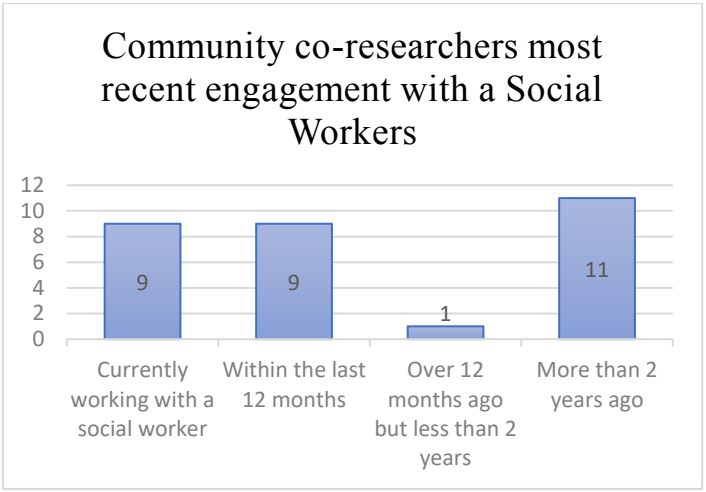

Figure 28: Co-researcher's most recent engagement with Social Workers

Group Two Co-researchers:

Figure 29: Birthplace for Social Work Co-researchers

There were eight participants who were not born in Aotearoa, the following shows how many years they have been residing in Aotearoa.

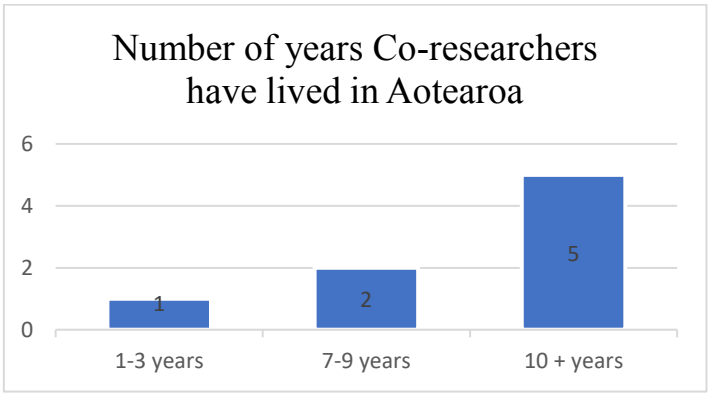

Figure 30: Number of years Co-researchers have lived in Aotearoa.

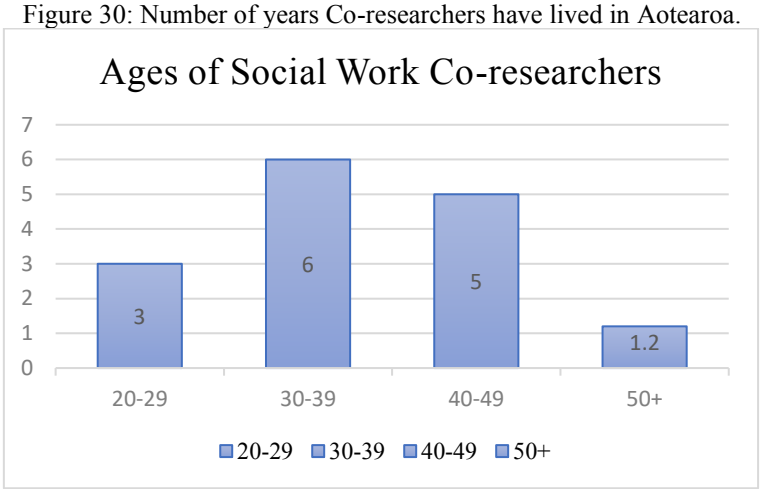

Figure 31: Ages of Social Work co-researchers

The Social Work group had 21 participants who had some fluency in the Sāmoan language with three stating that they could not speak Sāmoan.

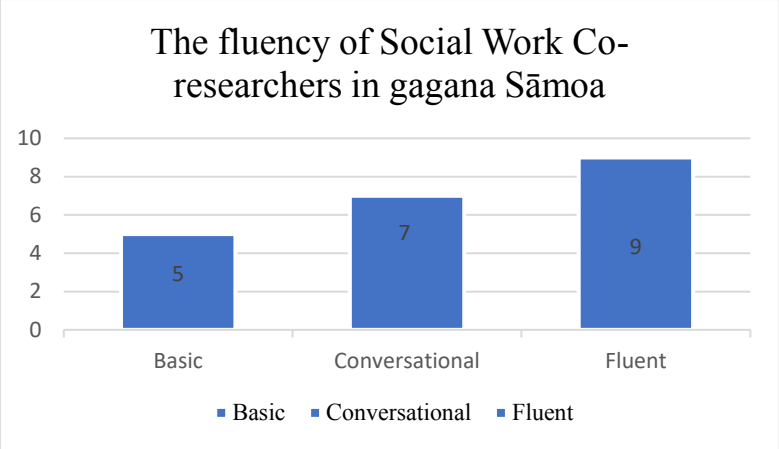

Figure 32: The fluency of Social Work Co-researchers in gagana Sāmoa

There were eight participants in this group that had matai titles conferred on them. There were nine that also held religious roles in their church communities. The following captures the number of years participants in this group had been practicing Social Workers.

Figure 33: Years Social Work Co-researchers practice Social Work

Groups one & two combined (54 participants)

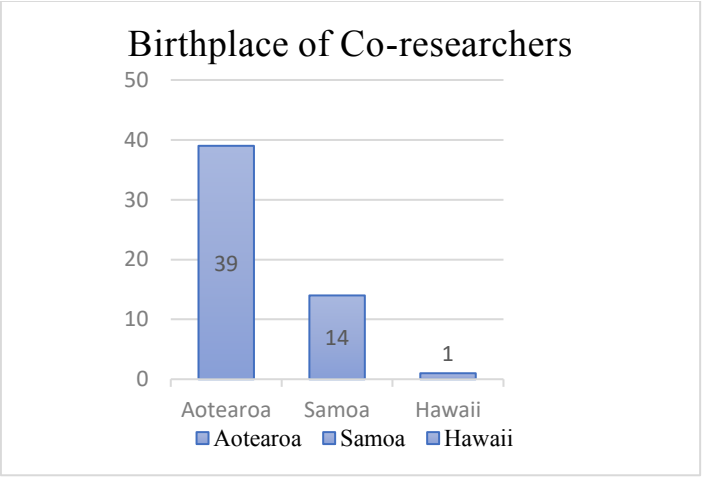

Figure 34: Birthplace of Co-researchers

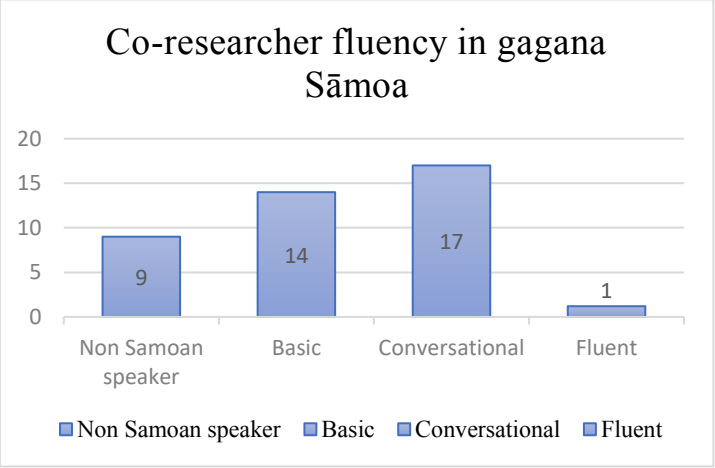

Figure 35: Co-researcher fluency in gagana Sāmoa

3.5 Phase Two: Focus Group Talanoa

Each Focus Group Talanoa sessions had a maximum of six participants. This was to ensure participants had ample opportunity to share their talanoa. Focus Group Talanoa were organised according to the availability of the participants. There were 20 co-researchers in this phase.

The questionnaire was designed from the findings of the surveys. I facilitated the Focus Group Talanoa. I remained adaptable to allow the Talanoa to occur naturally. It was important to cover the scripted questions, without stifling the flow of the talanoa. The Focus Group Talanoa sessions lasted up to 90 minutes.

> "Focus group discussion is a technique where a researcher assembles a group of individuals to discuss a specific topic, aiming to draw from the complex personal experiences, beliefs, perceptions and attitudes of the participants

> through a moderated interaction (Quote someone about this method and its use". (Nyumba et al. 2017 p.2)

Focus Group Talanoa began with lotu (prayer). Lotu does not only have spiritual significance, but it also draws focus to the research and talanoa purpose. The focus group talanoa sessions are a space for sharing experiences and the reflections and emotions attached to those experiences. It was important that sessions started with providing spiritual safety through lotu.

Following lotu a full explanation of the research and the intended format for the session was provided. Co-researchers were reminded that participation was voluntary, and they could stop participating at any time. The on-line environment made it easier for co-researchers to leave the forum if they chose to. A challenge in the on-line platform was getting participants to complete and email consent forms. There was a considerable amount of 'chasing' to get consent forms completed.

Focus Group Talanoa were recorded. Participants were advised of the recording at the commencement of sessions and via the Information sheets. Recording sessions allowed me to actively participate in the talanoa. At the completion of each talanoa recordings were transcribed.

A draft report of talanoa sessions was sent to co-researchers for comment. Co-researchers were given a week to provide feedback. Amendments were made where appropriate. The amended report was discussed with my Doctoral and Cultural supervisors. Themes were identified to inform the design of the Semi-structured in-depth interview questions. The Semi-structured in-depth-interviews is Phase Three of the research project.

3.6 Phase Three: Semi-structured in-depth interviews Talanoa

The Semi-structured in-depth Interview Talanoa were in-depth talanoa with key informants. There were six co-researchers in this phase of the investigation. These key informants were identified for their Sāmoan heritage, level of experience working with Sāmoan communities and in Social Work.

Semi-structured in-depth talanoa seeks to describe and find meaning to what is central in the interviewee's life. Through the talanoa, my role was to find out the facts and the meaning co-researchers assigned to those facts (Kvale, 1996). Co-researchers were given the scope to develop their talanoa. It was important to impress upon the co-researchers that all parts of their experience are relevant. Of relevance are things that may be taken for granted.

> Thick description presents human behavior in a way that takes not only the physical and social context into account, but also the actors' intentionality. In this way, the meaning and significance of behaviors or events are made accessible to the reader. … Rich data, like rich soil, is also fertile and generative, capable of producing a diversity of new ideas and insights. (Schultze & Avital, 2011 p. 3)

Talanoa principles and values allows co-researchers a broad scope to reminisce, reflect and locate themselves in the subject matter. The questions were used as guides to assist the co-researcher in positioning themselves in the talanoa. The Semi-structured in-depth interview method allows talanoa and meaning to be organically constructed (Kvale, 1996).

Table 2: Guion et al 2012 articulates seven stages to the in-depth interviewing process:

Stage one: Thematizing in this stage	It is important to clarify the purpose of the interview. Through the Talanoa process within the interview the interview may go in several different directions, however when participants/co-researchers are clear about the purpose, narratives that seem unrelated will usually circle back to the intended purpose of the interview.
Stage two: Designing after determining what you want to explore	You need to design a way to elicit this information. This is done by formulating an interview guide that will include the key topics and questions (Guion et al 2012). Be prepared for some deviation from (or what you think is deviation). Be flexible, but also be able to bring your interviewee back to the subject matter.
Stage three:	Interviewing as previously discussed.

Stage four: Transcribing	This involves recording verbatim the discussions. At the completion of the interviews, co-researchers are given an opportunity to glean over what is recorded ensuring narratives are captured accurately.
Stage five: Analysing this involves re-reading	The interview transcripts are used to identify emerging themes. Themes identified through the Survey and Focus Groups will be used to organise data for analysis.
Stage six: Verifying	This involves checking the credibility of the information gathered and a method called triangulation. In this project this will be satisfied through cultural supervision to ensure that narratives are given full consideration through an appropriate cultural lens. Information gathered will trigger literature reviews to canvass new material and how it relates with what was previously known. New information may challenge the previously held understandings. This should be expected and discussed through cultural supervision.
Stage seven: Reporting	It is important to share the results with the participants through both a verbal and written report (Guion et al., 2012). This is an important part of the research process. It ensures you captured the correct narrative. It enables the co-researchers an opportunity to confirm that the information you have captured is accurate and what they were trying to share.

3.7 Cultural/Doctoral & expert Supervision

When using the Talanoa approach there is a need to engage in external dialogue with others. This includes collaborators, experts in the field, co-researchers, supervisors, and cultural advisors. The importance of the cultural advisor/supervisor cannot be over-emphasised. The model for questioning and supervision must be robust to fully engage the researcher in the data.

The cultural advisor/supervisor should be able to step away from the data yet remain connected. Their role is to challenge the researcher to work at deeper levels. Being open to challenge is essential. Critical analysis of data is deepened and requires challenge (Tenni &

Boucher, 2003). Though, it may not be necessary to engage a cultural supervisor who has a Social Work background, I believed that experience in the field of Social Work was important.

How a Social Worker responds to any given set of circumstances will change in an almost identical set of circumstances. Even if only one factor in the new set of circumstances is different. A cultural supervisor who has not had any Social Work experience may not understand this. The cultural supervisor's knowledge of Social Work enhances to their ability to challenge the researcher.

3.8 A Kaupapa Māori platform

The research focuses on the experience of Sāmoan communities with Social Workers in Aotearoa. A Kaupapa Māori approach is important to consider for researcher conducted in Aotearoa. The teina/tuākana relationship between Tangatawhenua and Sāmoans is recognised. Kaupapa Māori theory has been weaved into the research project (Smith, 1997). Key principles of Kaupapa Māori theory that can be reframed for research (Connor, 2006;).

The cultures and history of Māori and Sāmoans are different. However, there are commonalities in the values and principles. These values dictate behaviour. It is in these similarities that Kaupapa Māori (Smith, 1997) research principles are relevant in Sāmoan research.

Table 3: Kaupapa Māori and Sāmoan positioning:

1	Whakapapa (a way of thinking, learning, storing knowledge, a way of positioning for Māori in terms of iwi, landscape, creation of universe)	The Sāmoan word for whakapapa is gafa. The Sāmoan āiga is a point of thinking, learning, storing, and transferring knowledge, it is a way of positioning yourself in terms of your landscape which includes the social setting and allows Sāmoans to create their universe. Knowledge of your gafa is highly valued in fa'asāmoa. In fa'asāmoa āiga could trace their lineage back to deities (Betham, 2008). For Sāmoans it is important to understand the

		gafa/whakapapa/genesis of how and why things were approached a particular way.
2	Te Reo (Māori language – viewed as being crucial to the survival of Māori people).	Outside of Sāmoa, the use and understanding of gagana Sāmoa provides a platform for understanding and claiming identity. Gagana captures Sāmoan culture. When words are translated from Sāmoan to English it loses meaning and nuance (Tamasese et. al., 2005), to maintain the true essence of aganu'u/culture fa'asāmoa, gagana Sāmoa should be used, where possible.
3	Tikanga Māori (customary practices, obligations, behaviours).	This is congruent with aganu'u fa'asāmoa. Aganu'u/culture is considered in terms of fa'asinomaga or one's role in context and how these impact behaviour and language.
4	Rangatiratanga (having control over one's life).	Rangatiratanga gives permission to have discussions of self-determination within a culture valuing respectful relationships through understanding hierarchy. Rangatiratanga provides space to stand. It gives signposts for behaviour and language. Understanding hierarchy is evidence of research undertaken through respect.
5	Whānau (extended family, support structure).	This research explores support structure that exists in Sāmoan āiga and how these support mechanisms can be understood to achieve positive outcomes.

3.9 Co-researchers for Phase Two: The Focus Group Talanoa

Sāmoan Social Workers were targeted for focus group talanoa. Participants had varying degrees of field experience. Regardless of levels of experience, Social Work co-researchers

could deconstruct and rationalise the intentions for their actions. There were twenty participants in phase two of the investigation.

3.10 Co-researchers for Phase Three: Semi-structured in-depth interview Talanoa

Co-researchers with over three years' experience were targeted for this phase of the research. Talanoa sessions were conducted individually either by Zoom or in person. There were six co-researchers in this phase, two females and four males. Co-researchers had at least fifteen years of experience and based in Tamaki Makaurau (Auckland). Of these co-researchers five were born in Aotearoa and one in Sāmoa, all were Aotearoa raised. There were four participants in this cohort that described themselves as being fluent in gagana and aganu'u fa'asāmoa. The remaining two stated they could not speak Sāmoan and had some knowledge of aganu'u but would not describe it as extensive.

In this cohort all participants had worked in both statutory and NGO environments. There were four participants working in the field with two in Social Work Education. The average time for interviews was an hour and twenty minutes.

3.11 Ethics

The Ethical Research Committee of Te Wānanga o Awanuiārangi (the Committee) approved the ethics application on the 05 February 2020. A full explanation of the purpose and methods was made. Information provided detailed mechanisms employed ensuring confidentiality. As a Sāmoan, the Sāmoan community hold me to a higher standard of ethical behaviour than any academic Ethics Committee would or could.

Co-researchers trust researchers to convey their talanoa with honour and integrity. My personal connection to both the Sāmoan and Social Work communities requires a higher standard of care for safeguarding talanoa. I believe that I have shared the talanoa respectfully safeguarding both the storytellers and our stories.

3.11.1 Ethics & Co-researchers/Āiga

Full explanations were given for the purpose and use of the research. Electronic copies of the information sheets available to all co-researchers. Co-researchers were invited to participate via social media. The Talanoa methodology relies on the development of a respectful

relationship between the researcher and the co-researchers (Vaioleti, 2016). The relationship contributes to authentic talanoa.

I hypothesized that social media platforms would detract from the authenticity of relationships. The experience was contrary to this hypothesis. The engagements and talanoa were rich and reflective. The platforms removed travel and time pressures. Co-researchers participated from the comfort of their homes asking questions and seeking clarification freely. Participants appeared less restricted in their sharing.

Participation via social media removed barriers for participation such as travel and time restrictions., as previously mentioned This combined with participating from the comfort of home and the ability to leave the platform at any point built the foundations for safe participation.

All identifying information was removed to protect the anonymity of the co-researchers that wanted anonymity. Conducting research on social media allowed unidentified people to be present without my knowledge. Upon reflection, had these talanoa occurred in person, co-researchers would have been entitled to bring a support person if they wanted to.

Signed consent forms are stored in a locked filing cabinet in my office. Only I have access to these documents, these will be held for five years then destroyed. Electronic copies will remain on an external hard drive and stored in a locked safe.

3.11.2 Ethics & methods

The Talanoa methodology was chosen for its applicability to Sāmoan people. Traditionally, Sāmoans have transmitted traditions, culture, and stories orally (Ledoux-Taua'aletoa, 2013; Vaioleti, 2016). Talanoa promotes decolonisation (Prosanger, 2002; Smith, 1999), and emancipation for the disadvantaged and disenfranchised (Connor, 2006).

The methodology and methods prioritise relationships (Anae, 2016). To encourage authentic talanoa sharing was reciprocated. This includes the sharing of my talanoa (Smith, 1999). This is be balanced with the risk of the interviewer taking up too much talanoa. I shared my talanoa only where relevant (Vaioleti, 2016).

Co-researchers must be assured that the research will benefit Sāmoans (Smith, 1999). The benefits of the research will be realised through an increased understanding of the Sāmoan experience. The research can inform policy and practice. Co-researchers need to know their time, talanoa, and participation is worthwhile (Smith, 1999).

Co-researchers participated in both English and Sāmoan. Using either or both languages enabled co-researchers to express themselves comfortably and accurately. The language and wording used in the design of the questions was intended to ensure cultural propriety (Smith, 1999).

3.11.3 Ethics in feeding back to co-researchers.

Draft reports were drawn up after each phase. Drafts were given to co-researchers ensuring talanoa was accurate, in both wording and intent. Co-researchers were given a week to provide feedback. The drafts were corrected according to feedback from co-researchers. Amended drafts were submitted to Supervisors for feedback.

3.12 Chapter Summary

Talanoa is the methodology used in this research (Vaioleti, 2016). Talanoa venerates oral traditions where knowledge, and values are transmitted through storytelling. The research has three phases. The methods used are Phase One: On-line/face to face Survey Talanoa, Phase Two: Focus Group Talanoa and Phase Three: Semi-structured in-depth interview Talanoa.

Talanoa is an appropriate and ethically responsive indigenous methodology supporting decolonisation (Prosanger, 2002; Smith, 1997). It provides a platform for co-researchers to tell their stories, their way. Researchers get the opportunity to hear unedited authentic perspectives (Connor, 2006). It was chosen above other Narrative methodologies because of its genesis and specific applicability in and to Pacific cultures. There is space for challenge, probing, clarification and creating new meaning, knowledge and understanding. Through the values of Talanoa this can be done safely and adds to the richness of the talanoa and the research.

Supervision was used to ensure co-researchers voices and the experiences were honoured. Supervision provided a platform for challenge and reflection (Ferguson, 2015; Tenni, 2003).

The importance of Supervision as a process within the arena of research can not be overstated. Ultimately the direction and interpretation sit with the researcher. However, the importance of honouring the stories and co-researchers was central to supervision challenges and questioning.

Covid19 impacted how research was conducted. Adjustments were made supporting cultural propriety and academic rigour. Co-researchers were amenable to participating via on-line platforms. Talanoa is a methodology requiring researcher and co-researchers reciprocal respect and authenticity. The adaptions made to respond to the Covid19 environment enabled those relationships to occur.

Chapter Four presents the talanoa findings. It presents how Sāmoan community experience interactions with Social Workers. It also presents how Sāmoan Social Workers interpret interactions with the Sāmoan community. Co-researchers deconstruct experiences to identify what could have changed or improved their experiences.

CHAPTER FOUR

FINDINGS/ RESULTS CHAPTER

4.0 Chapter Introduction

Chapter Three discussed the Talanoa methodology and its relevance to research with Sāmoan āiga/communities. It discussed how methods employed fit in a Talanoa methodology. An explanation of how co-researchers were targeted and invited to participate was provided.

Chapter Three discussed ethical considerations and how I would honour co-researchers and their talanoa. Fatu my personal framework was discussed as a framework that supports respectful engagement.

The research question is, ‘What are the protocols for successful engagement between Sāmoan communities and Social Workers?’ Questions were identified to address the overarching thesis question:

1. Are traditional Sāmoan social structures in place outside of Sāmoa and if so, does understanding this structure contribute to successful engagement?

2. How is successful engagement defined by Sāmoan communities and Social Workers?

3. If protocols can be identified, can they be taught cross-culturally increasing successful engagement and improving outcomes for Sāmoan communities?

Chapter Four presents the findings of the research investigation. The talanoa generated common aspects that impact on how Social Work is experienced by Sāmoan communities. Co-researchers identified ways experiences could have been improved. Common themes are identified throughout the talanoa.

4.1 Findings

Traditional Sāmoan structures exist outside of Sāmoa, certainly within Sāmoan communities of Aotearoa. Though over 60% of Sāmoans in Aotearoa were born in Aotearoa (Statistics New Zealand, 2018), fa'asāmoa has significant influence in the Sāmoan community (Anae, 2016). Social structures and fa'asāmoa are important. Sāmoans are the fifth largest ethnic group in Aotearoa and the Sāmoan language is the third most spoken. This suggests there is merit to understanding how best to engage with the Sāmoan community.

There was significant discussion regarding the need to understand fa'asāmoa, social structures, and āiga dynamics. Community co-researchers had positive experiences where Social Workers were Sāmoan. However positive experiences also occurred with Social Workers who were unfamiliar with fa'asāmoa. Though helpful, understanding fa'asāmoa did not necessarily determine successful engagement. Successful engagement was determined by the approach of the Social Worker. A positioning of respectful humility bore successful outcomes.

There are cultural values that need to be understood as a starting point for engagement. General protocols were identified that should be considered in engagement. Understanding the protocols and knowing when to engage them or abandon them is crucial (Trinadis, 2006). This is where the intelligence of the Social Worker becomes the point of difference between success and disappointment.

Factors contributing to successful engagement are personal attributes, values, and principles. Sāmoans see these valued attributes as being influenced by Sāmoan values and

traditions. Where Social Workers can evidence these attributes in their practice engagement is positive:

> Essentially, these traditional practices influence our holistic understanding of the world and give us insight into what Pacific social work practice might look like in the contemporary world (Su'a-Tavila, 2019 p.12).

Āiga is central to fa'asāmoa (Efi, 2015; Meleisea et al., 1998). Sāmoans are relational (Anae, 2016). Their sense of self is relative to their surrounds, all elements inclusive, such as religion and family (Betham, 2008; Tamasese, et al., 2005). To acknowledge these values through how you present to āiga shows respect (Anae, 2016).

The engagement that the Social Worker is entering is not just with the client or āiga that presented at referral. The engagement is with the āiga potopoto (extended family). Acknowledging leadership and roles within the āiga was important to 87% of the co-researchers. Efi (2009) captures the significance of the collective:

> '…I belong to my family and my family belongs to me. I belong to my nation and my nation belongs to me. This is the essence of my sense of belonging…' (Efi, 2009).

Acknowledging the different roles in āiga requires the Social Worker to engage with āiga to research who the leaders are (Papps & Ramsden, 1996). It assumes humility, allowing the āiga to provide professionals with needed information (Fisher-Borne et al., 2015). Through this if approached the appropriate way the relational space/vā is nurtured. Respectful curiosity (Ness & Riese 2015) deepens conversation and understanding (Anae, 2010).

There are two reasons acknowledgement is important:

1. It shows respect to the āiga and fa'asāmoa.
2. It supports positive relationships and engagement with āiga.

Co-researchers made the following statements:

> "…I believe the Social Worker should acknowledge those roles to show respect to the members in attendance and to ensure a positive relationship is built with the client and their family" (Community co-researcher).

> "…acknowledge the roles and titles of all who attend...I think there is a sense of pride and ownership when one acknowledges roles/titles in the room….as well as supports the Social Worker's role in the meeting" (Community co-researcher).

Individuals define themselves by their role in the collective. The well-being of the collective ensures the well-being of individuals (Efi, 2009). From the collective the individual draws strength (Su'a-Tavila, 2019). This is the significance of acknowledging leadership of the āiga collective:

> "… the Social Worker is acknowledging their Sāmoan client and their āiga, their time and effort, support, the client comes from a collective group of people and their roles in the client's life is important" (Community co-researcher).

> "…it is respectful to the whole family and that really helps, needs to be part of an inclusive approach" (Community co-researcher).

Engaging the collective widens support networks. Allowing the āiga to lead processes and develop their own solutions nurtures an engagement that addresses power imbalance (Fisher-Borne et al., 2015). This enables the āiga to take ownership of the process and invest in the plan:

> "The meeting was so positive, and everyone felt invested in the outcome… excellent participation…people really wanted to find solutions. Being a Social Worker is being a leader. But being a leader does not mean you always have to be the one leading. A true leader and servant understand that sometimes it is best to hand that role over to someone else. What is most important is the outcome for the clients" (Focus group co-researcher).

Social Work engagement impacts on how relationships form and develop (Anae, 2016). The quality of relationships determines what information is gathered in assessments (Braynon & Tierney, 2021). Assessments are the point where supports are identified, and resources accessed.

The 13% of co-researchers who did not believe it was important to acknowledge āiga leadership agreed it was important to understand fa'asāmoa. Understanding fa'asāmoa was a recurring theme throughout responses. Regardless of age, gender, and participant knowledge of fa'asāmoa and gagana Sāmoa held significance:

> "…I don't think these roles need to be acknowledged.…I do think that the social worker should understand the importance of these roles to the family/client. Having this information gives more understanding of who your client is, and… how you can help more efficiently" (Community co-researcher).

Where Social Workers are assessing need, the quality of the information gathered is pivotal. Sāmoans have been disadvantaged through history and institutional bias (Gray & Crichton-Hill, 2019). Social Workers promote social justice 'challenging discrimination and institutional oppression and promote access to equitable resources' (IFSW, 2014). This is where Social Workers can make tangible difference.

The following are attributes co-researchers identified as requirements for positive engagement:

- Professional
    - Role clarity
    - Knowledge of community and resources available.
    - Critical analysis
    - Cultural humility
- Personal
    - Adaptability
    - Respectful
    - Integrity
    - Relatable

4.2 Professional

4.2.1 Role clarity.

Through their behaviour and knowledge Social Workers show that they understand what their job is and what they can offer. Where the Social Worker has role clarity, they can guide expectation and interactions. It helps to build an authentic relationship with clear boundaries:

> "Social workers are knowledgeable about their role" (Community co-researcher).

> "Explaining well our roles and the purpose of our role in the beginning so there is no misunderstanding, no conflict of interest and no crossing boundaries, this can be done respectfully, and families will appreciate this" (Social Work co-researcher).

> "You see, this is where true integrity to our culture and profession sits. I am their Social Worker, I am their brother, I have a specific role, but I am not their friend, and I am not here to collude in behaviour that sits outside the law" (Key informant).

> "… there is nothing wrong with being clear about what the roles and the rules are, in fact, it's impossible to do a good job in this field unless you are" (Key informant).

The families that we work with need to understand the parameters of the professional relationship. This enables them to make informed decisions on how they engage in the relationship. This may create challenges to information sharing. However, families have a right to understand the implications of the information they share:

> "…being relatable, empathetic and being able to make a connection are important. But I don't think that means we give the family or the client the impression we're friends…serve them like they're family. But remember, they're not family. I think that's dangerous practice. That's when we become

> collusive. I don't think that goes against fa'asāmoa. Our matai, orators, leaders, when they're in leadership positions and acting in their roles, they're careful about what they say and how they say it…" (Key informant).

In the āiga and Social Work relationship there is a power imbalance. Having clear boundaries can mitigate power imbalance (Elana et al., 2019; Nadan, 2017). It provides āiga with the ability to understand what information is relevant:

> "Have boundaries…the family will have some boundaries too…you're there to do a job. Trying to make out like you're their friend or trying to be 'too' family, might get in the way of you doing your job" (Key informant).

> "…don't try to be their friend, be clear about what you can offer. Be observant to their needs. Get other services on board if you need to…And introduce the family to those services, how they can contact them and refer themselves to them" (Key informant).

> "My supervisees would get so wrapped up in trying to be…a friend. So, their actions and their communications…had that goal in mind…my Sāmoan supervisees who knew where the boundaries were. The Palagis try to do what we do naturally…Sāmoan Social Workers can joke around …and they can get the family's trust, but they never cross over into inappropriate…" (Key informant).

> "Most of my career has been in working with youth…times in the conversation when you lighten it up, you can't keep it heavy the whole time. At the same time, I never ever lost sight of my role. I never crossed professional boundaries. I never made light of something that should not be made light of, that's unethical" (Key informant).

A clear understanding of roles is not just important for the Sāmoan community. Social Workers carry themselves with confidence when they understand their purpose and can articulate that purpose to the communities they work in:

> "Being confident about yourself and confident that you are the right person for the case…" (Social Work co-researcher).

The significance that co-researchers place on clearly defined roles contribute to maintaining integrity in the relationship is resounding. There is a sense of injustice where roles are muddied. Within role clarity sits personal awareness in how Social Workers present to āiga. Āiga see respect through how Social Workers present. How a Social Worker dresses, stands, and speaks contributes to how the āiga interpret the engagement:

> "I work with youth, so I must be very intentional in what I chose to wear. I do not want to put youth off…with the youth I…wear a hoodie and jeans but when I meet…the rest of the family, I will wear a pule tasi…put on the right face depending on who is looking at it" (Focus group co-researcher).

> "The most impressive Sāmoan practitioner I ever saw was a 6ft 3 Sāmoan man, an ex-cop, he had a title (matai title) too…He was loud enough to be heard, very clear…in both English and Sāmoan…spoke…gently. He smiled…his tone and volume were both respectful and commanding of respect" (Focus group co-researcher).

When working with āiga I am conscious of how I present. I began Social Work in my twenties. I had two children and was married for a few years. I looked younger than I was. As a care and protection statutory Social Worker my youthful appearance presented challenges.

Working with āiga I often heard questions like "what would you know about parenting?". There was an assumption I did not understand the challenges of having a family. I framed my language in anticipation of this assumption. Where support could be offered, I provided the family with the information they needed. I would tell them:

> "I do not know what will fit your family. I have been told that these are good agencies that you can get support from. Please can you have a look at the information and let me know what you want to do".

I provided the family with the information. Āiga decided what best suited their needs. I have found parenting advice from someone they perceive as a child is unwelcome. I did not try to justify my role by telling āiga my age and my family situation. I altered my approach catering for them.

The age of a Social Worker does not determine how well they can support a family. Hence this can be quite frustrating for young Social Workers. Mental preparation for assumptions āiga might make can allay these challenges. In preparation I would have scripts that I would use. Trust will develop in time as āiga see your actions and efforts to support them (Anae, 2016; Devine et al., 2012; Mafile'o, 2019).

The 6ft 3 Sāmoan ex-police officer has personal awareness. As a taller gentleman he speaks loud enough to be heard but gently enough to be non-threatening (Barrera & Corso, 2002). This is the personal awareness that comes from self-assessment, and reflection (Ferguson, 2018). In Social Work practice it is important to understand how you present and adapt your practice according to the needs of the āiga (Marlowe, et al., 2015; Trinadis, 2006).

> "When I engage with Sāmoan families, I am very aware that I am female …born in New Zealand. That makes a difference in my approach." (Focus group co-researcher).

> "…I'm going in as a servant…If it's a home visit that wasn't planned, I have a lavalava at my desk. As a young Social Worker, I show respect the best way I can…" (Focus group co-researcher).

> "Sometimes you don't know who will turn up at a meeting, you do not know what roles they have, so dress well. It doesn't really matter what anyone else is wearing, you dress well, the family will appreciate that you're treating the occasion with some importance" (Focus group co-researcher).

4.2.2 Knowledge of the community and resources available.

Related to role clarity because understanding your role affirms what supports the Social Worker should be seeking out. However, this is a demonstration of a Social Workers interpersonal skills in networking and research capacity. Social Workers should have a firm knowledge of the support and resource they can. Having this knowledge about their role ensures they are not making promises they are unable to keep. Understanding the resources within the community is fundamental to supporting Sāmoan communities:

> "Someone who knew their products and services…" (Community co-researcher).

> "…understanding community resources and knowing the law/policies" (Community co-researcher).

> "Always honest about what the service can provide and can't" (Community co-researcher).

Co-researchers expected Social Workers to know what resources were in the community. However, more significant to them was that Social Workers educated them in how to access these resources themselves (IFSW, 2014). Understanding how to connect to resources enables āiga to form their own networks. Co-researchers invited Social Workers to be prepared with solution options when meeting with āiga. However, there was a clear preference that āiga make the decision regarding what solution they pursue (IFSW, 2014). This should be based on what the āiga knows will work for them. Social Workers can speak into this space via their recommendations in the Social Work assessment. Āiga want the latitude for self-determination.

> "The family lead the process and their goals are understood…" (Community co-researcher).

> "…providing the families with as much information as possible…" (Community co-researcher).

> "…being able to empower them. Give them the access to address the issues they are confronting…" (Community co-researcher).

> "By suspending your own personal values and beliefs and seeing the world from their lens. Using their ideas and suggestions to address the concern at hand" (Community co-researcher).

> "...Help them to be self-reliant and to have confidence in themselves" (Community co-researcher).

4.2.3 Critical analysis.

Social Workers need to consider the systems and history that impact on the Sāmoan community. This is a community that has been disadvantaged and disenfranchised by both overt and systemic racism (Gray & Crichton-Hill, 2019). Within both the engagement and assessment consideration should be made to address power imbalance and inequity (IFSW, 2014).

The level of analysis discussed related to the information gathered during the assessment engagement. Being able to critically analyze information starts with intentional, active listening (Pohatu, 2008). It was important to all co-researchers that Social Workers consciously remove assumptions. Listening to āiga seems a very basic place to start an engagement. The talanoa indicated that being listened to has not been a 'given' experience (McLeod, 2006). Social Workers need to have some understanding of the community. However, need to be malleable enough to shift once they have been presented with new information. This is a recurring theme.

> "I was born in NZ, and I have been raised in NZ, they kept…saying things like 'I guess you're not used to the cold in NZ, it's a lot warmer where you're from' I had already told them a few times I have only been to Sāmoa on holiday but was born and raised here. It told me they weren't listening to me …if they're not listening, they can't help me. It was like they had already decided who I was and what my life experiences were" (Community co-researcher).

Active listening supports authentic relationships (Pohatu, 2008; Rodat, 2016). There is a sense of warmth, acceptance, and love in the interaction (Rodat, 2020). The inability to retain talanoa was interpreted as a lack of care, integrity, and respect (Triandis, 2006).

> "They never listened. They would ask stupid questions over and over… again, the same question" (Community co-researcher).

> "…they need to listen to everything you say, and…really looking at your situation so that they are really helping" (Community co-researcher).

> "…So just encouraging…non- Sāmoan who are working with our people to listen, be attentive and not assume they know our people..." (Social Work co-researcher).

Growing positive relationships requires Social Workers to take time. It requires intentionality in practice and for practitioners to slow things down (Pohatu, 2008). This can be challenging for practitioners when timeframes are determined by agency contracts. However, investing time in engagement and assessment ultimately saves resources. Accurate assessments will sign post the most appropriate support plan for the āiga.

> "A Social Worker walks into a situation, observes for a bit, sits for a bit, listens, not to answer but to hear. Figure out what the tikanga (protocols) are in that space and then respond accordingly. Take your time about it…go slowly, intentionally, and carefully" (Key informant).

> "As practitioners we need to slow things down…when you can, when you start working with the family for positive sustainable change, you need to slow it down. Become intentional in your actions and words" (Key informant).

In engagements Social Workers are not the only ones assessing. Āiga are also assessing the Social Worker. They watch and listen to assess whether the Social Worker can support them. While respect is engrained in fa'asāmoa, trust takes time (Anae, 2016; Devine et al., 2012; Mafile'o, 2019).

Analysis and assessment extend to information gathered through observation. Social Workers need to assess beyond the 'said' (Zerubavel, 2019). Actively listen and observe what is occurring in the home (Pohatu, 2008). Through observation and initiative accurate assessments can be made (Nurius & Gibson, 1990). This will help Social Workers support āiga. A community co-researcher shared an experience that illustrates the need to assess beyond the said. She described her interview with a Social Worker who compiled a needs assessment:

> "My husband has Parkinson Disease and I have been alone struggling with caring for him for a long time… At the end of the assessment that took about an hour, I said that even though it was hard, I was still 'getting by'.
>
> Because I said that I was 'getting by', her assessment was that I didn't need anything. I am old, I have been diagnosed with Depression, I am alone. I needed help…I thought…the Social Worker would have heard what I was going through and even seen how I was struggling and helped. Instead, she only heard one sentence that I said and didn't do anything for us…" (Community co-researcher).

Another community co-researcher had a similar reflection:

> "Social Workers need to listen for the said and the unsaid when working with Sāmoan communities, it can be difficult for Sāmoan families to ask for specific help. An observant astute Social Worker will assess what the needs of the family are by making observations…" (Community co-researcher).

A focus group co-researcher shared an experience where the āiga declined support. However, her assessment through observation led her to access resource and support for this āiga:

> "…you need to be aware of more than just what a family is saying to you… I asked her (āiga) if she needed any clothes, blankets, or nappies for the baby…she said she didn't need anything. She said she had plenty of hand me downs from her older babies.

> I bought her a parcel of clothing, masks for Covid19, nappies, baby products and blankets. We were even able to give her a bassinette. When we showed up with the package, the mum started crying…I think…she would have made do with the hand me downs…This mum…said, 'I didn't want to be any trouble'…she didn't have a bassinette, her older child was still sleeping in the cot. She needed things. But she didn't want to be a burden to me…" (Focus group co-researcher).

A focus group co-researcher recollected a childhood experience. Her family needed support, but they did not receive any. She felt that this was because the Social Worker lacked cultural insight. She believed that the Social Worker should have been more observant of the environment, both the said and unsaid. A combination of cultural awareness and deeper analysis was needed for this āiga (Fisher-Borne et al., 2015):

> 'What you hear our families say and what they mean can be two different things…There is pride…trying to not sound like a begging Islander…Who wants to be the family that perpetuates the stereotype? But I think it's more than that.
>
> When my dad was dying, the Social Workers from the hospice would come around and would ask my mum if we needed anything. My mum would say we were fine every time. That wasn't true. I was young at the time, but I understand it now. My family was bleeding money from visitors that were coming around to visit with dad. Mum would always make sure that there was food at home when we received guests. But it wasn't just that. She was taking care of dad and trying to make sure that the house was clean...She was exhausted, and we were going hungry.
>
> My mum could have used some prepared meals, some food parcels, some respite. Even where possible some home help with cleaning or whatever. But she would never have asked for it. I don't' think my mum would ever have said anything that would make looking after my dad in his last days sound like a burden. Can you imagine that? (long silence, teary, sigh), what she was carrying while she was watching her best friend die? A more astute Social Worker might have picked up or noticed her needs" (Focus group co-researcher).

The talanoa is powerful because it provides an insightful reflection of what the āiga felt. There was an underlying sense of love, responsibility, and obligation for her father. To care for a loved one in their last days is understood as an honour (Ledoux-Taua'aletoa, 2013; Tamasese & Peteru, 2005). From this family's perspective to ask for assistance indicating 'burden' detracted from this labor of love (Tamasese & Peteru, 2005).

The talanoa also reveals some of the impact of negative stereotypes. The influence of history on the Pasefika experience in Aotearoa should not be underestimated (Gray, 2019; Harris et al., 2018; Harris et al., 2012; Paine et al., 2018). The ongoing systemic and structural inequities influences attitudes. Reluctance to share information or ask for resources can be for many reasons. Family pride has been suggested at times. However, these co-researchers either self-referred or consented to referrals. They are hoping to access support and resources. Mistrust and suspicion still colour what and how information is shared:

> "…We get the anger and frustration we each feel from being treated unfairly, from discrimination, from racism. We pick up the digs that Palagis make at us, that they turn into jokes and then treat us like we're being overly sensitive. We get that. So, on that level we can connect irrespective of how much of the 'mother tongue' or culture we know".
>
> "…that leads us to something that Palagi might not be aware of. Oft times when you're speaking to Sāmoan families they already think you 'look down' on them. So, your words are pivotal to that engagement being successful or not…" (Key informant).

I do not assume that all Sāmoans feel this way, but provides a reflection point for approach. The importance of understanding how the 'individual' Social Worker presents, their clarity about who they are is considerable. A significant amount of the co-researcher discussion involved misunderstanding and misinterpretation of Sāmoan communities. This provides an insight into assumptions that Sāmoan āiga may hold.

A Social Worker shared that their engagements with Sāmoan communities are positive and fruitful. They described how they position themselves for assessing āiga:

> "…I understand that we are living in NZ and that the level that the āiga understands and practices Sāmoan will be different between families…I pay attention. I try to ask the right questions to the right people, and I try to engage in the right way for the clients" (Focus group co-researcher).

Successful engagement occurs where Social Workers are fully present when engaging. Social Workers are actively listening and making observations, and engagement is on the āiga' terms. Through having some knowledge of culture (Child, Youth and Family, 2015; Ledoux-Taua'aletoa, 2019; Mafile'o et al., 2019), active listening and observation, Social Workers become more conscious of what to ask āiga. Fisher-Borne et al., (2015) talks about deeper understandings that lead to better long-term outcomes. Asking the right questions to gain accurate, quality information cultivates responsive practice (Fisher-Borne et al., (2015). Responsive practice is more likely to meet the needs of the target community.

4.2.4 Cultural humility.

Cultural humility responds to the diversity within the Sāmoan community (Fisher-Borne et al., 2015; Laverty et al., 2017). Culture is dynamic with shifts and changes according to the social setting (Helu-Thaman, 2003). Cultural humility addresses this through the promotion of ongoing professional development (Fisher-Borne et al., 2015; Mosher et al., 2016). A Cultural humility approach mitigates power imbalance (Elana et al., 2019).

Implementing Pasefika specific models and frameworks such as Fonofale (Pulotu-Endemann, 2001) and Va'aifetu (Child, Youth and Family, 2015) is supported. A basic understanding of Sāmoan values and culture provides a starting point for connection:

> "Social Workers need to be culturally competent" (Community co-researcher).

> "…having the knowledge and respect for the Sāmoan culture, customs and traditions, language, the thinking…" (Community co-researcher).

> "Show of respect for my culture, my people, starts on the right foot for me. As a family we start off feeling acknowledged and…would make me feel comfortable" (Community co-researcher).

> "Having some understanding of the culture shows a desire to connect, a desire to be respectful and that is an excellent place to start a relationship, if you want a good outcome" (Focus group co-researcher).

> "Understanding some basic cultural protocols will ensure that people feel safe. If we start with the client being the most important person/people in the equation, then as Social Workers we need to start with understanding how they feel safest in terms of culture" (Focus group co-researcher).

Culturally appropriate understanding can inform engagement. Moreover, it guides how information is interpreted, and decisions made. A Cultural humility approach encourages the practitioner to ask āiga questions for clarity. It involves consulting āiga for guidance:

> "… understanding the culture, a bit will help Social Workers to make the right decisions" (Community co-researcher).

Where practitioners had little to no understanding of cultural values and traditions, co-researchers felt misunderstood. These misunderstanding or misinterpretation co-researchers led to unsuccessful engagements:

> "I had a European Social Worker that had no concept of how our beliefs held any significance on our values and customs" (Community co-researcher).

> "I think if they had more cultural values and insight…would've been a bit more understanding" (Community co-researcher).

> "The Social Worker…was Palagi (European). It was difficult for her to fully understand the cultural ways of this family" (Community co-researcher).

Misinterpretation and misunderstanding have resulted in āiga disengaging with services that they need. This would be the worst-case scenario. Social Workers work towards equity giving disadvantaged communities access to resources and support (IFSW, 2014). A co-researcher with limited understanding of fa'asāmoa acknowledges the importance of Sāmoan values in their lives. They were born in and have lived in Aotearoa their entire lives. The entrenchment of cultural values supports ongoing cultural professional development for enlightened engagement (Mosher et al., 2016):

> "I don't know fa'asāmoa that well but there are things in my culture that are important to me, and they sent me to a programme that was gross. They talked about sex…and I felt like crying I just wanted to leave" (Community co-researcher).

The co-researcher was never asked why they disengaged from the program. Had they been questioned. the Social Worker and agency may have had a point for reflection and learning. Cultural humility holds both the social service agencies and individual practitioners accountable for professional development (Fisher-Borne et al., 2015).

> "…understand that some things are just culturally offensive. They never asked me why I hated the programme, they should ask" (Community co-researcher).

Actively seeking feedback from the community will support practice improvement and growth. Moreover, it contributes to equalizing power imbalance. Community co-researchers are invested in having a positive experience. They want a successful outcome. Āiga are willing to support the Social Worker with gaps in cultural understanding:

> "If Social Workers aren't sure how to connect with Sāmoan communities, ask. Most people want them to get their job right" (Community co-researcher).

> "It's good to have some knowledge and understanding of the culture, but it's probably more important to show humbleness when you're running a

> meeting…Being humble might mean that you ask someone from the family to lead a family meeting rather than try to hold the power yourself" (Focus group co-researcher).

Professional development and practice refinement is a lifelong journey (Mosher et al., 2016). The attendance of a few courses does not consider the ongoing shift and evolution of culture. Sāmoan Social Workers fluent in fa'asāmoa believed continual professional development is necessary:

> "I have met practitioners who have gone to Ōranga Tamariki training where they have the Sāmoan conceptual framework…They have this attitude that they know what they're doing…that is so dangerous. Training gives us insights…when you hold the attitude that you don't know everything, you are less likely to get things terribly wrong" (Focus group co-researcher).
>
> "I think there is always more to learn about how I can better engage with my Sāmoan community…I think it's important to remain teachable no matter how far you are in your career as a social worker…" (Social Work co-researcher).
>
> "I'm still learning, I'm still growing…" (Social Work co-researcher).

Humility is more than an encouraged professional positioning it is a valued attribute in fa'asāmoa. Asking questions, being teachable, and accepting that you are not the expert is natural gravitation. The decisions made become about the āiga.

Sāmoan Social Workers see negative engagement with Sāmoan communities and intentionally seek out Sāmoan referrals. They want āiga to have an enriching, experience and access much needed support and resource:

> "I ask for Sāmoan cases because I know that I will treat them properly. I get sick of watching other people especially Palagi (European) treating our people inappropriately" (Social Work co-researcher).

> "Even though many Sāmoans are now born in New Zealand, culture is still important. I am not very fluent in Sāmoan, but the culture is so important to me. So, when I see that Social Workers who are not Sāmoan are not being respectful in their engagement, whether they know it or not, that is really upsetting for me" (Focus group co-researcher).

> "It is the reason why many Sāmoan Social Workers will pick up cases that they know they really can't afford to pick up…they are already overloaded with work. They pick up the Sāmoan cases to make sure that Sāmoan families are treated with respect and…fairly…. I am not trying to say that non-Sāmoan Social Workers are treating them unfairly intentionally, usually it is unintentional…The lack of understanding leads to inappropriate practice, and that is what is unfair" (Focus group co-researcher).

Success in engagement is cultivated because the Social Workers understand cultural nuances and understanding. There is a clear indication from all co-researchers that having some cultural understanding is preferred. However, there are positive engagements and connection where practitioners are not Sāmoan or well versed in fa'asāmoa:

> "My Social Worker was respectful of my Sāmoan culture and was easy to work with" (Community co-researcher).

> "Despite the fact we had different cultures she managed to work through it with…and she had so much respect for my culture" (Community co-researcher).

> "…the Social Worker's knowledge and expertise was important…an addition of cultural knowledge would have been ideal" (Community co-researcher).

This suggests that the success of engagement is not contingent on shared ethnicity or culture. The approach of the Social Worker is pivotal to success. Pasefika specific practice models, and frameworks are an excellent starting point for engaging with Sāmoan communities. Deeper

understanding is supported through ongoing professional development. Successful engagement occurs when premised in humility and respect.

4.3 Personal traits

These are the personal character traits that make a significant impact on how practice is received. These are the values and attributes that practitioners carry with them. They are evident in all their interactions and emulates through their practice. There is a crossover of what co-researchers identified as valuable personal attributes versus professional competencies. Where the traits are engrained in the practitioners 'way of being', success in engagement is enhanced.

4.3.1 Adaptability.

Practitioners need to be adaptable. Practitioners need the cultural and contextual intelligence to know when models, frameworks or approaches are irrelevant (Triandis, 2006). Sāmoan communities are diverse. Practitioners need to shift their approach according to the āiga they are engaging with:

> "…be culturally in tune with the family; not all our Pacific families embrace culture.... Taking time to understand the āiga dynamics…" (Community co-researcher).
>
> "…Understanding the differences between Sāmoan families who are traditional and…who are trying to find their identity as Sāmoans. Not assuming all Sāmoans have the same values and beliefs" (Community co-researcher).

> "Just being careful not to assume or place Sāmoan into a box. Not all Sāmoans have similar ways of thinking or operating…we don't all share the same experiences…" (Social Work co-researcher).

> "Be culturally aware…that all Sāmoan families are not the same. Some families abide by the cultural rules whereas others aren't as strict about it" (Social Work co-researcher).

> "Understanding the culture better will help but knowing when to use that understanding is more important. Sometimes it is irrelevant...read the situation" (Social Work co-researcher).

> "Be adaptable, don't be too invested in whatever training you've had at your workplace or at your university…being ready to shift and adapt once you understand what the family needs" (Focus group co-researcher).

Approaching āiga in humility and being adaptable requires courage. Approaching in humility allows āiga to the lead the process. This provides another point where power imbalance is addressed. Surrendering power may leave practitioners feeling vulnerable. It is difficult to shift away from familiar approaches and to be guided by the āiga. This requires both humility and moral courage.

4.3.2 Fa'aāloālo/ Respectful:

Co-researchers felt most supported when engagement was respectful. The significance of Tiatia-Seth's (2018), 'In a sense, and deeply nuanced in Pacific epistemologies and ways of being Pacific cultural competency in a single utterance in any language, is about respect-fa'aaloalo…' (Tiatia-Seath, 2018, p.8), should not be lost in its simplicity.

> "I think that I am respectful with whoever I work with, but I do have the advantage of knowing the culture and I know that my role is to serve and so I try to do that. I hope that families feel that I am serving them and that I respect them" (Social Work co-researcher).

For Sāmoan Social Workers approaching in respect is not reserved for Sāmoan communities. Practitioners are premising their engagement on respect irrespective of who they work with. The evidence behaviour and language of respect is determined by the āiga and community they engage with.

Fa'aāloālo identified in the diaspora as a key value in fa'asāmoa (Anae, 1998) becomes pivotal to successful engagement. The significance of honouring the vā to grow respectful

relationships is evident (Anae, 2010). All the co-researchers referred to the importance of fa'aāloālo in engagement:

> "Based on fa'asāmoa principles…respect…because that shows Sāmoan families that you value who they are not why they were referred" (Community co-researcher).

> "…Know how to communicate respectfully…" (Community co-researcher).

> "Approaching family with respectfulness and mindfulness of who they are…" (Social Work co-researcher).

Social Workers shared talanoa indicating engagement is premised on personalizing relationships. Engrained in fa'asāmoa, fa'aāloālo occurs as part of their approach to all things whether professional or personal. They described treating āiga with the same respect they would expect for their families. A key informant talked about a supervisee making a home visit while wearing what was described as 'overly revealing' inappropriate clothing:

> "…if she turned up looking like that at your house, how would your parents feel…?" (Key informant).

Their interpretation of how respect is seen is based on how their parents would experience the engagement. Another key informant changed their approach after some reflection with his mother. Their approach was appropriate according to their training and agency policy. After being challenged by their mother and personalizing their practice their approach shifted:

> "I was talking with my mum and dad… about how I work with my clients …my mum said to me 'what if someone came into our house and spoke to your father like that?'…as a New Zealand born professional, my approach was on point. But, when…my mother questioned me, and I thought…I'm an idiot. I would hate it if someone came into our house and spoke to my father that way, the absolute disrespect" (Key informant).

A Social Work co-researcher recounted observing a colleague practicing. How the Social Worker spoke to the family informed how the co-researcher developed their practice. Their practice framing was based on how they would have felt if their parents were spoken to in a similar way.

> "If someone said that to my parents, I'd be so hurt for my parents…" (Social Work co-researcher).

Co-researchers described respect as being evidenced through a Social Workers language, tone, posture, and dress. Through their language it is heard in the words the Social Worker choses and their presentation:

> "To show true respect and love to a client and their family is to be honest, but in your honesty be careful in your choice of words…" (Key informant).

> "…don't dumb down your language for us, we're not dumb. Remove the …professional jargon…keep it to 'layman' terms. Nothing puts me off more than someone treating me or members of my family like we're dumb" (Focus group co-researcher).

> "You know how when you go somewhere, and you don't know who is going to turn up…it's better to be overdressed rather than underdressed" (Social Work co-researcher).

> "…dress well. It doesn't really matter what anyone else is wearing, you dress well, the family will appreciate that you're treating the occasion with some importance" (Social Work co-researcher).

> "'I always make sure I dress right; you know my mother said 'e iloa le tamaītai Sāmoa i lōna la'ei' (you can tell the Sāmoan girl from how they're dressed)" (Social Work co-researcher).

4.3.3 Integrity.

The personal integrity of Social Workers is judged through their honesty, case management, respectful behaviour, and humility. Case management would include preparedness through research of case history, culture, (IFSW, 2014) and resources in the community. Principle 9.4 of the IFSW (2014) Social Work principles refers to professional integrity.

Integrity should be seen in how a Social Worker carries themselves. There is a high standard of behavioural expectation held by the Sāmoan community for Social Workers. This is due to the importance ascribed to the Social Work role:

> "…As a Social Worker you are important - as advisors, speakers show the role respect by understanding the culture of the people you work with and what is important to them. A social worker I had gave me voice…You make a difference" (Community co-researcher).

> "Social workers must act with integrity. This includes not abusing their positions of power and relationships of trust with people that they engage with; they recognize the boundaries between personal and professional life and do not abuse their positions for personal material benefit or gain" (Community co-researcher).

Integrity is seen through a Social Workers personal commitment, and passion in serving āiga. Integrity compels Social Workers to invest time in professional development and take time to understand the āiga:

> "We can always learn how to better work alongside our people if we remain teachable with a willingness to learn" (Social Work co-researcher).

> "Get to know and understand Sāmoan values and customs" (Social Work co-researcher).

> "…if you want to go the extra mile, learn about our culture and the reason why we do what we do. Learn a bit of language…our people appreciate it when you take interest in who we are as Sāmoans" (Community co-researcher).

> "Rushing process focusing more on what information they want…get to know the family and get a full picture of who they are, their values and strengths and struggles" (Community co-researcher).

Social Work is a space of continual reflection and improvement (Ferguson, 2018; IFSW, 2014). Cultural competency is often touted as the measure for competently working with diversity (Boyle, et.al., 2008). However, there is a growing shift from this positioning towards Cultural humility (Fisher-Borne et al., 2015; Tascon & Gatwiri, 2020). Premised on the need for ongoing professional development, it considers diversity within communities.

Integrity requires moral courage. Āiga want to know the truth, they need clear parameters to work within. Where Social Workers have avoided difficult conversations, āiga have experienced frustration and confusion. Being honest throughout engagement enables āiga to make appropriate decisions. However, in that communication let the language be tempered by kindness and love:

> "Being respectful in the things that we say doesn't mean that we avoid hard truths, we still have a job to do…" (Key informant).

> "…speak to them like you would a loved member of your family. You tell them the truth, you make sure you choose the words that let them know you care about them, that you want to help them" (Key informant).

> "Being truthful but kind in how they speak" (Community co-researcher).

> "Be clear of their engagement and be honest with the āiga" (Community co-researcher).

> "…knowing what to say and how to say it is also vital…" (Social Work co-researcher).

> "If you can be honest respectfully, you can build good relationships…" (Community co-researcher).

Integrity is evidenced where Social Workers have actioned agreed plans. This affirms the importance of role clarity. Where Social Workers are clear about what is possible and realistic, they deliver agreed objectives.

> "Don't make promises that you cannot keep, be clear and honest, apologize when you get things wrong" (Community co-researcher).

> "When they show that they…care by helping. Actions speak louder than words" (Community co-researcher).

> "Open communication, ability to follow through…" (Community co-researcher).

Co-researchers engaged successfully when they felt integrity in the relationship. This is felt when āiga believes the Social Worker genuinely wants to support them. Āiga described feeling the authenticity of the Social Worker, through actions and language of kindness. There was value in believing that the Social Worker cared and was empathetic to their struggles and concerns:

> "…Someone who is genuine…caring…" (Community co-researcher).

> "…engage with my people by heart by understanding…" (Community co-researcher).

> "Being respectful and genuine" (Social Work co-researcher).
>
> "Treating people with respect, kindness and showing empathy is important when trying to achieve a positive outcome" (Social Work co-researcher).

> "Social Worker showed concern and delivered a constructive approach to how we can support the āiga" (Community co-researcher).

4.3.4 Relatable.

Āiga want to know that the Social Worker is willing to understand and relate to their struggles (Vaioleti, 2006). Social Workers sharing experiences without making the engagement about themselves, was appreciated. Social Workers shared their experiences because they understood āiga might be feeling exposed and vulnerable. This sense of reciprocity shows the significance of the gift of shared talanoa:

> "Show them that you're human. I don't know how you'd do that, that's for you to figure out as a Social Worker" (Community co-researcher).

> "If you can be empathetic and act professionally, you can help people without crossing lines, ethically" (Community co-researcher).

> "You're going to be asking this…family some personal questions, give something of yourself. Be professional and don't be too personal…it's something you should think about. I think, especially as you're going in there to support and make assessments, that can leave a family feeling exposed and vulnerable. Without making the meeting about you, try to share a little bit of your story" (Key informant).

Connection through talanoa can allay feelings of isolation and vulnerability. Vital in sharing is role clarity and intention (Vaioleti, 2006). Navigating talanoa well requires a Social Worker to remember their role and the intent of sharing (ʻOtunuku, 2011). Where this is successfully navigated barriers are minimized.

The personal characteristics of the Social Worker has bearing on how they are received by Sāmoan communities. Where the Social Worker share talanoa feelings of vulnerability can be allay (ʻOtunuku, 2011). Adaptability ensures that Social Workers are appropriate in their language and behaviour (ʻOtunuku, 2011). Premising approach with respect and integrity

nurtures authentic relationships and successful engagement (Muliaumaseali'i, 2020; 'Otunuku,2011; Trinadis, 2006; Tui Atua, 2014). These traits are difficult to measure but are important factors determining the value of relationships (Trinadis, 2006; Vaioleti, 2006).

4.4 Chapter Summary

Sāmoan traditions and culture are practiced and hold significance to the Sāmoan community in Aotearoa. Sāmoan structures have also been transported to Aotearoa. How culture is practiced has evolved and adapted for the Aotearoa context (Helu-Thaman, 2003). Co-researchers valued the acknowledgement of their āiga leadership and culture perceiving it as a show of respect.

Acknowledging āiga leadership presents opportunities where the Social Worker can make meaningful connection with the āiga (Anae, 2016). Engagements to understand āiga dynamics provide opportunity for deepened understanding and relationship building (Fisher-Borne et al., 2015).

Sāmoan Social Workers have observed and are aware of these negative experiences. They actively seek out Sāmoan referrals. Motivated by desires to ensure Sāmoan families are treated with respect and propriety. This has an impact on Sāmoan Social Workers' workload at times to their detriment.

Community co-researchers indicated that where their Social Worker was Sāmoan their experiences were positive. However, successful engagement and positive outcomes were cultivated where Social Workers were not Sāmoan and did not understand fa'asāmoa. These successful engagements were founded on respect and humility.

There are professional competencies and personal attributes that promote successful engagement. The professional competencies are role clarity, knowledge of community and resources available. The ability to critically analyze information and cultural humility. The personal attributes identified are adaptability, respect, integrity, and relatability.

CHAPTER FIVE
DISCUSSION

5.0 Chapter Introduction

The previous chapter presented the findings of the talanoa. This chapter considers how the findings fit with the literature and the implications of my research. The thesis question is, 'what are the protocols for successful engagement between Sāmoan communities and Social Workers?' I believe this question is answered via the three canvassing questions. I will build this chapter by answering the three canvassing research questions. The chapter closes with a developing conceptual framework for engagement with Sāmoan communities.

5.1 Question One: Are traditional Sāmoan social structures in place outside of Sāmoa and if so, does understanding this structure contribute to successful engagement?

Sāmoan social structures have been transported to Aotearoa and are recognized by the Sāmoan community. Cultural traditions, values and principles are important to the Sāmoan community. The values of fa'asāmoa influence how Social Work practice is received by the Sāmoan community.

Sāmoan communities have maintained a collectivist, relational culture in the diaspora. The importance of maintaining the vā is highlighted. Āiga sense of wellbeing is connected to the wellbeing of the collective (Anae, 2010).

Roles that exist in fa'asāmoa are upheld and acknowledged in the diaspora. Āiga leadership holds significance (Tominiko, 20014). Āiga are proud of leadership whether religious or within the āiga as matai or the community (Betham, 2008). Where āiga leadership is acknowledged in different fora āiga view this as the Social Workers attempts for respectful connection (Betham, 2008; Tominiko, 2014; Yamamoto, 2007). This appeals to the collectivist nature of Sāmoan communities (Efi, 2009). The complexities that come with interconnected wellbeing need to be factored into engagement (Anae et al., 2001).

Opportunities for creating equity (IFSW, 2014) have been missed because of gaps in cultural understandings (Chrichton-Hill, 2001). In these cases, rendering a core goal of Social Work

unrealized, social justice. These gaps have had a negative impact on the Sāmoan community. Many co-researchers believed familiarity with fa'asāmoa was necessary for successful engagement (Ledoux-Taua'aletoa, 2019).

The Sāmoan community are disadvantaged through both overt and systemic racism historically and present (Gray & Chrichton-Hill, 2019). Social Workers need to have some awareness of the history of the Sāmoan community within Aotearoa. Support plans should be made in favor of equity and social justice (IFSW, 2014).

Fa'asāmoa has adapted to the social setting of Aotearoa. However, the values and principles have been maintained:

> "E sui faiga ae tumau fa'avae" (Sāmoan proverb, Anon).
> Practice changes but the foundation remains the same.

These adaptations and the diversity within the Sāmoan community provides for vastly different life experiences, practices, and expectations across the community. Familiarity with Pasefika and or Sāmoan specific practice frameworks, approaches and models is an excellent reference point for informing engagement (Chrichton-Hill, 2001; Ledoux-Taua'aletoa, 2019; Mafile'o, 2019). However, it is just a reference point.

Community co-researchers had successful engagements and outcomes when their Social Worker was Sāmoan. However, having a deep understanding of either fa'asāmoa or gagana Sāmoa were not determining factors for successful engagement. In successful cases where the Social Workers were not Sāmoans or familiar with fa'asāmoa, the Social Worker engaged respectfully (Anae, 2016; Tiatia-Seth, 2008).

Unsuccessful engagements occurred where Social Workers did not evidence respect in their behaviour and language. Respectful engagements are measured against Sāmoan values and traditions by co-researchers (Su'a-Tavila, 2019). Some co-researchers disengaged from social services where interactions were interpreted as disrespectful or offensive.

If respectful engagement is measured by the values and important principles of fa'asāmoa, there needs to be a basic understanding of the culture. Familiarity and understanding of

Pasefika/Sāmoan frameworks and models of practice will support positive engagement. There are frameworks available that can provide a foundational understanding for engagement. In Aotearoa Fonofale (Pulotu-Endemann, 2001) and Tautua (Ministry of Children, 2015) are examples. These examples are holistic approaches that envelope underpinning values and principles of fa'asāmoa such as the importance of the collective (Efi, 2005; Pulotu-Endemann, 2001).

Support can be attained through consulting with appropriate Sāmoan colleagues or identified experts in the community. Respectful relationships are not limited to relationships with the Sāmoan community but (Mafile'o, 2019). Sāmoan staff members should be acknowledged for their leadership and expertise in engaging with the Sāmoan community. Engaging their expertise and understanding through case consultations and for practice reflection are pivotal for growing capacity to engage appropriately with the Sāmoan community.

This can occur where there is collegial respect and safety. Where Sāmoan Social Workers know that their insights and reflections are valued and that they are safe to reflect honestly, they can reflect honestly and respectfully (Anae, 2016). Non-Sāmoan co-workers also need to feel safe to discuss and reflect on their practice, so that they can share honestly. It is in this sacred space of reciprocity that true practice growth can occur ('Otunuku, 2011; Vaioleti, 2006).

5.2 Question two: How is successful engagement defined by Sāmoan communities and Social Workers?

Sāmoan community and Social Work co-researchers have a common understanding of successful engagement. Successful engagement was measured by a successful outcome. A successful outcome is determined by accurate Social Work assessments and āiga needs being met. Fundamental however to success is that respect is felt throughout the engagement.

To meet the needs of āiga accurate information needs to be gleaned in the assessment process. The Social Workers approach to engagement becomes key. The Social Work approach determined how āiga both shared their talanoa and the overall āiga experience. The engagement shaped the quality of the vā/relationship between āiga and Social Worker.

Forming a positive relationship is key to success. A positive relationship takes time to form. Early in my Social Work career I worked alongside āiga who told me what they think 'I want to hear' in initial meetings. These āiga like many others are desperate and trying to access needed support. In time, āiga understood my role and began providing me with honest information.

As I grew in experience, I changed my approach to engagement. In my first meeting with āiga I would talk to them through what my role is, the service they could access and their rights (Suaalii-Sauni et al., 2014; Vaioleti, 2006). This foundation interaction built a relationship of integrity (IFSW, 2014). Families started providing me with the deeper answers that I needed to support them earlier in the relationship (Vaioleti, 2006).

This clarity is fundamental to an ethical relationship. Where Social Workers build relationships on friendship this is a disservice to the āiga. Professionalism and integrity are essential. Co-researchers stated that kindness and relatability are valued personal attributes (Vaioleti, 2006). Being professional and clear about roles does not preclude a Social Workers ability to show kindness and relatability (Vaioleti, 2006). Social Workers can serve āiga like they are family without crossing professional boundaries. Being relatable, kind, professional and showing integrity in behavior will help build trust ('Otunuku, 2011).

Community co-researchers engaged better with Social Workers where they felt a genuine desire to understand their context. The authenticity of the relationship impacts on how āiga

engage (‘Otunuku, 2011). Where āiga felt like Social Workers cared about them authentic connections occur.

It is difficult to deconstruct what ‘caring’ looks like from one co-researcher to the next. However, there were some recurring themes. The engagement needs be beyond a ‘ticking boxes’ exercise. Practitioners fully engaged in the talanoa observed both the said and unsaid measured more successfully how to support āiga.

A Social Worker co-researcher showed care engaging with the āiga story. Where āiga have not asked for something but the Social Worker saw a need and filled the need. It is showing initiative. This seemed to be a normal response from Sāmoan Social Workers. In fa’asāmoa the cultural imperative is to serve others. Looking for opportunities to serve is engrained (Ministry of Children, 2015). This was viewed in this co-researcher’s recounting of providing baby products to a family that stated that it was not necessary.

Āiga connect better with Social Workers who presented respectfully in both appearance and the language. The presentation of the Social Worker includes body language, facial expressions, and dress. More than 60% of Sāmoans in Aotearoa are born in Aotearoa. However, dress standards are measured according to Sāmoan respectful dress.

There is however an undercurrent in the talanoa that favoured a more measured approach to dress. The guide to appropriate dress is determined by the nature of the engagement. As with any other professional engagement, practitioners should note what the nature of the engagement is and who their target audience is.

Respectful language was described as honest, clear, kind, and carefully worded. As previously noted, there is a high proportion of Aotearoa born Sāmoans. English is not a barrier to understanding for over 60% of Sāmoans. However, members of the community who are unfamiliar with Social Work terminology if used may become confused. The removal of terminology specific to the profession will support clearer communication.

Re-wording conversations so that communications hold clarity does not require the use of Social Work jargon. Practitioners that default to using Social Work terminology a deeper reflection is required:

> "If you can't explain it simply, you don't understand it well enough".
> Albert Einstein (Scaramuzza,& Rabbone 2021).

The removal of Social Work terminology is a separate issue to 'dumbing down' language. A key informant shared the frustration they experienced when hearing professionals 'dumb down' their language. Their articulation of how they interpreted those conversations compels a consideration of racism both historic and current and trauma (Gray & Crichton-Hill, 2019; Hunter et al., 2016; Ryan et al., 2019).

Understanding not only how to present to āiga necessitates self-assessment and reflection for the presenter (Ferguson, 2018). Within this self-assessment the presenter can reflect on power dynamics and their language (Elana et al., 2019). Role playing how they might word communication with Sāmoan colleagues can aid success (Hargreaves & Hadlow, 1997).

Social Workers need to be reflective (Ferguson, 2015; Tenni, 2003). They need space to self-assess and to discuss these reflections for honest feedback. The intention of self-assessment and reflection is for the Social Worker to know themselves.

Social Workers have a view of the world that is informed by their life experience, values, principles, tradition, culture, as do the āiga (Smith, 1999). Social Workers need to see themselves as the āiga might. Their physical stature and appearance, ethnicity, age, and gender are factoring each Social Worker should consider in engagement.

As a Social Work lecturer, I delivered a Risk Assessment course. I presented several different assessments. Students often asked me to role play how I would use the assessment in class. Role plays were prefaced with my disclaimer, 'how I engage with families will be different to how you engage with family. I stand in front of them in a certain package, as do you. You need to find how you need to engage with the family'.

The Social Workers words are well thought out removing professional jargon, and assumptions. Verbal communication, facial expressions and body language are all being assessed by the āiga. These contribute to āiga reception of the engagement.

Social Workers should be assessing the said and unsaid from āiga (Zerubavel, 2019). This requires patience and actively listening to their talanoa with intent (Pohatu, 2008; Vaioleti, 2016). The āiga may need time before they share their full story. Give them space and opportunity to tell their story in their way. This strengthens authentic relationships (Pohatu, 2008; Rodat, 2016).

Professional competencies and personal attributes of Social Workers were identified as traits that enhanced successful engagement. There is fluidity between what was identified as professional competencies versus personal attributes. They are the personal resources that Social Workers bring to the professional space.

5.3 Question three: If protocols can be identified, can they be taught cross-culturally increasing successful engagement and improving outcomes for Sāmoan communities?

Co-researchers identified general guides for successful engagement. These guides lines can be taught cross-culturally for increased success with Sāmoan communities. However, as previously stated, there is significant diversity in the Sāmoan community of Aotearoa. This requires practitioners to tailor practice according to who they are and who they present to. The success of the engagement then becomes contingent upon the professional competencies and the personal traits of the Social Worker.

5.4 What are the protocols for successful engagement between Sāmoan communities and Social Workers?

There are values and principles that are evidenced through behaviour and language. These values are important to the Sāmoan community. These values and principles should guide engagement.

To answer this question, I offer the beginnings of a conceptual framework for Social Work practice with Sāmoan āiga is offered. Fatu, the Social Work heart: is based on the three core values of fa'asāmoa (Anae, 2016). Fa'aāloālo, alofa, tautua and I have added ulimasao that symbolizes the guides and processes that Social Workers refer to for practice safety. Practice safety includes engaging with āiga appropriately. The framework presents a way of being. It is a guide for working with the Sāmoan community and Sāmoan colleagues.

5.4.1. Fatu: Social Work Heart Conceptual Framework.

The framework uses the diamond as a metaphor. Starting as carbon the diamond comes from humble beginnings. Through pressure and time, the diamond is formed. As the diamond is polished it becomes refined. The diamond has four points. Each represents one of the four signposts for successful engagement. It is transparent, symbolizing transparency, honesty, and clarity.

Fatu is the Sāmoan word for heart of seed. It can be used when referring to compassion, spirit, passion, essence, centre, or beginnings. In the framework it refers to all these things. Fatu embodies the values or traits that practitioners have that guide their thoughts and actions. This is the heart of the diamond.

Compassion. The practitioner shows compassion as they engage with the āiga. In times of need, sensing that there is genuine care and compassion can allay feelings of fear, vulnerability, and isolation. Practitioners listen with intention, respect and without judgement (Pohatu, 2008). Practitioners understand that generally people do not seek to place themselves in difficult circumstances. Whether by unfortunate mishap or decisions, institutional discrimination and or trauma, support is needed.

Courage. The practitioner shows courage advocating appropriately for āiga. They have an authentic desire to attain social justice and equity. Courage pervades their communications and actions. Practitioners will have difficult conversations with āiga. In these conversations practitioners speak honestly. Their words are chosen with love and care. The underpinning motivation is recognition that the āiga have a right to the truth. This provides āiga with clarity to strategize.

Practitioners are family led. Courage is required to work in the unknown. Where practitioners have held in the advantage in the power dynamic in their knowledge of processes, allowing the āiga to lead can be scary. Courageous practitioners seek out advice to engage with āiga appropriately. They engage honestly in case consults sharing their thoughts and reflections for honest feedback.

Passionate. Practitioners are passionate about social equity and justice. These are the practitioners who will see injustice in policy that disadvantage āiga and advocate for āiga. Within the boundaries of their role practitioners find ways to support and resource āiga. They want to serve āiga to the best of their ability.

Humility. At their core these practitioners are humble. They are willing to be led and taught by āiga. They acknowledge that they do not know everything and will ask for guidance (Mosher et al., 2016). On the premise of this practitioners are committed to ongoing professional development (Fisher-Borne et al., 2015; Papps & Ramsden, 1996). Humility should not be confused with timidity. Humility requires the courage to provide all in the appropriate information that families need to make full and informed decisions.

5.4.2 Fa'aāloālo.

Respect is steeped throughout fa'asāmoa, in language both verbal and non-verbal, behaviour, and dress (Tiatia-Seth, 2018). Each person in the family has a role and their relationships with each other determine how they relate. Respectful behaviour is taught from birth and evidenced through how an individual appropriately behaves towards another (Anae, 2016).

Professional. Practitioners are well researched (‘Otunuku, 2011). They have understood the āiga file/referral form and have checked for useful resources. They extend appropriate courtesies of keeping appointments and completing agreed tasks. Where this can not be done, that they advise āiga respectfully. These practitioners research and understand the history of the community they are working with. Practitioners should factor this in to how they engage.

A previously quoted piece of an interview with a key informant noted assumptions that members of the Sāmoan community make regarding Palagi professionals.

> "…We get the anger and frustration we each feel from being treated unfairly, from discrimination, from racism. We pick up the digs that Palagis make at us, that they turn into jokes and then treat us like we're being overly sensitive…".

> "…that leads us to something that Palagi might not be aware of. Oft times when you're speaking to Sāmoan families they already think you 'look down' on them. So, your words are pivotal to that engagement being successful or not…" (Key informant).

Integrity permeates the practitioner's thoughts, communications, and actions. There is an authentic desire to make connections and provide support. Roles and rights are clearly articulated, with honest clear sharing of appropriate information.

Presentation. Practitioners have an awareness of how they present. These practitioners have mentally prepared themselves for the engagement. Practitioners pay attention to their dress, language verbal and body. These practitioners will consult with and take advice from Sāmoan colleagues or identified experts.

5.4.3. Alofa.

As a child my mother would often say to me 'a fai e ke alofa, fa'aaoga lou ulu'. Translated this means, if you have love, use your head. She often said this to teach me to look for opportunities to serve. She taught me that people should not have to ask for help but that it was my job to figure out how I could help. She also taught me that service starts from a place of love. Love is not often referred to in Social Work practice (Morley & Ife, 2002). However, it is a basic emotion that compels people to behave in a myriad of ways. I was taught that alofa should inform my actions and language. The elements of alofa should be considered in all engagements whether with the Sāmoan community and between colleagues. They are components that the practitioner should apply to themselves.

Patience. Relationships take time to develop (Anae, 2016; Devine et al., 2012; Mafile'o, 2019). Āiga are given the grace to share their story in their time. Practitioners are patient with themselves. Learning new ways of engaging takes time and practice.

Forgiveness. Even when engaging all the elements for successful engagement mistakes and misunderstandings occur. Practitioners need to be able to forgive themselves, their colleagues and āiga.

Self-care. Practitioners ensure that self-care practices are in place. You give your best when you are at your best.

1 Corinthians 13:4-7 of the New International version

> 4.Love is patient, love is kind. It does not envy, it does not boast, it is not proud.
> 5.It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.
> 6.Love does not delight in evil but rejoices with the truth.
> 7. It always protects, always trusts, always hopes, always perseveres.

5.4.4. Tautua.

Social Work is a calling to serve. Social Workers are servant leaders (Sauvao-Va'auli, 2017). Starting from a place of love these practitioners have a genuine desire to serve. Using their initiative practitioners actively pursue support needs.

Family led: as servants these practitioners are family led. These practitioners use their cultural intelligence to understand when to shift their approach (Marlow, et al., 2015; Trinadis, 2006). They are adaptable and responsive to the needs of āiga (‘Otunuku, 2011).

Professional development: as culture is continually evolving (Helu-Thaman, 2003), professional development needs to be ongoing throughout the practitioner's career (Fisher-Borne et al., 2015).

Reflective: reflection and self-assessment are necessities for practice growth and improvement (Ferguson, 2015; Tenni, 2003). As servant leaders (Sauvao-Va'auli, 2017) practitioners are always finding opportunities to improve and refine practice. Peer consultations and practice critiques with cultural experts are tools supporting targeted reflection and practice refinement (Miller et al., 2002).

As servant leaders (Sauvao-Va'auli, 2017), Sāmoan Social Workers need to be invested in these processes. They are actively participating sharing insights, and reflections. For these

processes to be useful Social Workers need to feel safe to share. Safety builds an environment where honest exchange can occur generating deeper understanding (Fisher-Borne et al., 2015). This promotes authentic relationships of respect and trust between colleagues (Pohatu, 2008; Rodat, 2016).

5.4.5. Ulimasao.

This is Nāfanua' weapon and guide retrieved from Pulotu leading to her victory in battle (Kwan, 2022). Ulimasao symbolizes the tools practitioners use to maintain safe appropriate practice.

- Cultural Supervision
- External Supervision
- Peer Supervision
- Position/Job Description
- Codes of conduct
- Codes of ethics
- Social Work theories
- Frameworks and practice models specific to Sāmoan/Pasefika

Explanation about roles should occur early in the engagement. This explanation should include privacy and confidentiality and what the exceptions to privacy are. Āiga have a right to this information, they should be able to decide what information they share. Should there be a time in the engagement where privacy and confidentialities can not be kept, this should not come as a surprise to the āiga.

Ulimasao symbolizes the guides that Social Workers use. This includes policy, legislation, position descriptors (role clarity), cultural supervision, external supervision, theories, frameworks, and models of practice. These are the processes and protocols that guide safe practice.

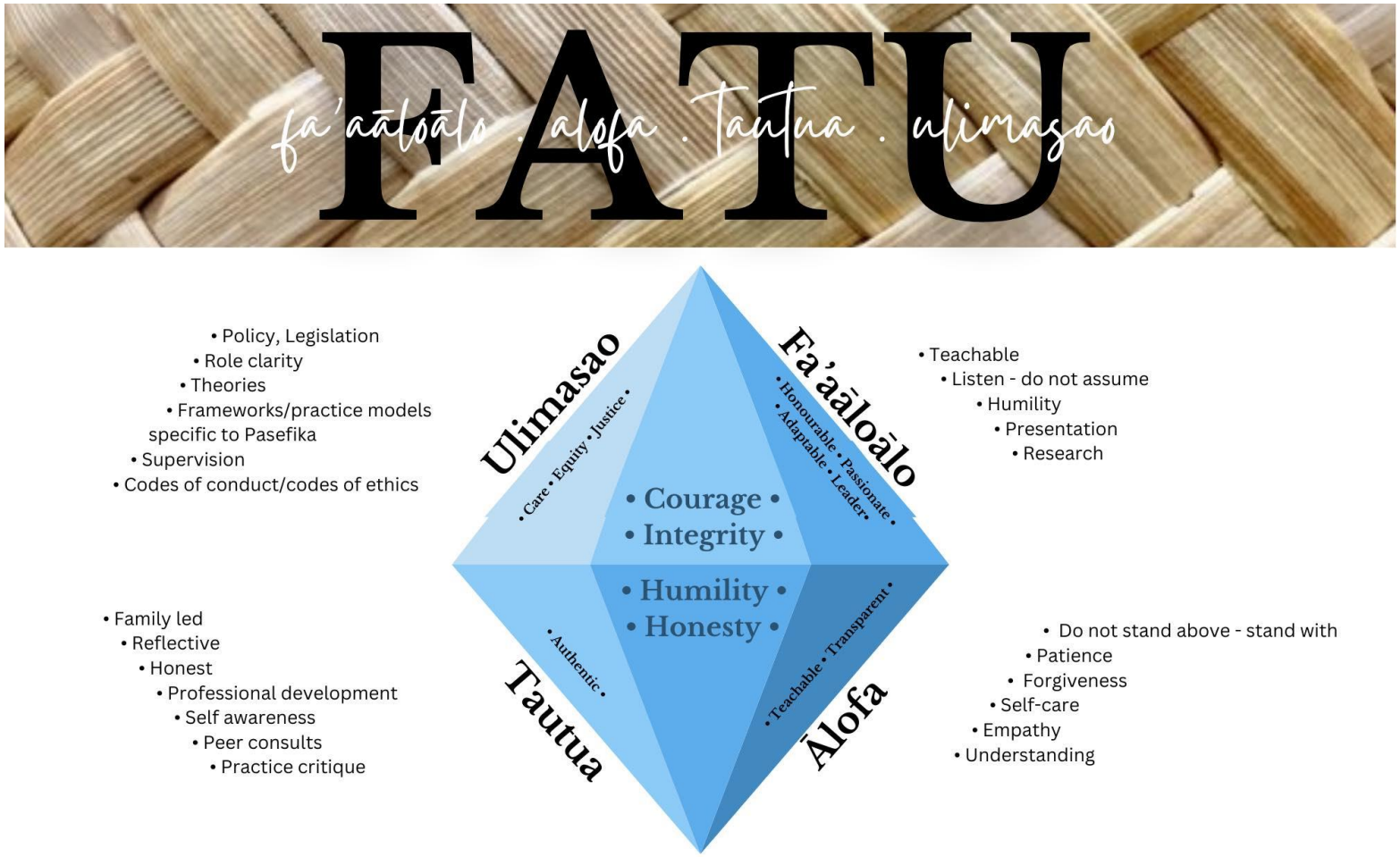

Figure 36 Fatu: The Social Work Heart Conceptual Framework for engaging with Sāmoan communities.

5.5. Chapter Summary

This chapter was a discussion of the findings and the literature built around the thesis questions. Much of the discussion supports the current literature but promotes ongoing professional development. The discussion shifts away from propositions and positionings of cultural competency. There is a need for foundational understandings of cultural values and traditions but in practice, engagement needs to be tempered by cultural intelligence.

There is a vast array of experiences within the Sāmoan community. Adaptations in how the culture is practiced are continual. However, the important values and principles embedded within the culture remain. It is these values and principles that need to be understood by practitioners. Moreover, it is how these values and principles are evidenced in how the practitioner presents that is pivotal to successful engagement.

The beginnings of the Fatu: Social Work Heart framework is offered as a point of reference for engagement with Sāmoan aiga. This has always been my personal positioning when engaging with families across the community. Through combining the findings and the existing research I have polished the diamond. Different elements contributing to success were identified and articulated. The next chapter concludes the thesis.

CHAPTER SIX

CONCLUSION

6.0 Chapter Introduction

Chapter five presented a discussion of the findings against the research questions and literature. Chapter five also presented the beginnings of a conceptual framework; Fatu: The Social Work Heart for engagement with Sāmoan communities.

Chapter six the concluding chapter presents an overview of the thesis. It will outline the key findings of the research. The chapter will reflect on the limitations of the research. Chapter six culminates in the presentation of the recommendations for the research.

6.1 Thesis Review

Chapter one introduced the research questions. The overarching question is 'What are the protocols for successful engagement between Sāmoan communities and Social Workers?' A further three questions were identified to support the investigation of the overarching question:

1. Are traditional Sāmoan social structures in place outside of Sāmoa and if so, does understanding the structures contribute to successful engagement?
2. How is successful engagement defined by Sāmoan communities and Social Workers?
3. If protocols can be identified, can they be taught cross-culturally increasing successful engagement and improving outcomes for Sāmoan communities?

Chapter two reviewed the literature, canvassing fa'asāmoa and the history of Sāmoan communities in Aotearoa. The review considered Social Work theories, practice frameworks and models that guide practice. It also surveyed elements of fa'asāmoa that contribute to how engagement is experienced.

Chapter three presented the methodology and the methods engaged in the research project. A Talanoa methodology was employed for the research. A methodology chosen because of its applicability to the Sāmoan oral tradition and culture. Methods engaged are On-line/face to face surveys, Focus groups and the Semi-structured in-depth interview.

Chapter four presented the talanoa findings.

Chapter five is a discussion of the findings with the literature. This chapter was built through answering the research questions and concluded with the beginnings of the Fatu: The Social Work heart conceptual framework.

Chapter six concludes the research. It presents the key findings and the limitations of the research. The recommendations for this research are also presented in this chapter.

6.2 Key findings

1. Sāmoan cultural values, traditions and principles hold significance and importance for Sāmoan communities in the diaspora.

2. There are general cultural values, and principles that Social Workers should understand when working with Sāmoan communities. This includes understanding Sāmoan social structure and leadership. Understanding, these cultural values, and principles will support successful engagement with Sāmoan communities.

3. The Social Worker must understand and be able to articulate their role for the āiga. This sets out clear parameters for engagement.

4. Fatu are the principles and values that should inform how a Social Worker engages with Sāmoan āiga.

5. The Fatu: Social Work Heart conceptual framework supports research and professional development relative to working with Sāmoan communities.

6. Social Workers need to have cultural intelligence when working in Sāmoan communities so they can adapt their positioning if led by the āiga to do so.

7. The Servant Leader approach acknowledges the Social Worker as a leader, but the intentional and conscious positioning in the space of servant supports an approach that is steeped in love and respect.

6.3 Limitations

Co-researchers were mainly Tamaki Makaurau based. A study of other significant Sāmoan communities will add to a fuller understanding of cultural adaptions, complexities, and considerations for engagement.

The Social Work community of Aotearoa is small. The research targeted a specific group of this community decreasing the pool further. Many of the focus group participants were familiar with each other.

There has been a significant increase in scholarship about diasporic Sāmoan communities, however, there are still research gaps in the literature. For example, there was little found in respect to the 'in-law' relationship and how those dynamics manifest in different contexts.

Where talanoa occurred online, the researcher is unable to if unidentified persons are with participants as they participate. This may not be problematic in surveys where the engagement is between the participant and the researcher. However, it needs to be considered in fora such as Focus groups where there are multiple participants. This has implications for confidentiality and privacy,

The flow of talanoa in focus groups is influenced by participants. This needs to be closely monitored in focus groups where particular participants are dominating the talanoa. Contributions should not be stifled however the facilitation of talanoa should ensure all participants have equal opportunity to contribute.

In the focus group talanoa sessions narratives were captured. Dynamics, nuances, body language and facial expressions within the forum were not recorded. However, these are factors that can influence contributions and direction of talanoa.

6.4 Recommendations

1. Social Work agencies need to support ongoing professional development for practitioners. Ongoing professional development reflects the complexity and dynamism of culture and its ongoing adaptation in the diaspora.

2. Ongoing research of Sāmoan communities should be supported to understand the ongoing evolution and adaption of the culture.

3. Sāmoan communities need to be included in Social Work practice discussions so that practice frameworks and approaches are āiga led.

4. Fatu can be considered as an appropriate positioning/approach for practitioners when working with Sāmoan 'āiga and communities.

6.5 Thesis closing

Sāmoan communities have been disadvantaged through both overt and systemic racism in Aotearoa. Social Workers can contribute significantly to social justice, decolonisation and bringing some balance to this disadvantaged community. Sāmoan communities need to be engaged in processes of change in ways that are culturally appropriate to them.

Many are called but few are chosen, Social Work is a sacred calling to service. It is a privileged calling that allows us to journey with āiga in their darkest times. To serve with alofa, fa'aāloālo and intelligence increases the likelihood of successful, meaningful, appropriate engagement. This will contribute to engagements that are responsive and relevant for the Sāmoan community.

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APPENDICES

Appendix 1

TE WHARE WĀNANGA O
AWANUIĀRANGI

EC2019.46

05/02/2020 Student ID: 2180128

Selina Malama Ledoux-Taua'aletoa
24 Barbary Avenue
Kelston, Auckland 0602

Tēnā koe Selina

Tēnā koe i roto i ngā tini āhuatanga o te wā.

ETHICS RESEARCH COMMITTEE APPLICATION OUTCOME: APPROVED

The Ethics Research Committee met on Wednesday 05th February 2020 and I am pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wish you well with your research.

Please contact your Supervisor Dr Naomi Simmonds as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding your research, now that your ethics application has been approved.

Please ensure that you keep a copy of this letter on file and use the Ethics Research Committee document reference number: EC2019.46 in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research. If you have any queries relating to your ethics application, please contact us on our free phone number 0508926264; or e-mail to ethics@wananga.ac.nz.

Nāku noa nā

Kahukura Epiha
Ethics Research Committee Administrator

Ethics committee document reference number: EC2019.46
Supervisor Name: Professor Dr Paul Kayes
Paul.Kayes@wananga.ac.nz

Appendix 2 RESEARCH INFORMATION SHEET – On-line/Face to face survey talanoa session

Research title: What are the required protocols for successful engagement between Samoan communities and Social workers?

Lead Researcher: Selina Ledoux-Taua'aletoa

The Research
This research project is partial fulfilment of my Professional Doctoral studies. It seeks to identify required protocols that lead to successful engagement between Samoan communities and social workers. I hope to understand how successful engagement is understood by Samoan communities compared with social workers and what the necessary protocols are that enhance opportunities for positive outcomes.

There are three key parts of the research. Firstly surveys with Samoan communities and social workers to draw out themes that will inform the Focus Group meetings. Secondly, Focus Group Talanoa sessions with Samoan social workers from both Non-Governmental Organisations (NGOs) and Statutory Agencies. The Focus Group Talanoaaga will inform the third part of the research which is the Semi-structured in-depth Interview Talanoa sessions.

The intent of this research project is to better understand factors that contribute to creating a positive working relationship with Samoan communities. There is no intention to bring any organisation, agency or practitioner into disrepute. Indeed, the project hopes to draw our positive social work experience, identify protocols that might inform social work practice moving forward. There will be no negative impact on any participants and or their place of employment.

On-line/Face to face Survey Talanoa Session
I would greatly appreciate your time and contribution in the Survey Talanoa session that will focus on understanding Samoan hierarchy and protocols for successful engagement with Samoan aiga/communities/people. The survey will last approximately 30 minutes.

You are welcome to answer questions in Samoan, English or both. If you so choose to provide your email address in the consent form, a draft of the summary report will be sent to you for your perusal and comment. You will be given one week to provide feedback. Where amendments are appropriate, they will be made.

Confidentiality
All your information will be held confidentially, any identifying information included in answers will be removed for reporting purposes. I refer to the Social Work Registration Code of Conduct as a reference point for confidentiality standards in this talanoaaga.

The recordings and written transcripts from our talanoaaga will be stored securely in a lockable filing cabinet in my office, accessible only to me. Any electronic information will be accessible only by password and this will be changed regularly to ensure security of the documentation. I will securely keep the transcripts of all talanoaaga for a period of five years at which time the data will be returned to you or archived within my filing system.

Your rights

By agreeing to participate in this research you have the right to:

- Decline to answer any particular question;
- Ask any questions about the study at any time during your participation;
- The researcher advises participants that although their identity and workplace will not be disclosed, they may be required by their employing body to seek permission before participating in the research. This is the responsibility of the participant.

Research Outcomes and Outputs

The research findings will inform the development of a framework for engaging. Research findings may also be used in academic publications within journals, books, conference presentations, seminars and teaching. Some of this material may be accessible online.

You own the copyright of all of your talanoaaga in this research for all time. By signing the consent form you allow me the right to use your talanoaaga in other academic publications. The copyright of any other publications related to this research will be held solely by me.

This research project is known to and has been approved by the Human Research Ethics Committee of Te Whare Wananga o Awanuiarangi. Any questions about the ethical conduct of this research may be sent to the Secretary of the Committee, email: Kahukura.epiha@wananga.ac.nz.

Fa'afetai tele lava

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selina.ledoux@fatuconsultancy.com | Cell: 021 1275450

Appendix 3 RESEARCH INFORMATION SHEET – Semi-structured In-depth Interview Talanoa

Research title: What are the required protocols for successful engagement between Samoan communities and Social workers?

Lead Researcher: Selina Ledoux-Taua'aletoa

The Research
This research project is partial fulfilment of my Professional Doctoral studies. It seeks to identify required protocols that lead to successful engagement between Samoan communities and social workers. I hope to understand how successful engagement is understood by Samoan communities compared with social workers and what the necessary protocols are that enhance opportunities for positive outcomes.

There are three key parts of the research. Firstly surveys with Samoan communities and social workers to draw out themes that will inform the Focus Group meetings. Secondly, Focus Group Talanoa sessions with Samoan social workers from both Non-Governmental Organisations (NGOs) and Statutory Agencies. The Focus Group Talanoaga will inform the third part of the research which is the Semi-structured in-depth Interview Talanoa sessions.

The intent of this research project is to better understand factors that contribute to creating a positive working relationship with Samoan communities. There is no intention to bring any organisation, agency or practitioner into disrepute. Indeed, the project hopes to draw our positive social work experience, identify protocols that might inform social work practice moving forward. There will be no negative impact on any participants and or their place of employment.

Semi-structured in-depth Interview Talanoa Session
I would greatly appreciate your time and contribution to a Focus Group Talanoa session that will focus on understanding Samoan hierarchy and protocols for successful engagement with Samoan aiga/communities/people. The Talanoa session will last approximately 90 minutes.

You are welcome to speak in Samoan, English or both. The Talanoa will be audio-recorded and transcribed and a draft summary report will be written up. The draft summary report will be sent to you for comment and clarification, with amendments being made where appropriate.

Confidentiality
This phase of the research will target a very small number of participants (6-9 participants) from the Samoan social work community. The research seeks to promote best practice. As a participant in this phase of the research you will be given a choice to remain confidential/anonymous or to be named. If chose to be named at the interview, you will be given until the thesis is submitted to revoke permission. I will advise you two weeks before I intend to submit the thesis to see if you have changed your mind about being named. I refer to the Social Work Registration Code of Conduct as a reference point for confidentiality standards in this Talanoaaga.

The recordings and written transcripts from our talanoaaga will be stored securely in a lockable filing cabinet in my office, accessible only to me. Any electronic information will be accessible only by password and this will be changed regularly to ensure security of the documentation. I will securely keep the transcripts of all talanoaga for a period of five years at which time the data will be returned to you or archived within my filing system.

Your rights

By agreeing to participate in this research you have the right to:

- Decline to answer any particular question;
- Ask any questions about the study at any time during your participation;
- Participate in our Semi-structured in-depth interview in English, Samoan or bilingually.
- The researcher advises participants that although their identity and workplace will not be disclosed, they may be required by their employing body to seek permission before participating in the research. This is the responsibility of the participant.

Research Outcomes and Outputs

The research findings will inform the development of a framework for engaging. The findings of this research will be made available to the social work community. Research findings may also be used in academic publications within journals, books, conference presentations, seminars and teaching. Some of this material may be accessible online.

You own the copyright of all of your talanoaaga in this research for all time. By signing the consent form you allow me the right to use your talanoaga in other academic publications. The copyright of any other publications related to this research will be held solely by me.

This research project is known to and has been approved by the Human Research Ethics Committee of Te Whare Wananga o Awanuiarangi. Any questions about the ethical conduct of this research may be sent to the Secretary of the Committee, email: Kahukura.epiha@wananga.ac.nz.

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Appendix 4 RESEARCH INFORMATION SHEET – Focus Group Talanoa Sessions

Research title: What are the required protocols for successful engagement between Samoan communities and Social workers?

Lead Researcher: Selina Ledoux-Taua'aletoa

The Research
This research project is partial fulfilment of my Professional Doctoral studies. It seeks to identify required protocols that lead to successful engagement between Samoan communities and social workers. I hope to understand how successful engagement is understood by Samoan communities compared with social workers and what the necessary protocols are that enhance opportunities for positive outcomes.

There are three key parts of the research. Firstly, surveys with Samoan communities and social workers to draw out themes that will inform the Focus Group meetings. Secondly, Focus Group Talanoa sessions with Samoan social workers from both Non-Governmental Organisations (NGOs) and Statutory Agencies. The Focus Group Talanoaga will inform the third part of the research which is the Semi-structured in-depth Interview Talanoa sessions.

The intent of this research project is to better understand factors that contribute to creating a positive working relationship with Samoan communities. There is no intention to bring any organisation, agency or practitioner into disrepute. Indeed, the project hopes to draw our positive social work experience, identify protocols that might inform social work practice moving forward. There will be no negative impact on any participants and or their place of employment.

Focus Group Talanoa Session
I would greatly appreciate your time and contribution to a Focus Group Talanoa session that will focus on understanding Samoan hierarchy and protocols for successful engagement with Samoan aiga/communities/people. The Talanoa session will last approximately 90 minutes.

You are welcome to speak in Samoan, English or both. The Talanoa will be audio-recorded and transcribed, and a draft summary report will be written up. The draft summary report will be sent to you for comment and clarification, with amendments being made where appropriate.

Confidentiality
The nature of the Focus Group Talanoa session means that anonymity is impossible from other Focus Group members. As the Focus Group sessions target social workers, I refer to the Social Work Registration Code of Conduct as a reference point for confidentiality standards in this talanoa.

The recordings and written transcripts from our talanoa will be stored securely in a lockable filing cabinet in my office, accessible only to me. Any electronic information will be accessible only by password and this will be changed regularly to ensure security of the documentation. I will securely keep the transcripts of all talanoa for a period of five years at which time the data will be returned to you or archived within my filing system.

Your rights

By agreeing to participate in this research you have the right to:

- Decline to answer any question.
- Ask any questions about the study at any time during your participation.
- Participate in our Focus Group in English, Samoan or bilingually.
- The researcher advises participants that although their identity and workplace will not be disclosed, they may be required by their employing body to seek permission before participating in the research. This is the responsibility of the participant.

Research Outcomes and Outputs

The research findings will inform the development of a framework for engaging. Research findings may also be used in academic publications within journals, books, conference presentations, seminars, and teaching. Some of this material may be accessible online.

You own the copyright of all your talanoa in this research for all time. By signing the consent form you allow me the right to use your talanoa in other academic publications. The copyright of any other publications related to this research will be held solely by me.

This research project is known to and has been approved by the Human Research Ethics Committee of Te Whare Wānanga o Awanuiārangi. Any questions about the ethical conduct of this research may be sent to the Secretary of the Committee, email: Kahukura.epiha@wananga.ac.nz.

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Appendix 5- On-line/face to face survey questions and answers.

ID	Where were you born?	If you were not born in Aotearoa when did you come to Aotearoa?	If you are not living and or practising in Aotearoa where are you living/practising?	What age group do you belong to?
1	NZ			50 years +
2	New Zealand			20-29 years
3	Samoa	7-9 Years		30- 39 years
4	New Zealand			30- 39 years
5	Samoa	10 Years +		50 years +
6	Wellington, New Zealand			20-29 years
7	Aotearoa	1-3 Years		20-29 years
8	New Zealand			50 years +
9	Tamaki makaurau			50 years +
10	NZ			40- 49 years
11	Auckland			50 years +
12	Samoa	10 Years +		40- 49 years
13	New Zealand			16 years - 19 years
14	Apia, Samoa.	10 Years +		30- 39 years
15	NZs			50 years +
16	New Zealand			50 years +
17	NZ			40- 49 years
18	New Zealand			50 years +
19	Samoa	10 Years +		30- 39 years
20	Samoa		California, USA	30- 39 years
21	Samoa	7-9 Years		40- 49 years
22	Auckland			40- 49 years
23	Samoa	10 Years +		30- 39 years
24	New Zealand			50 years +

ID2	Do you speak Samoan?	If you answered Yes to question 5 please chose the most appropriate answer below	On this scale of 1-10 where 1 is you know nothing about Fa'asamoa and 10 is you know all there is to know about Fa'asamoa, how do you rate your knowledge of Fa'asamoa?
1	Yes	Fluently	9
2	Yes	Conversational	7
3	Yes	Fluently	9
4	Yes	Basic	2
5	Yes	Fluently	10
6	Yes	Basic	6
7	Yes	Basic	3
8	No		5
9	No		2

10	Yes	Conversational	7	
11	Yes	Conversational	7	
12	Yes	Fluently	8	
13	Yes	Basic	7	
14	Yes	Fluently	10	
15	Yes	Basic	6	
16	Yes	Conversational	8	
17	Yes	Fluently	8	
18	No		3	
19	Yes	Conversational	7	
20	Yes	Conversational	6	
21	Yes	Conversational	6	
22	Yes	Fluently	7	
23	Yes	Fluently	9	
24	Yes	Fluently	9	

Do you speak Samoan?	**If you answered Yes to question** 5 please chose the most appropriate answer below	**On this scale of 1-10 where 1 is** you know nothing about Fa'asamoa and 10 is you know all there is to know about Fa'asamoa, how do you rate your knowledge of Fa'asamoa?	**Do you have a** Matai title?
Yes	Fluently	9	Yes
Yes	Conversational	7	No
Yes	Fluently	9	Yes
Yes	Basic	2	No
Yes	Fluently	10	No
Yes	Basic	6	No
Yes	Basic	3	No
No		5	No
No		2	No
Yes	Conversational	7	No
Yes	Conversational	7	Yes
Yes	Fluently	8	No
Yes	Basic	7	No
Yes	Fluently	10	No
Yes	Basic	6	No
Yes	Conversational	8	Yes
Yes	Fluently	8	Yes
No		3	No
Yes	Conversational	7	No
Yes	Conversational	6	Yes
Yes	Conversational	6	No
Yes	Fluently	7	Yes
Yes	Fluently	9	No
Yes	Fluently	9	Yes

	On this scale of 1-10 where 1 is	**Do you have a**	**Do you have a religious**

you know nothing about Fa'asamoa and 10 is you know all there is to know about Fa'asamoa, how do you rate your knowledge of Fa'asamoa?	Matai title?	calling e.g. Lay Preacher/ Sunday School Teacher
9	Yes	Yes
7	No	No
9	Yes	Yes
2	No	No
10	No	Yes
6	No	No
3	No	No
5	No	No
2	No	Yes
7	No	No
7	Yes	No
8	No	No
7	No	No
10	No	Yes
6	No	No
8	Yes	No
8	Yes	Yes
3	No	No
7	No	Yes
6	Yes	No
6	No	No
7	Yes	Yes
9	No	No
9	Yes	Yes

How long have you been a Social Worker?	**On a scale of 1 to 10 where 1 is you struggle** with engaging with aiga Samoa and 10 is you always have excellent quality engagement with aiga Samoa; how would you rate your engagement with aiga Samoa?
10 Years +	10
Less than 1 year	8
Less than 1 year	10
1 -3 Years	8
Less than 1 year	10
Less than 1 year	7
1 -3 Years	5
1 -3 Years	6
10 Years +	5
10 Years +	7
10 Years +	7
10 Years +	8
1 -3 Years	4

Less than 1 year	10
10 Years +	8
10 Years +	9
10 Years +	9
Less than 1 year	5
1 -3 Years	7
7 -9 Years	6
4 -6 Years	9
10 Years +	9
1 -3 Years	8
10 Years +	10

On a scale of 1 to 10 where 1 is
highly unlikely and 10 is nearly every time, unless there is another Samoan staff member in the agency you work for;
how likely are you to be allocated a case if a...
10
5
10
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2
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8
9
9
9
10

ID	As a Social Worker, what do you think qualifies as 'excellent quality' engagement when working with Samoan aiga/family/communities?
1	knowing boundaries with our own people.
2	Respect Knowing values and customs Knowing who to address
3	Yes
4	Communication, open minded, friendly, empathetic , understanding
5	Engagement through a good relationship with the family. Respect other people's decision. Respect Samoan culture.
6	Being able to acknowledge that 'being Samoan' can look different from family to family, maintaining a sense of humility at all times and showing that even though you are a social worker, you're not the expert and remembering tha
7	I think Excellent Quality in regards to engagement means to have a understanding of what the family values, what the priorities are, understanding the vitality of family and religion. I think Opening up a dialogue that will allow our
	box to meet them where they are at. Too often the imbalance of power can lead to engagement that isn't genuine.
8	Working in a culturally appropriate manner. The best outcomes
9	Experience and knowledge of Fa'asamoa but also of the Aotearoa New Zealand context. Thus Alofa for our people and being able to empower them give them the access to address the issues they are confronting. Being able to pr
	addressing statutory, governmental, agency requirements. Also the balance of client and agency relations.
10	Knowing Fa'a Samoa is important. Also knowing the genealogy is important as this is shows families that you understand who they are.
11	Being able to speak fluently in Samoan , language is important to be able to engage well, understand the client and the client feel comfortable and confident they are understood and are heard.
12	The family feel listened to, they have reached their goals or whatever goals you set out together. The family feel respected and valued.
13	Being culturally aware and being respectful of your clients and making sure that they are aware any information shared is confidential.
14	Have a knowledge of the Faasamoa. Know how to communicate respectfully especially with our older Samoan families. Understand a bit about our culture.
15	Open meeting with prayer. Taking time to make connection through learning who they are, where they come, sharing information about myself, where I'm from, my role and providing information about process
16	Doing your homework. Research the family name, profile and background all involved and develop your engagement accordingly. Either take someone with you that is recognisable and allow this person to pave the way before int
	Or undertake the engagement yourself and ensure appropriate protocols are adhered to. It is unusual for some engagement where a cultural process is necessary but the research and profiling must still occur.
17	The family lead the process and their goals are understood. If the social worker is working with more than just the immediate family that they understand the roles of the members of the extended family. The social worker should
	community that they are working with because that will tell the social worker the quality of the information they are getting, and if they are talking to the right people and even if they are putting in the right type of plan.
18	Being able to engage and earn someones trust and respect
19	Approaching family with Respectfulness and mindfulness of who they are. Bearing in mind that not all Samoans live or have the same lifestyles
20	Respect, understanding, and patience
21	communication and results
22	Cultural knowledge, understanding community resources & knowing the law/policies.
23	Knowledge around the 'va' and how to address our people in their most vulnerable state.

24 Tautala fa'aSamoa enhances clarity in explanation of what is expected of the Organisation and of aiga, family and communities.

ID	Irrespective of how you answered question 12, why do you think this is?
1	Always honest about what the service can provide and can not. The Samoan language connects the talanoa or conversation clearly and clarity.
2	My Samoan can only go so far. Language is a huge factor in communication. Therefore, knowing what to say and how to say is also vital to the importance of engagement.
3	I know how to engage with my people by heart by understanding and measuring by their cultural understanding especially how deep they understand about Samoan culture and language.
4	Being a Samoan helps you relate to the Samoan community, they're your people
5	The aiga (family) understand the service and able to communicate because I communicate with them using the Samoan language.
6	I think there is always more to learn about how I can better engage with my Samoan community, I hope one day I'll get to 10 but I think it's important to remain teachable no matter how far you are in your career as a soc
7	I'm still learning, I'm still growing, often I feel as if not being able to speak Samoan fluently is a barrier. My humour is a tool I often use to engage and it's not always possible with the language barrier. I find it hard to brea
8	Speaking Samoan is my barrier but I can understand the everyday language but unable to speak Samoan fluently.
9	As a New Zealand born Samoan we are taught to be humble or as I call it trained in false humility thus I chose the middle to be humble and safe. In general client feed back indicates positive outcome, families and commun
10	It has been helpful that I am able to converse in Samoan and know Fa'a Samoa as this has been very helpful in engagement.
11	My Samoan was fluent before and now not so fluent, this and being able to speak formally is what I need to work on
12	I think that I am respectful with whoever I work with, but I do have the advantage of knowing the culture and I know that my role is to serve and so I try to do that. I hope that families feel that I am serving them and that I r
13	Being a New Zealand born Samoan it is hard to connect with some families as there can be some judgement that I may come across as someone who isn't "Samoan enough".
14	Because I am a Samoan that was born and raised in Samoa I feel that I could connect to my people easily as I understand them and know how to respect them.
15	I am respectful, honest and give as much information about role and process.
16	Mostly from observation and experiential learning. Starting from watching my parents when they host family and guests to how my local church conducted group processes to how my villages in Samoa performed as well
17	I think because I am respectful, I understand that we are living in NZ and that the level that aiga understands and practices Samoan will be different between families. Whatever the case is, I pay attention, I try to ask the r
18	I am respectful of culture and tradition however, I don't speak the language which is a downfall to be engaging fully with Aiga Samoa
19	Personally I feel confident in my knowledge and understanding of what 'faasamoa' or Samoan traditions are; but always aware of room for growth. Also being open to that not all Samoans live the same.
20	I grew up in a Samoan household with my parents working in the ministry as a faifeau ma faletua. I have a intermediate understanding of the Samoan language and can speak colloquially with Samoans. However, my limit
	my understanding of Samoan values and respect. I am a reserved person which works within certain Samoan contexts, but does not in others. In working with aiga Samoa, it requires patience and understanding which all
	from this. I am more comfortable working with older Samoans, and I would rate myself higher in engagement, but in working with the younger generation and youth, then I would rate myself lower because there's a certai
	initial contact. In working with youth and students, it takes time for students/youth to warm up to me and vice versa.
21	Being respectful and genuine.
22	I understand the culture and I understand when and where to use that understanding.
23	It could be my approach.
24	Because I got feedback from the aiga.

ID	Irrespective of how you answered question 15; why do you think this is? e.g. you ask for those cases to be allocated to you.
1	The organisation sees that I can convey its message clearly. Policies confused our people. Decision making is vital for our people to participate in ref matters concerning them.
2	No comment
3	It depends on the family request but I would love to work with them
4	If the client requests it then yes otherwise even it out by being diverse
5	Samoan people request a Samoan social worker or I am a fluent speaker of the Samoan language.
6	I can't answer this question as I have not yet practiced as a social worker.
7	I have watched and have personally been offended with the way some people treat our Samoan Aiga. I have asked for these cases when our two super stars are busy.
8	I connect more in understanding the culture and appear more approachable
9	In our Alternative Education regional set up we were allocated the Youth Court because at the time I was the only staff member with a BSW qualification and knew how to write Court Reports plus get the best deal for our student
10	It depends on caseloads. Ideally you would like to have the Samoan clients but that was not always the case. Being an experienced practitioner I tended to get the most extreme many of whom were not Samoan. So to balance my
11	Being Samoan and therefore the belief is being able to relate, work well, understand the language or cultural background etc in order to help and support the family
12	Because I'm Samoan they give me the cases.
13	Being the only Samoan in the agency who has taken in to consideration of taking these cases it does seem to be the only cases I've been receiving.
14	Because at times one of the barriers our clients may have is that they are not fluent in the English language or they are comfortable working with their own people.
15	In last social work type job i would be allocated and ask for Samoan clients
16	I have worked at a university for over ten years and I have yet to supervise a Pacific PhD. This could be due to preferred choice of tertiary provider, subject expertise, or lack of Pacific post grad enrolments. One of the reasons I pur
17	I ask for the Samoan cases to make sure that they are treated right. Its only when my caseload is full or I'm on leave that another social worker will pick up a Samoan case.
18	I am the only part Samoan at my job I am most certain if we had a Samoan who could speak the language they would be given first preference
19	I work in a Christian organisation as the Social Worker in the disability sector, providing respite for families who have children with disability needs. Although we weave aspects of cultural within our practice. It has never been, nor If it is requested, it would be respected. Hope that makes sense
20	It's a mixture of things. I work for an organization for Asian and Pacific Islanders, and so everyone's initial reaction when coming across to a Samoan is to 'send them to my program, so they can feel a sense of belonging.' Another m student/child in expectations, but also that I would be honest to the parent if their child is not meeting expectations.
21	Current role, I am the only Samoan speaking person in my service
22	I ask for Samoan cases because I know that I will treat them properly. I get sick of watching other people especially Palagi treating our people inappropriately.
23	Fluent in Samoan, friendly yet firm approach, success in level of engagement and family goals achieved.
24	only two Samoans on Site.

Irrespective of what your answer was for question 17 if you know the roles of the people at the meeting, do you acknowledge those people in those roles?
Yes
Maybe
Yes
Yes
Yes
Yes
Yes
Yes
Yes
Yes
Yes
Yes
Yes
Yes
Yes
Yes
Yes
Maybe
Yes
Maybe
Maybe
Yes
Yes
Yes

However, you answered question 18, please explain why.

Because they each brings and holds the knowledge of a specific case (particular aiga) in the hui

When working with youth acknowledging those roles is important to engaging family support around the youth involved. However when working with an adult, the situation is altered and acknowledging those roles differ.

It will help more for me as a social worker if I acknowledge the roles of the families, they will acknowledge back to me and my roles as Social worker and it very understandable for our culture as a Samoans

You acknowledge them to make them feel welcomed and engaged in the meeting, have a more understanding of their views

Because respect is one of the values in Samoan culture to respect the elders.

In any setting, I believe that it's culturally important especially in regards to Fa'asamoa, to acknowledge the leaders within a family or family's network like the Matai of the family or Faifeau who may be closely linked with the family. As t This is their world. This is apart of who they are, they are beloved by their Samoan counterparts and highly respected for taking an oath of this magnitude. This is to be acknowledged and celebrated.

It's a part of who they are...and out of respect

As a Pasifikan urban practitioner you are very aware the Aiga went to the effort to assemble people to assist their Aiga to address an issue. Protocol teaches us to respect the Aiga look at what they see as the issue and engage if it can be some other options and choices. Some Whanau come prepared others are emotionally battered, angry and frustrated thus feeling victimised and powerless. I find that where Matuas are involved there can be support structures mobilise option provided we are in agreement taking our Vaka Waka canoe in the same direction of Kotahitanga Unity.

Knowing the roles and respecting those with roles such as a Matai is very important.

That's part of the Samoan culture you acknowledge and thank God then those who are present, faifeau, matai, elders, parents, others etc

I want them to know that I respect them and that I have tried to do some homework to know who is in the room.

Acknowledging these roles is a sign of respect. By respecting these roles they will also come to respect you.

For matai or Faifeau, in our culture it is always of high importance to acknowledge them for their time and their presence.

Important to acknowledge who they are, status and connection to where they are from

It is part of the process in introducing yourself, the purpose of the contact, and setting a good impression with a view to organise subsequent contacts.

I'm a NZ born matai, knowing and acknowledging the roles shows the family that I am trying my best. I think when they see you're making an effort they're more willing to engage.

Roles are important however depending on the circumstances one would ask if in an English world has a role been a hindrance or a positive attribute.

Important roles within Samoan culture have always been regarded with the upmost respect.

It not only about their role but acknowledging who they are in their role.

In the American context especially at my job, roles outside of work aren't as acknowledged as we are working with students. But when hosting events or inviting parents, respect is always where we start and it's important to acknowledg I would be respectful; however, my priority would be the family. Not sure.

it shows I am trying to be respectful- that I care about them.

It comes down to respect, especially for a Samoan woman and without a title, respect and acknowledgement is given to those in cultural higher hierarchy.

be Respectful of other roles

ID	As a Samoan Social Work practitioner, if you work alongside people who are not of Samoan descent, that engage with Samoan communities; have you noticed, ways they could have improved their engagement?
1	Yes
2	Yes
3	Yes
4	Maybe
5	Yes
6	Yes
7	No
8	Maybe
9	Yes
10	Yes
11	Yes
12	Yes
13	Yes
14	Yes
15	Yes
16	Yes
17	Yes
18	No
19	Yes
20	Yes
21	Yes
22	Yes
23	Yes
24	Yes

However you answered question 20, please explain.
Cowork in a case will be cool. Sometimes they stress out because of their caseloads or what is happening at home.
Get to know and understand Samoan values and customs.
Respect.
They talk openly and able to gain their trust easily.
It's all about the way you communicate in a diverse way, it is not learnt by reading a book
Because they know and understand how the Samoan behave and respect.

Just being careful not to assume or place Samoans into a box. Not all Samoans have similar ways of thinking or operating as others might, we don't all share the same experiences just because we're of the same descent. So just encourag those people of non-Samoan descent who
are working with our people, to listen, be attentive and not assume they know our people based off of their own experiences in their own lives with Samoans.
I don't believe I have had enough experience to formulate an opinion on this.
engaging in culturally appropriate manner so as not to offend anyone
Fa'asamoa Samoan world views and New Zealand Samoan experiences give you a broad range of analyses, strategies and interventions possibilities. My role often is to be a bridge between the parties whether as a Male, Age, Religion. Culture, Spirituality, Inter-Generational, social
class, all these factors have a bearing with our Aiga getting the best deal, services or getting through a legal system or understanding the macro system survival with their micro level struggles. We all can improve on our engagement whether from a professional development or just
personal it's a must do agreed.
By observing Samoan cultural practices such as taking ones shoes off when entering the Fale. Engaging in lotu even though you may not be a Christian.
Seeking cultural advice first, seeking a Samoan colleague for support,
I think being humble is key and often non-Pacific social workers lack humility.
Be culturally aware and also being aware that all Samoan families are not the same. Some families abide strictly by the cultural rules where as others aren't as strict about it.
Knowing and understanding our peoples way of life, their culture and their protocols as at times social workers misunderstand our people simply because they do not have a knowledge of their background and so forth.
Rushing process focusing more on what information they want instead of taking time to gather information, get to know the family and get a full picture of who they are, their values strengths and struggles.
See my answer to question 10. & 13
When they don't understand the culture, they say things shut the clients down. Telling a client not to give money for fa'alavelave and sending them to a budgeting service is ignorant and arrogant and shows no understanding of culture Understanding Samoan clients I know that
the clients would have just agreed, attended the budgeting service (waste of time) and been really put off using the service again.
Have not experienced this
Oh my life yes hahahaha!
But I understand that not all will get it on the first or maybe few go's.
It would probably be like a Samoan working with a refugee migrant. It can be nerve wrecking
When I review about cultural sensitivity and understanding with colleagues who work with Pacific Islander and/or Samoan students/community, they only understand the surface level of cultural sensitivity/understanding. The patience needed to understand and work with Samoan
communities are not there, no matter how many times I can tell colleagues. I think there is more understanding with different events and culturally specific nuances are brought to the forefront. I also think that with students and/or Samoans there is a gullible factor 'kaufaavalea' part
that is also a part of the culture and it's understanding those nuances and getting pass those instances. However, I can see other folks taking it personal and/or disrespectful.
Main thing for me is the language barrier, that's a difficult one. Misinterpretation is common in this situation, very difficult for our people.
Understanding the culture better will help but knowing when to use that understanding is more important. Sometimes it is irrelevant. What I mean is that you have to read the situation.
Treating people in general with respect regardless of their background and situation.
Speak slowly as accent upsets the whole engagement/ be aware of their body language.

Is there any other comment you would like to make about how Social Workers, whether they have Samoan heritage or not, can engage better with Samoan individuals/aiga/communities?

We can share our own practice via presentations through Samoan critical lens.
Q13 does not allow me to write 4 options.
No further comment.
For Samoan Social workers try to use your Samoan language to engage with your people because they will respect you back and able to develop a good relationship before you start working with them.
Better understanding, make an effort to acknowledge them in their language be friendly

No matter where you are and where you come from, we all connected to each other if we respect other people's cultures and respect who they are.
We can always learn how to better work alongside our people if we remain teachable with a willingness to learn.

I believe that people need to grasp the concept that mainstream society and social “norms” are creating narrow pockets of knowledge and therefore creating social workers who only appeal to the masses. once you

exist outside of that Question 13)

A) Non Judgemental
B) Never to appear to question the legitimacy of their beliefs. Eg. Asking families why children are at band practice till 10:30 at night every Sunday etc. ask questions to seek understanding then stop.
C) Humble
D) Supportive and Understanding.
as everyone else except you know that Samoans have big families so you state that during engagement to be culturally appropriate. What I want to see is an understanding of the validity of Samoan traditions, Samoan knowledge and a c diversity. That is as simple as praying, asking God to be a part of the interactions about to take place. Humbling ourselves and asking questions if you don’t understand.
Respect
Non judgemental
Taking the time to understand the culture, certain protocols
Always ask if unsure
Social work training must continue to push the envelope for an Aotearoa New Zealand context yes that means Treaty of Waitangi 1840 and Tangata Whenua Māori foundational. Then as we begin to utilise the social structural analyses
social actors and who as Social Workers what our role in Social Justice and Social Change becomes obvious hence when working for Samoan Aiga, communities and nations we are investing and connected to Praxis of Inclusivity and Dive
There needs to a Samoan cultural framework that can guide social workers on the do’s and don’t’s when engaging Samoan families.
Don’t assume
Cannot apply all European methods and practice frameworks to Samoan or other ethnic or cultural groups
Expectation of a practitioner would be different from a Samoan or to an ethnic group
Respect, acknowledging the aiga via behaviour, language, food, etc will help with engagement
No
Being confident about yourself and confident that you are the right person for the case. Respect the families wishes and be sure that they know they can trust you and that the information shared is confidential.
Just be respectful, if you want to go the extra mile, learn about our culture and the reason why we do what we do. learn a bit of the language, like saying hi and bye respectfully. usually our people appreciate it when you take interest in
Do homework before going to meet family, if you can find out who will be home at initial appointment, family name, village connection, whether you need to a matua/cultural adviser to attend initial contact.
By Samoans for Samoans

Nil
Please remember that principle of “not one shoe fits all”
Learn a few phrases; be opened minded. Be bold through grace in regards to the purpose you are visiting/working with a particular aiga.
I think when engaging and understanding 'talanoa' plays a huge part in understanding Samoans, and there is no time factor involved in this. Respect is always a start, but in order to sustain those relationships and ties, it's the constant t al also for non-Samoans to understand Samoans.
Make sure the family are well informed and understand what it is they are consenting to or saying no to etc. Thank you.

I have observed that there are Social Workers who talk down to people, and instead of having a more positive and uplifting approach, it has become rather a norm to treat those in unfortunate situations with less respect. Treating peopl empathy is important when trying to achieve a positive outcome. Empower, not degrade.
Be clear of their engagement and be honest with the aiga,

ID	Where were you born?	If you were not born in Aotearoa/New Zealand; when
1	New Zealand	
2	Samoa	7-9 years
3	Auckland, NZ	
4	New Zealand	
5	New Zealand	
6	Auckland NZ	
7	Auckland New Zealand	
8	NZ	
9	Auckland, New Zealand	
10	New Zealand	
11	NZ	
12	Samoa	10 years +
13	Auckland	
14	Samoa	10 years +
15	Auckland	
16	New Zealand	
17	Aukalani Tamaki makaurau Auckland Aotearoa New Zealand.	
18	Auckland, New Zealand	
19	Auckland, New Zealand	
20	Auckland NZ	
21	Hawaii	10 years +
22	New Zealand	
23	Apia, Samoa.	10 years +
24	New Zealand	
25	Samoa	10 years +
26	New Zealand	
27	Samoa	4-6 years
28	Wellington, Aotearoa	
29	Auckland	
30	Auckland	10 years +

ID	What age group do you belong to?	Do you speak Samoan?	If you answered Yes to question 5, please chose the most appr
1	16-25 years	Yes	Conversational
2	36-45 years	Yes	Fluent
3	36-45 years	Yes	Basic
4	16-25 years	No	
5	26-35 years	Yes	Basic
6	36-45 years	Yes	Conversational
7	16-25 years	Yes	Basic
8	46-55 years	Yes	Basic
9	36-45 years	Yes	Basic
10	46-55 years	Yes	Fluent
11	46-55 years	Yes	Conversational
12	26-35 years	Yes	Conversational

13	46-55 years	Yes	Conversational
14	46-55 years	Yes	Fluent
15	46-55 years	Yes	Conversational
16	46-55 years	Yes	Conversational
17	56 yeas +	No	
18	16-25 years	No	Basic
19	26-35 years	No	
20	46-55 years	Yes	Basic
21	46-55 years	Yes	Conversational
22	16-25 years	Yes	Basic
23	26-35 years	Yes	Fluent
24	46-55 years	Yes	Conversational
25	56 yeas +	Yes	Fluent
26	46-55 years	Yes	Basic
27	26-35 years	Yes	Fluent
28	56 yeas +	No	
29	26-35 years	Yes	Conversational
30	16-25 years	No	

ID	Irrespective of how you answered question 14, please explain why you think that was.
1	I had a European social worker that had no concept of how of our beliefs held any significance on our values and customs.
2	I have experienced the like that went through struggle and try to adapt to the system and how to work according to the system to survive and able to get the help and the entitlement for me and my family.
3	I just believe that that more life-experience a social worker has, the more understanding and compassionate they are towards helping others who are in dire need of it. I once had a Smoking Cessation worker who was fresh o u pity your current & past life circumstance due to the fact that they have not endured much hardship themselves is almost an insult. Having a Social Worker who can relate to my pain has allowed me to open up more and to a
4	My social worker was respectful of my Samoan culture and was easy to work with.
5	I think if they had more cultural values and insight, I think they would've been a bit more understanding
6	being of the same ethnic background of the individual who needed the assistance helped them to understand exactly what was needed
7	I felt they couldn't understand or relate
8	SW showed concerns and delivered a constructive approach to how we can support the aiga
9	Being a Pacific islander you assume they understand you more.
10	Cultural competence is a real thing and language is the key to great communication.
11	The social worker that I referred a Samoa family was Palagi. It was difficult for her to fully understand the cultural ways of this family.
12	I felt that because there was a cultural barrier the social worker was unable to understand or sympathise with our situation. Also due to her maybe lack of cultural awareness and assumption of who we were based on our cultu
13	age and life experience
14	They sent me to programmes that were really culturally inappropriate to me, in fact offensive. They didn't really put much thought into the programmes they were offering.
15	
16	I was born in NZ and I have been raised in NZ, they kept starting conversations by saying things like 'I guess you're not used to the cold in NZ, it's a lot warmer where you're from' I had already told them a few times I have o We had a range of New
17	Zealand born Samoan workers from flexible to inflexible classic social change to gate keeper. My observation also is they are not Social workers they are Case Managers setting up the programmes w Police. Having a social work B.S.W. and Education training background was really insightful and helpful when negotiating with the multi-disciplinary teams at Fono Hui gatherings. Yes, Social workers who had limited life experience.
18	People who come from big families or have strong family values understand the struggles a family has and show more compassion and understanding.
19	He was relatable and understanding. I felt comfortable to share without judgement.
20	Personality, values and beliefs and being culturally responsive to the needs of the client by consulting with the appropriate people in support.
21	Having someone who understands the culture and implementing it to better understand the client.
22	They were able to relate to my situation which made it easier to open up.
23	The social worker that worked with me was a Christian. I am a Born-again Christian myself and I love that she was able to support me using Christian values. I didn't mind that she was not Samoan, this was really good too.
24	That she would have come across someone that had a similar situation those circumstances maybe different
25	My husband has Parkinson Disease I have been alone struggling with caring for him for a long time. The social worker is a Needs Assessor. She came to do an assessment and I told her how hard it has been. At the end of th e help. My daughter in law who helps a lot is a Social worker, she was the one that organised for the assessor to come. She asked me about the assessment when I told her what I said she explained to me, that was the reason w h that the first social worker would have heard what I was going through and even seen how I was struggling and helped, instead she only heard one sentence that I said and didn't do anything for us. I kept thinking about it, ab o that is true, so I think that if the social worker was Samoan, she would have understood that.

26	The social worker represented the child well and diffused the situation.
27	Despite the fact we had different cultures she managed to work through it with them and she had so much respect for my culture
28	In this situation the SW knowledge and expertise was important, having said that in addition of cultural knowledge would have been ideal
29	They never listened. They would ask stupid questions over and over and over again, the same question.
30	I don't know fa'asamoa that well but there are things in my culture that are really important to me and they sent me to a programme that was really gross. They talked about sex and stuff and I felt like crying I just wanted to le

ID	When you think about working with social workers, what do you think a successful experience looks like? e.g. I felt listened to.
1	Understood. Being talked to not at. Listened too.
2	Finding the solution and able to get the help is needed at the time
3	Definitely feeling listened to, but also, not feeling judged at the same time. Building such a rapport that when confiding in a social worker, I can feel safe to share anything and discuss root causes of my current situation. Not
4	Feeling respected and listened to, having an input and the ability to make my own decisions.
5	Listened to, being able to relate and understand the situation, able to be positive
6	understanding of the situation, then handling it appropriately so that all parties involved come away with a resolution to their issue(s)
7	Someone who listens & is Consistent in helping. someone who is genuine a people person Caring & straight forward
8	One who knew their products and services
9	At the beginning it felt like they knew and understood what we needed, felt promising but then we didn't hear from them again.
10	The younger the SW the less life experience they have and they are automatically judged by the community. So a SW with great life experience will know how to manage and articulate family situations. In a Samoan setting
11	Being empathetic to the needs of the family is most important.
12	When support is provided and my need had been met.
13	being heard, one that doesn't offer solutions one that doesn't make a judgement and tries to identify similarities of a person's current situation with their own life experiences?
14	They listen, they do some homework about my culture.
15	Being transparent and honest Having an input and working together on a solution Having confidence and trust in someone who is professional and knows what they are doing Having someone who knows, understands and can relate to your cultural background, the language and expectation helps.
16	That is a great place to start- listen. Stop making assumptions. Understand that my time is as valuable as theirs. I wanted the support from the agency but the social worker was often wasting my time because they just didn't
17	The Samoan social worker is Spiritually,Culturally and Politically competent and professionally effective. Pakeha Social Workers understand being Pakeha how the system is discriminatory and racist thus how to handle their role of intervention with Samoan Aiga, communities and nations. Their praxis with Māori Tangata When becomes aware and can be proactive supportive. The Police, Courts, and CYPFs also have a positive experience come outcomes. What I call the Win Win for everyone that is what a successful experience looks like.
18	I felt understood and not pitied
19	I think it is important to feel heard and understood.
20	By suspending your own personal values n beliefs and seeing the world from their lens and using their ideas n suggestions to address the concern at hand.

21	Being straight up. Being heard. Not working on a "check list" system.
22	When they show that they actually care by helping. “Actions speak louder than words”. So the use of their body language will determine to me if they are listening and interested.
23	Able to listen and help me when I needed help and support.
24	Someone who listened but also tried to help find a solution
25	That they listen to everything you say, and they are really looking at your situation so that they are really helping.
26	A good outcome has a plan moving forward. Doesn’t put pressure on you. Inviting, kind and informative on what was available.
27	Being successful is when your client has gained your trust
28	I would have felt understood and that the process would be a true collaboration
29	They listen, they remember, they use their heads.
30	They understand that some things are just culturally offensive. They never asked me why I hated the programme- they should ask.

ID	When you think about what you expect from a social worker, please list four qualities that you think a social worker needs to have to work well with Samoan people/families/communities e.g. humility...
1	Respect. Understands our values and customs. Integrity And, ability to listen.
2	1. Understand the values and beliefs of a Samoan e.g.÷ respect, love, and honouring family etc. 2. Understand the culture the fa’asāmoa 3. Able to communicate fluent with the Samoan language 4. Able to advocate for any Pacific people
3	Humility Respect Compassion Understanding
4	- Respect - Be open minded - Humility
5	Trust, reliable, honest, friendly
6	*a good understanding of the culture. *a willingness to listen to all parties involved, no matter what their age. *empathetic *problem solving
7	Respect, cultural understanding, love for people resilient
8	Professional, diplomatic, respectful and does the case well
9	Humility Open Loyal Walks the talk

	Cultural competence Knowing how to speak Samoan
10	Knows how to facilitate disputes
11	Based on fa'a Samoan principles they would be Trust, Humility, Patience and Respect. The last principle Respect especially because that's shows Samoa families that you value who they are not why they were referred.
	Honesty Open communication Ability to follow through
12	Kindness/understanding
	* Culturally in tune with the family; not all of our pacific families embrace culture and identity * taking time to understand the aiga dynamics etc * I've seen SW who work alongside families who rush the process, so not to be too intrusive of families and allowing time for families to find their own solutions with SW supporting alongside
13	* respectful of time, and family dynamics
	Humility is a good start. Being truthful but kind in how they speak. Respectful by understanding my culture.
14	Knowledgeable about their role.
15	Understanding, having the knowledge and respect for the Samoan culture, customs and traditions, language, the thinking, also understanding the differences between Samoan families who are traditional and those who are no
	Respect- they are not the most important person in the equation. Humble- they are not the expert in my life.
16	Be intelligent- able to listen and change their approach.
	1] Fa'asamoa or Pacific world views experiences or insights. 2] Cross cultural skills so Tikanga Māori is an important foundational praxis. 3] Integrating micro I Me with macro We Us Collective Communal skills.
17	4] Knowledge of another language is helpful.
18	Family, respect, humility and community
	Respectful Honest Empathetic Professional
19	I think these are important and balancing qualities of a good social worker. If you can be honest, respectfully you can build good relationships with clients. If you can be empathetic and act professionally, you can help people
	Culturally competent Being respectful with empathy Communicative Transparent and honest
20	
	Respect Humility Understanding
21	Compassion
	Respect for not only the client but for the families. Appreciate that they have welcomed you into their house or the food that you have been offered. Humility.
22	Honesty.
	Respectful
23	understanding

	Loving and caring Interested in our Cultural values and beliefs
24	Attitude Listens Understand Empath
25	Understanding. They can learn new things. That they ask when things aren't clear. That they are respectful.
26	Compassionate. Humility Respectful Kind
27	Respect Be humble Be honest Love
28	humble, kind, knowledgeable, helpful
29	They listen, they have humility. Good communication. Intelligent
30	cultural understanding, humility, kind, understanding (general)

ID	Irrespective of how you answered question 18; if you know the social worker knows the roles of the people in attendance, do you think the social worker should acknowledge those roles? And why?
1	I think they should acknowledge those roles. However I also think that acknowledging those roles could also deter from the client.
2	Yes It is important to acknowledge family and their role it is one of the importantly things to earn the trust of the family and uplift the mana of our people to able engage with the Kaupapa
3	Hmmm I think if the social worker knows that these roles are important to the family they're working with. Then yes definitely acknowledge them. It doesn't have to be big, just an acknowledgement. But I think it's a case-by
4	Yes, I believe the social worker should acknowledge those roles to show respect to the members in attendance and to ensure a positive relationship is built with the client and their family.
5	Yes, because then you build a relationship and understanding more,
6	yes, they should, it's not so much to give them credit on their status, but more to show respect to the culture itself. Samoan people will be more willing to work with you if they feel that you KNOW them and have some understanding of their ways.
7	Yes, because it is Respectful to and is part of the culture
8	No. I believe that things are done well when the environment has an equal footing or platform
9	Yes, definitely a must. A sign of respect for the person, their culture and who they are because first impression count.
10	Yes, and to be culturally appropriate to the setting of the meeting. It also brings mana and respect to the facilitator .
11	Knowing the Samoan roles such as a Matai is important as that shows the family that you respect their family.
12	I think if they know then yeah just because it shows respect to the family's culture and beliefs. I also don't believe that it is a must.
13	Totally, acknowledge the roles and titles of all who attend. Why? I think there is a real sense of pride and ownership when one acknowledges roles/titles in the room it can also break the tension in the room - as well as supp

14	I think so, I think that it shows respect and makes people feel valued and acknowledged.
15	Yes, because the social worker is acknowledging their Samoan client and their aiga, their time and effort, support, the client comes from a collective group of people and their roles in the client's life is important.
16	I guess so, it's good for people to feel acknowledged if the social worker has done the inviting the least, they could do is some homework around who was invited.
17	The Social worker shows respect to this Aiga's Fa'asamoa by acknowledging the representatives, roles, and status gathered to address the issues raised. This also informs the Aiga you have the cultural skills. Why because in this Aiga. Why because it works thus more options and choices come outcomes.
18	I wouldn't know.
19	Personally, I don't think these roles need to be acknowledged. I understand that it may be important to other people that their support people are acknowledged appropriately though. I do think that the social worker should understand the importance of these roles to the family/client. Having this information gives more depth into who your client is, and even give insight as to how you can help more effic
20	By acknowledging the family make up and their roles, puts you in a great position to work with them in a respectful and purposeful manner. Mana enhancing is key in building relationships.
21	It would depend on what the meeting was for and who would be attending. Sometimes status can get in the way of getting things done.
22	Yes, these roles should be acknowledged because these roles have a big influence in our lives. Also when acknowledged you would be respected for that acknowledgment.
23	Yes. So people are given respect and acknowledgment where it is due.
24	In respect as to how you would address them or speak to them. Culturally wise some who still hold certain titles will feel the need of some respect. But overall it is out of acknowledgement and respect of their roles .
25	That shows respect.
26	Yes. Show of respect for my culture, my people, starts on the right foot for me. As a family we start off feeling acknowledged and respected because the people that I hold in high regard are acknowledged and it would make
27	Yes, because this can give an idea to the family he or she is working with that she has done some researching and that can be viewed by a family as having respect or be willing to do whatever it takes to get through to them
28	yes, it is important because it is respectful to the whole family and that real help needs to be part of an inclusive approach.
29	It shows respect to my family
30	I just think they should

ID	As a Samoan service user, even if you had a positive experience working with social workers, is there anything you noticed that could have been done better that would have improved the service by ...
1	If a social worker is not Samoan, bring along an associate that knows the language and understands our values and customs.
2	The kind of language that we used when communicating with different age
3	Just efficiency of work could be better. Doing things when promised is nice but too often I'm left to last, or I have to wait for weeks for something that could/should be done in a few days. It's a common occurrence.
4	Not that I can think of
5	Being able to know their limits
6	not that I can think of right now
7	
8	No
9	Communication about anything and everything.

10	Sometimes it pays to be a good listener before passing judgment on the families .
11	Prefer that agencies put more emphasis on Samoan cultural understanding.
12	The follow through of plans and agreements.
13	
14	Just do a little homework about the people that you are working with. I don't expect social workers to know our whole history but sending us to services that are completely inappropriate shouldn't happen.
15	N/A
16	They need to be more adaptable and leave their assumptions behind.
17	Mono-cultural middle class Palagi stereotypes and ignorance does not educate, empower or practice effective Social Work praxis come intervention for Aiga Samoa.
18	I don't know, sorry.
19	Follow through. I have spoken to a few different social workers, and I had a couple of really lovely Samoan social workers and an experience with a fairly blunt, kind of cold, palagi social worker. Although the Samoan socia
20	To not assume that all Samoan families are traditional and religious and can speak and understand the Samoan language.
21	When pride gets it the way.
22	No
23	Being able to provide support at the time that is requested, not having to chase them around and ask for what was requested.
24	A lot of patience. Sometimes we can be a bit harsh on our own people and at times tend to be unsympathetic towards them.
25	That they listened.
26	Need follow through. Actually have some ideas/solutions.
27	Having more empathy for the people
28	Being timely with responses and communication is transparent
29	I'm not sure
30	Needed more understanding

Is there any other comment you would like to make about how you think social workers can work better with Samoan people/families/communities?
There is a different kind of language to use in different age group and status e.g.÷ if there's an old man, matai or a pastor you can able to speak in respectful way using the words that they can able to communicate back to you. But if you try
Yes. Accept the food or cuppas offered when you visit.
N/a
Be friendly n respectable
if a social worker plans on working with the Samoan community, they need to get to know the people, not just on paper or others notes but through personal contact.
More Samoan social workers would be great because it makes me feel somewhat familiar & understood by culture

I believe that a cultural society has its place and it does matter how it is disciplined. It cannot be overshadowed by hierarchy status because the outcome would be misconstrued

Your tautua will always determine your outcome.

Take control of the meeting by setting out the boundaries and allow those to speak one person at a time . Give warning to those who behave inappropriately or use profane language. But more importantly start and end with prayer .

Preferably a Samoan social worker is referred.

Just showing understanding and providing the families with as much information possible.

Speak slowly, allow space and time for the aiga to absorb information; this can often take a few days and always recap when visiting

Alot of times I feel like they're patting themselves on the back for doing great jobs but they haven't actually asked us if they've done a great job. Maybe they should take the time to ask people how things went instead of assuming that thing

Explaining well our roles and the purpose of our role in the beginning so there is no misunderstanding, no conflict of interest and no crossing boundaries, this can be done respectfully and families will appreciate this.

If social workers aren't sure how to connect with Samoan communities, ask. Most people want them to get their job right.

Make sure organisations have their Samoan Matua, cultural advisers, within the organisation and that they call the clients, families, and communities for their organisation agency Samoan Review of protocol, process and praxis practice.

No

If you're a Samoan practitioner, it's important to make an effort to know what your own cultural identity is first before passing judgement on others who are struggling to find themselves, culturally.

N/a

Social workers in general would need to be culturally competent

Showing interest in our culture, know the basics. Respecting and showing love and care.

Sometimes understanding their background and upbringing. Each person is raised differently. Help them to be self-reliant to have confidence in themselves.

I think that understanding the culture a bit will help social workers to make the right decisions.

As a social worker you are important - as advisors, speakers show the role respect by understanding the culture of the people you work with and what is important to them. A social worker I had gave me voice and I felt happy to talk to him

don't make promises that you cannot keep, be clear and honest, apologize when you get things wrong.