Pacific Social Work:
An Annotated Bibliography 2010-2018

A Resource for Social Work Students, Practitioners and Educators

Compiled by Fati Tapu

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Acknowledgements

Introduction

The need for Pacific social work research is paramount as it helps Pacific social work students, practitioners and professionals to be effective. Research is equally important also for non-Pacific social workers to be effective, especially when working with Pacific peoples. Ultimately, Pacific research will help social workers to access relevant and up-to-date information and resources, which may lead social workers to identify gaps or challenges and, consequently, improve the quality of life and wellbeing of Pacific peoples.

Literature addressing Pacific social work has surfaced since the mid-1980s. This annotated bibliography builds on the annotated bibliography entitled *The Pasifika 'Voice' in Social Work Education in Aotearoa New Zealand* (Faleolo, 2008). The need for an annotated bibliography of Pacific social work resources was identified by Pacific social work educators from around the Pacific region who formed the Social Work Regional Resource Centre of Oceania (SWROCC), supported by the International Association of Schools of Social Work. This bibliography will be disseminated through SWROCC online networks.

Pacific Social Work: An Annotated Bibliography is a compilation of peer reviewed and professional literature addressing Pacific philosophies, frameworks and approaches and Pacific people's social development that inform social work. The literature is written from across the Pacific and from within the diaspora, including the United States of America, Australia, Hawaii, South Pacific, as well as from Aotearoa New Zealand. Although the collated literature is predominantly from Polynesian authors, there is an emergence of literature contributed by Melanesian and Micronesia scholars.

This volume represents a modest contribution, cultivating the voice of Pacific social work. The readings collated were limited to those from 2010-2018, which allows Pacific social work students, practitioners and educators to access readings that are specific to their research that will also inform their practice in working with Pacific people. Fundamentally, however, this volume allows social work students, practitioners and educators to maintain a connectedness with the latest Pacific social work research.

The overall theme that echoes throughout this annotated bibliography is the need to reconnect with Pacific indigenous knowledge, practices, protocols and most importantly Pacific values. In a practical sense, practitioners dealing with Pacific peoples' social issues are urged to seek advice and guidance from community elders (Ihara & Vakalahi, 2011). The ongoing review of social policy to ensure relevance and inclusiveness of Pacific voices within modern day society is also important.

This annotated bibliography is in three parts: Part 1 is comprised of annotations of Books and Book Chapters; Part 2 is annotations of selected journal articles; and Part 3 lists selected reports and postgraduate research without annotation.

The method employed for literature searching involved the Massey University library's online database system. Using key words such as Pacific social work; Pacific research in social work; and Pacific wellbeing within 2010-2018. Due to the nature of this volume and its timeframe, numerous potential materials were excluded in consultation with the senior supervisor.

However, there is still more work required to cultivate the 'voice' of Pasifika in social work education. Although the document contains a variety of Pasifika social work literature, not all areas are covered equally. Gaps include social work in justice, law, health and social policy. Social workers are strongly encouraged to consider researching and publishing to close these gaps.
Futures annotated bibliographies could consider adding annotations of Pacific Masters and Doctoral level social work.

Despite the limitation of sources on Pacific social work, we ought to celebrate and acknowledge the fact that there exist many contributions to Pasifika social work education by both Pacific and non-Pacific researchers. Significantly, Pacific social work perspectives are highly regarded both nationally and internationally.

FULL ANNOTATION LIST

A complete reference list of the materials

cited in

"Pacific Social Work: Annotated Bibliography"

Books and Chapters in a Book

Child Youth and Family. (2015). *Va'aifetu guardians and guardianship of stars: Principles, cultural frameworks, guidelines*. Wellington, NZ: Ministry of Social Development Retrieved from: https://practice.mvcot.govt.nz/documents/knowledge-base-practice-frameworks/working-with-pacific-peoples/vaaifetu-part-2-final.pdf.

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Crichton-Hill, Y. (2018). Pasifika social work. In M. Connolly, L. Harms, & J. Maidment (Eds.), *Social work: Contexts and practice*. Melbourne, VIC: Oxford University Press.

Faleolo, M.M. (2013). Cultural authentication in social work education: a balancing act. In C. Noble, M. Henrickson & I.Y. Han (Eds.). *Social work education: Voices from the Asia Pacific* (pp. 105-132). Sydney, Australia: Sydney University Press.

Faleolo, M.M. (2013). Pacific volunteering: A personal perspective. In F. Te Momo, L. George, & T. Brown-Pulu (Ed.). *Mana Ngakau: Community Compassion - Māori and Pasifika 'Volunteer' Work* (pp. 67-83). Auckland, New Zealand: Office of AVC (Māori & Pasifika) Massey University.

Galea'i, K. E. (2013). Social welfare in the Samoan Islands: A comparison of two models. In Furuto, S. B. C. L (Ed.). *Social Welfare in East Asia and the Pacific* (pp. 204-229). New York: Columbia University Press.

Godinet, M.T., Vakalahi, H., & Mokau, N. (2019). *Transnational Pacific Islanders: Implications for Social Work*. Washington, DC: NASW Press.

Mafile'o, T. (2016). Tongan social work practice. In J. Coates, M. Gray, M. and M. Yellow Bird (Eds.), *Indigenous social work around the world* (pp. 117-127). London: Routledge,

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Faleolo, M. M. (2014). *"Hard-hard-solid!: Life histories of Samoans in Bloods youth gangs in New Zealand*": A thesis presented in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Social Work at Massey University, Albany, New Zealand.

Meo-Sewabu, L. D. (2015). *'Tu ga na inima ka luvu na waqa' : (The bail to get water out of the boat is in the boat yet the boat sinks) : the cultural constructs of health and wellbeing amongst Marama iTaukei in a Fijian village in Lau and in a transnational Fijian community in Whanganui, Aotearoa.* A thesis presented in fulfilment of the requirements for the degree of Doctor of Philosophy in Social Policy at Massey University, Palmerston North, New Zealand.

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Treviranus, A. (2011). *Experiences of Pasifika social workers working in Aotearoa New Zealand*. A research report presented in partial fulfilment of the requirements of the Master of Social Work Applied degree at Massey University, Palmerston North, New Zealand.

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Books and Chapters in a Book

Child Youth and Family. (2015). *Va'aifetu guardians and guardianship of stars: Principles, cultural frameworks, guidelines*. Wellington, NZ: Ministry of Social Development Retrieved from: https://practice.orangatamariki.govt.nz/assets/documents/knowledge-base-practice-frameworks/working-with-pacific-peoples/vaaifetu-part-1-final.pdf

Va'aifetu is a specifically developed framework by the Ministry of Social Development as a critical tool to guide and support social work practitioners and various agencies in their work with Pacific children and their families. This framework ensures that children's voices are represented, and that Pacific children and their families, cultural values, uniqueness, dignity, hopes and inspirations are catered for.

Key words: *Va'aifetu, Pacific children, Child Youth and Family, Oranga tamariki*

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Crichton-Hill, Y. (2016). The role of social policy in promoting Pasifika wellbeing. In J. Maidment & L. Beddoe (Eds.), *Social policy for social work and human services in Aotearoa New Zealand: Diverse perspectives*. Christchurch, New Zealand: Canterbury University Press.

Pasifika communities face some of the challenges as other population groups, but some challenges are different and arise from specific social, cultural, political, historical and economic contexts. This chapter examines the connection between social policy and wellbeing of Pasifika people. The chapter examines two examples of social policy in relation to Pasifika people in Aotearoa New Zealand and provides suggestions for analysing social policy form a Pasifika perspective.

Key words: *social policy, Pasifika people, social problems, wellbeing*.

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Crichton-Hill, Y. (2018). Pasifika social work. In M. Connolly, L. Harms, & J. Maidment (Eds.), *Social work: Contexts and practice*. Melbourne, VIC: Oxford University Press.

Pasifika cultures are diverse, and a 'one size fits' all approach to Pasifika social work should also be reflected here. This chapter explores how social work practice can meet the needs of Pasifika people by exploring both Western and Pasifika values and knowledge. Highlighted throughout this chapter are concepts of cultural competence, cultural considerations for Pasifika social work, and the role of critical theory in work with Pasifika people. Cultural competence is social work is considered here as the combination of attitude, knowledge and skills that is vital towards successfully working with diversity, nonetheless it also comes with its challenges. Cultural considerations in summary focuses on providing insight to the values that make up the Pasifika world view and will influence daily living, decision-making processes, issue identification, help seeking and solution finding. Critical Pasifika social work practice considers how the concepts of power and inequality impact on relations. From this perspective social workers analyse how cultural locations such as age, race class, ability and sexuality might impact on resources. Hence social work has an emancipatory element that seeks empowerment and transformation within individual's social context. Finally, in our increasingly diverse societies, it is important to consider the part that social work can play in enhancing the lives of all of society's members. In order to do so however requires open minds to new ways of practicing social work so that all members of society, including Pasifika will benefit and therefore reduce inequities.

Key words: *anti-oppressive practice, critical social work, cultural competence, social change, social exclusion.*

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Faleolo, M.M. (2013). Cultural authentication in social work education: a balancing act. In C. Noble, M. Henrickson & I.Y. Han (Eds.). *Social work education: Voices from the Asia Pacific* (pp. 105-132). Sydney, Australia: Sydney University Press.

In this chapter, the author proposes three ways in which indigenous social practice (the process through which traditional, indigenous and local helping interventions) can be achieved. Firstly, to establish a social work education program that strongly acknowledges

the strengths that indigenous knowledge represents. Secondly, to incorporate cultural knowledge and practices into measuring and assessing cultural competence in social work practice. Lastly, to promote the philosophical approach of authentisation and urge social workers in non-Western contexts to move away from simply adapting and modifying Western social work theory and practice to that of generating knowledge and practice models from local context. For example, consider utilising parables as culturally valid knowledge, for building and understanding knowledge and practices of particular cultures.

Key words: *social work practice, social work education, authentication in social work, Western cultural practices.*

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Faleolo, M. M. (2013). Pacific volunteering: A personal perspective. In F. Te Momo, L. George, & T. Brown-Pulu (Ed.). *Mana Ngakau: Community Compassion - Māori and Pasifika 'Volunteer' Work* (pp. 67-83). Auckland, New Zealand: Office of AVC (Māori & Pasifika) Massey University.

This chapter is a personal account of the author's experiences in volunteering his service from a Pacific perspective or *tautua* as in the Samoan concept. The notion that 'volunteering' is philosophically linked to Western history of ultraism and charity, it does not encapsulate ideas presented by other cultures and traditions. Reflecting upon his journey of being raised in the Samoan tradition, the author upholds the values of *tautua* (serve) and *alofa* (compassion). However, the author issued a warning to providers of *tautua* and *alofa* for unpaid work from various services to be aware at all times not to be complacent.

 Key words: *community volunteering, tautua, alofa, relationships.*

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Galea'i, K. E. (2013). Social welfare in the Samoan Islands: A comparison of two models. In Furuto, S. B. C. L (Ed.). *Social Welfare in East Asia and the Pacific* (pp. 204-229). New York: Columbia University Press.

Within the Islands of Samoa there are two distinct political entities that coexist; the unincorporated U.S. territory American Samoa and the Independent State of Samoa. This chapter highlights some of these differences whilst exploring the uniqueness that each service can offer across the lifespan. To help put this issue into further context, Samoa refers to the constitutional monarchy on the Western parts of the island of Samoa in the South Pacific, and American Samoa lies to the southeast, of Samoa. However, although these two regions share the same ocean, culture and language, their structure of Governance and approach are quite different from each other. For example, Samoa uses the metric system for measurement and its own currency, the tala. American Samoa uses the U.S. standard of a yard, pound, gallon and the dollar to purchase goods. One of the growing concerns identified here is that although the people of Samoa have been learning about and adapting to outside models and frameworks, they lack consideration for of their own tradition protocols and ways of doing things that is culturally appropriate regardless of any differences.

Key words: *American Samoa, Western Samoa, social welfare systems, social structures.*
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Mafile'o, T. (2016). Tongan social work practice. In J. Coates, M. Gray, M. and M. Yellow Bird (Eds.), *Indigenous social work around the world* (pp. 117-127). London: Routledge, 2016.

The subject of this chapter, Tongan social work, provides as example of a dynamic interface between an Indigenous world view and Western context providing space for building social work theory and knowledge. Taking a qualitative approach to conducting this research, 28 Tongan social workers from Aotearoa New Zealand were involved in actively exploring the values, knowledges and skills inherited within Tongans ways of knowing and being. Consequently, this understanding has helped to form the basis of practice for the Tongan social workers primarily with Tongan and non-Tongan people. Seeing that Tongan 'social work' arises from a set of culturally embedded values and practices, the use of a cultural metaphor Pola' is used here as a framework. For the people of Tonga, *Pola* is a communal fishing activity that captures and depicts the essence of a Tongan construction of social work through community work. Evidently there are four underpinning key values that are vital for

when working with Tongan people which includes *fetokani'aki* (mutual helpfulness), *tauhi va* (looking after relationships)), *faka'apa apa* (respect) and '*ofa* (love).

Key words: *Tongan social work practice, relationship, respect, values.*

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Meo-Sewabu, L. (2014). Research ethics: An indigenous Fijian perspective. In C. Cocker & T. Hafford-Letchfield (Eds.), *Rethinking anti-discriminatory and anti-oppressive theories for social work practice* (pp. 108-122). Houndmills: Palgrave Macmillan.

This chapter focusses on a discourse in the research process and practice from an Indigenous Fijian perspective. The chapter aims to illustrate how Indigenous epistemological frameworks may be adopted in both traditional and non-traditional research settings. Indigenous ways of knowing offer valuable lessons for social work and community development practice, as exploring the underlying values and norms of Indigenous population groups enables practitioners to work more effectively within these communities. The chapter focuses on how Indigenous epistemologies may be used to disrupt dominant Western research practices.

Key words: *Indigenous epistemologies, Indigenous communities, Fiji, Western research*

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Mila, K. (2013). Not another New Zealand-born identity crisis: Well-being and the politics of Belonging. In M. Nelson-Agee, T. McIntosh, P. Culbertson & C. O. Makasiale (Eds.), *Pacific Identities and Well-Being: Cross-Cultural Perspectives* (pp. 27-45). New York, NY: Routledge

This chapter focuses on identity and its relationship to well-being and mental health. Identities are connected to deeply personal feelings about belonging, exclusion, acceptance, and rejection in the social world. The author is a New Zealand-born of Tongan and *palangi* (European) descent, who is very aware of the cultural dynamics that include and exclude the generation born in the diaspora. This chapter explores a social phenomenon that may have an

impact on the mental health and well-being of the second generation, those who grew up far from the Pacific homelands and who must contend with relatively complicated cultural environments.

Key words: *Traditional indigenous Pasifika identities, Vā, identities, wellbeing.*
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Mila, K. (2017). Mana Moana: Healing the *Vā*, Developing Spiritually and Culturally Embedded Practices. In L. Béres (Ed.), *Practising spirituality: reflections on meaning-making in personal and professional contexts* (pp. 61-XX). Basingstoke, Hampshire: Palgrave.

This book chapter explores the way that spirituality permeates indigenous Pasifika therapeutic and restorative health practices and beliefs, which illustrates how spirituality is deeply infused with health and well-being within Pasifika cultures. The chapter shared old ideas and knowledge that have been marginalised, suppressed, considered superstitious, anti-Christian and savaged, while on the hand, such ideas presents a beautiful and complex way of being in the world that is indigenous to Pasifika. The intention of sharing these old ideas and knowledge, according to the author is to provide an example of how important it is to be aware of culturally distinctive understandings of spirituality and wellbeing.

Key word: *Mana Moana, Vā, Pasifka, spirituality, wellbeing, culture.*
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Ministry of Social Development. (2012). *Nga vaka o kaiga tapu: A Pacific Conceptual Framework to address family violence in New Zealand*. Wellington: New Zealand Government. Retrieved from:
http://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Main-Pacific-Framework.pdf

The development of this document Nga Vaka o Kāiga Tapu was born out of a collaborative process of regional fono run by the Pacific Advisory Group (PAG) on family violence. Nga Vaka o Kāiga Tapu means 'The Sailing Vessels of Sacred Families'. The conceptual framework was designed as a culturally responsive tool for addressing family violence in seven largest Pacific communities in New Zealand, Kiribati, Tonga, Tokelau, Niue, Samoa, Tuvalu and the Cook Islands. The purpose of Nga Vaka o Kāiga Tapu is to provide a guide for policy writers working in the area of Pacific family violence. The overall vision of the Framework is the wellbeing of Cook Islands, Fijian, Niuean, Sāmoan, Tokelau, Tongan and Tuvaluan families, communities, and individuals from these communities.

Key words: *Family violence, Pacific conceptual frameworks, Ministry of Social Development.*

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Ministry of Social Development. (2015). *Boutokaan te mweeraoi: A Conceptual Framework for enhancing I-Kiribati wellbeing*. Wellington: New Zealand Government. Retrieved from: http://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Kiribati.pdf

Although Kiribati was not mentioned in the main document as part of the 'seven Pacific nations' nonetheless they have also responded to the call for the need to address family violence for Pacific people through the development of, 'Boutokaan Te Mweeraoi' conceptual framework. Generally, the meaning of this refers to 'posts being raised up into a state of goodness or wellnesses. In order to sustain the changes and challenges of modern-day society the people of Kiribati advise that the framework will also require updating.

Key words: *Family violence, goodness, wellness, conceptual framework.*

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Ministry of Social Development. (2012). *Fofola e fala kae talanoa e kāinga: A Tongan Conceptual Framework for the prevention of and intervention in family violence in New Zealand – Fāmili lelei*. Wellington: New Zealand Government. Retrieved from:

http://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Tongan.pdf

Fofola e fala kae talanoa e kāinga- illustrated in this document is the Tongan metaphor that literally means, 'Roll out the mats so the family can dialogue'. Founded upon a strengths-based approach it highlights concepts and principles present in '*anga faka*-Tonga' (Tongan cultural), which is empowering of Tongan families encouraging individuals to take responsibility towards preventing family violence within the home and or community. Within this setting exists the concepts of establishing a sense of belonging, consequently knowing and understanding what is 'acceptable and what is not'. Hence everything is achieved through working collectively.

Key words: *Tonga, family violence, anga faka-Tonga, strengths-based approach, metaphor.*
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Ministry of Social Development. (2012). *Kāiga Māopopo: A Tokelauan Conceptual Framework to address family violence*. Wellington: New Zealand Government. Retrieved from: http://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Tokelau.pdf

Kāiga Māopopo although an indefinite piece of work, this document considers the conceptual framework of, 'Kāiga Māopopo' as necessary towards addressing violence by informing prevention and intervention programs based on the core concepts values and beliefs of *faka*-Tokelau (philosophical worldview). It is strongly recommended by the Tokelau working group that the framework is continuously revised to ensure the reflection of reality, relevancy, authenticity, diversity, and complexities within families are respected and upheld. In this way the framework also ensures that relationships are deeply honoured as part of the process. Faka-Tokelau (Tokelau ways of knowing and being) are founded upon the genuine concern to maintain and protect peaceful, caring and loving relationships between Tokelau people. Within *faka*-Tokelau, violence is neither supported nor disregarded. This framework

must be understood in the context of concepts and principles that promote wellbeing and dignity for Tokelau people.

Key words: *Family violence, faka-Tokelau, Tokelau conceptual framework, Kāiga Māopopo*
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Ministry of Social Development. (2012). *Koe Fakatupuolamoui he tau Magafaoa Niue: A Niuean Conceptual Framework for addressing family violence*. Wellington: New Zealand Government. Retrieved from: http://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Niuean.pdf

The name of the framework in this document is, '*Fakatupuolamoui'*, which means,' to thrive vigorously and abundantly. The concept refers to the potential for Niuean families and individuals to achieve wellbeing, strength, being able to thrive and vibrancy. It is a living framework that provides a foundation for future work to be able to continue. To ensure the reflection of relevancy, authenticity, diversity of *magafaoa* and Niue communities, a revision of this framework is recommended. Drawn from *aga fakaNiue*- (Niuean ways of knowing and being) specific practices and approaches that must be adhered to as a way of ensuring, 'prevention, intervention and restoration for Niuean people. Hence addressing violence within Niue settings must be done so through a positive strength-based approach that embraces *aga fakaNiue*, cultural values and beliefs.

Key words: *family violence, aga fakaNiue, positive strength based, conceptual framework*
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Ministry of Social Development. (2012). *O le tōfā mamao: A Sāmoan Conceptual Framework for addressing family violence*. Wellington: New Zealand Government. Retrieved from: http://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Samoan.pdf

'Ole tofa mamao' was developed for Samoan practitioners and mainstream organisations working with Samoan victims, perpetrators, and *aiga* affected by family violence. In this document 'Tofa mamao' refers to the critical wisdom and vision that exists within Samoan *aiga* and communities, therefore to act of violence or unlawfulness within family context is regarded as violation of *fa'a* Samoa. Hence *Ole tofa mamao*, is constructed with concepts that promote wellbeing, and strong vibrant families.

Key words: *Samoa, family violence, conceptual framework, fa'a-Samoa,*

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Ministry of Social Development. (2012). *Toku Fou Tiale: A Tuvalu Conceptual Framework transforming family violence – restoring wellbeing*. Wellington: New Zealand Government. Retrieved from: http://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Tuvalu.pdf

Toku fou tiale translated basically means my garland of gardenia flowers. From this understanding the Tuvalu Conceptual Framework has been developed to help provide fresh insight and vision to the work of transforming family violence- *fakasauaga I loto I kaaiga*, towards peace and well-being in families- *Kaaiga ola filemu*. Developed by a Tuvalu working group for all practitioners working with Tuvaluan people and families within New Zealand context the framework was also designed to be used a vital tool for addressing issues of violence within the home as well as provide intervention programs and training materials to eliminate family violence for Tuvalu people in New Zealand.

Key words: *Conceptual framework, Toku fou tiale, Kaaiga ola filemu, Tuvalu.*

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Ministry of Social Development. (2012). *Turanga Māori: A Cook Islands Conceptual Framework transforming family violence – restoring wellbeing*. Wellington: New Zealand Government. Retrieved from:

http://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Cook-Islands.pdf

Turanga Maori is another one of the eight Pacific conceptual frameworks developed in response to the identified need for Pacific communities to address the issue of family violence within Aotearoa New Zealand settings. From a Cook Islands worldview *Turanga Maori* is a collective representation of their Cook Islands working group, and their approach to violence and the belief that individuals and the families that they belong to have the right to a expect to live a good life and enjoy good circumstances. Moreover, this approach is also confirmation of the potential for victims and perpetrators to transform from a life of family violence to one of self-realisation and interdependency. There are three elements which have been identified in this framework as necessary aspects for considerations however of the three *Akono'anga Maori* (Cook Islands Maori culture) has been highlighted as critical to the elimination of violence within Cook Islands families and communities.

Key words: *Family violence, conceptual framework, Turanga Maori, interdependency.*
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Ministry of Social Development. (2012). *Vuvale Doka Sautu: A Cultural Framework for addressing violence in Fijian families in New Zealand*. Wellington: New Zealand Government. Retrieved from:
http://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Fijian.pdf

Sautu the Fijian Conceptual framework that represents the pinnacle of family as one that operates at its very best, through having security, is harmonious and has a mutually sustaining status. The term itself expresses the existence and maintenance of a strong and vibrant Fijian '*Vuvlae'* (family). Thus, from this worldview the values and concepts that this framework is founded upon are strongly considered significant aspects for informing intervention programs as well as addressing the victims, and or perpetrators of family violence. Hence equally important, if not most importantly is the consideration of Fijian culture and based on the

ability it has to transform individuals and families from one of despair, to families that dwell in a home as 'top most and crowning glory of a house.' Nonetheless ongoing discussions and dialogue with the Fijian community is strongly encouraged to ensure relevance and applicability within New Zealand settings.

Key words: *Family violence, conceptual framework, Sautu, transformation*,

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Mitaera, J., Paasi, L., & Filipo, H. (2016). *Cook Islands cultural concepts to inform family violence interventions and practice*. Ministry of Social Development. Retrieved from: https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/research/pacific/msd-cook-island-report-18-v4.pdf

This project follows the examples set by *Nga Vaka o Kainga Tapu* Ministry of Social development 2022). The purpose of this project is to identify Cook Islands cultural concepts that best informs the developments of Cook Islands family violence interventions and practices. However, four Cook Island literatures were identified in the project which the authors, reviewed and critique drawing on Payne's (2014) three key elements of theory building: perspective, theory and model.

Key words: *Cook Islands, family violence, culture, interventions, atonement, reparation, forgiveness, customs, traditions, history, protocols.*

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Seve-Williams, N., Taumoepeau, M., & E. Saafi, E. (Ed.). (2013*). *Pacific Edge: Transforming knowledge into innovative practice*. Research papers from the fourth Health Research Council of New Zealand Pacific Health Research Fono. Auckland, New Zealand: Health Research Council of New Zealand.

This book is comprised of research papers form several presenters of the fourth Health and Research Council of New Zealand Pacific Health Research Fono. In a statement by 2012 HRC Chair for the Pacific Health Research Committee, "The fono provided significant

avenue for Pacific and non-Pacific health researchers to disseminate their work to the public, which and this is a great resource particularly for those in the health sector."

Key words: *physical activity levels, community development, smoking cessation, Uputaua,*
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Tamasese, T. K., Parsons, T. L., & Waldegrave, C. (2014). *Pacific perspectives on Ageing in New Zealand*. New Zealand: Pacific-Focused Qualitative Research prepared for the New Zealand Study of Ageing (NZLSA). Retrieved from: **Error! Hyperlink reference not valid.**.

This is a research is to investigate Pacific perspectives on ageing to identify specific cultural values and understandings that will become increasingly important as New Zealand's Pacific populations age. The aim of the research was to identify the perceptions of Pacific Elders about the range of issues known to affect older people and their enjoyment and participation in community and family life, and to enquire from them what they considered to be most important areas that would enhance their wellbeing as Elders.

Key words: *Fa'afaletui, elders, eldership, Pacific family, Pacific cultures.*
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Vakaoti, P. (2018). *Street-frequenting young people in Fiji: Theory and practice.* Cham, Switzerland: Palgrave Macmillan.

This book discusses the life world of group of young people of Fiji in their ambitious whose lives may be precarious but like everyone else determine to survive. It discusses materials draw from field work that includes observations and in-depth interviews with a select group of street-frequenting young men and stakeholders from governments departments, churches and non-government organisations. The work is conceptualised around and informed by constructivism, the view that emphasises relativism, multiple social realities and mutual meaning making between researchers and participants. This allowed street-frequenting young

people to be seen as active beings but subject to time and place and exposed to spatial and normative scrutiny.

Key words: *Street-frequenting, out of place, young people, postmodern, Fiji.*

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Vakalahi, H., & Godinet, M. (Ed.). (2014). *Transnational Pacific Islander Americans and social work – Dancing to the beat of a different drum*. Washington, DC: NASW Press.

This book comprises of stories of the lived experiences of transnational Pacific Islander Americans including issues such as colonisation, immigration, and the multiple cultural identities. The editor's invitation to the native authors from the highest Pacific Island population in the United States which includes Samoans, Tongans, Native Hawaiians, Charmorros, also including authors from Chuuk and Yap (who are both part of the Federated States of Micronesia, to share their stories and experiences is essential to their effort to raise the voices from within the groups of a complex Oceanic community rather than speaking for them. However, the editors anticipated the stories shared in this book would enable social workers to develop more accurate solutions for changes.

Key words: *transnational Pacific Islander American, natives, colonisation, identities.*

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Journal Articles

Anngela-Cole, L., Ka'Opua, L., and Busch, M. (2010). Issues confronting social workers in the provision of palliative care services in the pacific basin (Hawai'i and the U.S. affiliated Pacific Island nations and territories). *Journal of Social Work in End-of-Life and Palliative Care, 6*(3),150-163.

This journal article highlights the complex issues associated with providing end-of-life and palliative care services to people who make up the diverse cultural groups of the Pacific. According to the authors, numerous people form the Pacific region travel to Hawaii to obtain palliative care services due to the lack of adequate health care in many Pacific nations. Unfortunately, there are many barriers that sometimes prevent quality care. While some barriers are due to misunderstanding of cultural differences, others are systematic. To address such barriers, the author suggests that palliative care social workers must represent their patients and their families as best as they can. For instances, asking open questions, in respective ways, and provide culturally appropriate care that acknowledges patient's cultural values and beliefs during palliative care situations. Finally, the authors appeal for Pacific social workers and health care providers to develop practical models that acknowledge and appropriately address unique issues that are important to all people at the end of life ether than solely Western perspective.

Key words: *collectivism, culture, Pacific Islanders, palliative care.*
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Beecher, B., Eggertsen, L., Furuto, S., & Reeves, J. (2012). International Student Views of social Work in Select Asian and Pacific Island Countries. *Social Work Education, 31*(4), 35-450.

This journal article presents a study of international social work students who completed their practicum in their home countries in the Asia-Pacific region. The study is guided by questions include: international students' experiences with language, awareness of policy, licensing and professional and professional organisations, the perception of the profession, and degree-fit and employability issues. The study reveals various challenges that the social

work students encountered during their practicum, such as the dissonance between their Westernised social work knowledge and practicing social work at home.

Key words: *multi-cultural perspectives, knowledge transfer.*
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Betz, E., & van Meijl, T. (2016). Humour in the negotiations of social identity in the Tongan diaspora. *Etnofoor, 28*, 111-125.

This journal article discusses humour, including joking and mocking as a form of social control in the Tongan diaspora. Cultural differences between the shores of Tonga and the Pacific Rim have generated an essentialised conception of Tongan culture described as the 'Tongan box' which argued to contain the authentic principles of behaviour and is guarded by indigenous Tongans of higher rank and status. To protect Tongan traditions various forms of humour including mocking and gossiping are used to remind Tongan migrants of their descent and associated obligations. The authors explain, however, that not everyone find this practice funny. Young Tongans especially experience appeals to their so-called traditional Tongan identity as a form of indirect bullying. Thus, humour and laughter have a negative effect on their sense of self.

Key words: *humour, social relationship, social conformity, Tongan community.*
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Binder, S. B., Baker, C. K., Mayer, J., and O'Donnell, C. R. (2014). Resilience and recovery in American Samoa: A case study of the 2009 South Pacific Tsunami. *Journal of Community Psychology, 42*(7), 799-822.

This journal article presents a case study methodology that was used to explore the culturally situated response ad recovery efforts following a tsunami in American Samoa. The study was heavily conducted around the most affected villages on Tutuila Island, the main island of American Samoa and bound by the period from when the tsunami warning was first issued

(in September 2009) through to January 2011 (the time of study). According to the data collected, although the people displayed a strong model of physical social support, they were unprepared to deal with the social and emotional needs after the tsunami. I response to this need for emotional support, groups within American Samoa are looking at ways of adapting by forging new, culturally appropriate methods for addressing emotional needs.

Key words: *American Samoa, culture, emotional support, social support, tsunami.*
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Braun, K. L., Nelson-Hurwitz, D. C., Ono, M., Godinet, M., Perkinson, M. A., and Mokuau, N. (2017). From Hale to Kauhale: Public health, social work, and aging. *Hawaii Journal of Medicine & Public Health, 76*(5), 135-138.

This journal article presents the rationale for the merging of three social and health institutions (or *hale)* to form one strong unit (or *kauhale*). This merger explains the authors, recognises that it takes a village (*kauhale*) to solve some of the intractable health and social issues. Hence, this vision seemed to be 'achieving social and justice and health equity' for the Hawaiian people.

Key words: *hale, kauhale, public health, social work.*
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Brydon, K., & Lawihin, D. (2016). Melanesian visions? Some preliminary thoughts about social work education and practice in Papua New Guinea. *International Social Work, 59*(2), 192-204. doi:10.1177/0020872813515012

This journal article conducts a small research project in a pursuit for improvement on the field work programs in Papua New Guinea. The research findings clearly indicated the critical need to develop new social work models and practices that are specifically unique to the Papua New Guinea context. The authors' contention is, however, that the addition of

Melanesian values upholds promise, despite the challenges it encounters, to contribute to the indigenisation of social work as a model of practice that reflects Papua New Guinea context.

Key words: *Fieldwork opportunities, indigenisation, Melanesian visions, social issues*

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Davis, R., Vakalahi, H. F. O., & Smith, L. (2015). Pacific Islander youth and sources of risk for problem behaviours (research note). Families in Society: *The Journal of Contemporary Social Services, 96,* 99-107.

This journal article presents a study focused on family, community, school and individual/peer-based factors that can contribute towards the behaviours among Pacific Island youth is the basis of what this article is about. This study included Pacific Island groups in Utah (U. S) namely Native Hawaiian, Samoan and Tongan youth the largest Pacific Island groups in Utah. Drawn from data dating back 2003, Utah Prevention Needs Assessment Survey (PNA Survey) 'overall highlighted the urgent need for current research that produces disaggregated national data to inform culturally relevant policy and practice that is responsive to the growing population in the juvenile justice system in Utah. Implications of future research identify several critical areas requiring further attention including; a more comprehensive response towards the growing needs of Pacific Island youth today, a more succinct focus on research to inform prevention and clinical interventions programs for Pacific Island youth and their families , more community driven initiatives towards prevention and intervention programs to help address risk factors with the context of community, family and school attachment, as well as law enforcement , educators, politicians that are willing and committed to engaging with Pacific Island youth as a way forward.

Key words: *Pacific Islander, culture, community, delinquency, Pacific Island youth.*

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Fa'alau, F. (2016). Family communication patterns and wellbeing among Samoan youth in Aoteroa New Zealand. *New Zealand Sociology, 31*(2), 18-47.

This article highlights the fundamental role of communication and its implications upon the relationship between Samoan youth, parents and families. However what findings also reveal is the influence education, intermarriage and globalization upon the role of communication within families. Hence, based on a mixed methods approach of qualitative and quantitative data, the findings identify the emergence of three family types namely; the 'stable,' 'adapting' and 'struggling' families. Further argued throughout this article is the way in which Samoan parents communicate with their teenage children and the significant impact this has on them holistically, including their social, mental, physical and psychological health and wellbeing.

Key words: *Samoan youth, communication patterns, family types, wellbeing.*
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Faleolo, M. M. (2016). From the street to the village: The transfer of youth gang culture from New Zealand to Samoa. *New Zealand Sociology, 31*(2), 48-73.

This journal article discusses the practice of sending young people associated with youth gangs in Aotearoa New Zealand back to their homeland of Samoa in the hope of transforming individuals back into 'well-behaved 'law abiding citizens is of growing concern for Samoan parents and families. Equally as concerning is the mistreatment and injustices in which the young people involved in the practice claim that they are exposed to. Drawn from a qualitative approach, this article reveals real life experiences of twenty –five young Samoan males who share their 'stories, and or narratives' living in various parts of suburban South Auckland, New Zealand, and in villages of Samoa. As a way forward, suggestions of a more effective strategy such as the 'fale'o model' in which encompasses all parties within a Samoan village concept that is holistic and culturally appropriate and meaningful for all involved is strongly urged.

Key words: *Fa'asamoa, youth gangs, socialisation, resocialisation, involuntary return migration, Faleo'o model.*
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Faleolo, R. (2016). Pasifika trans-Tasman migrant perspectives of well-being in Australia and New Zealand. *Pacific Asia Inquiry, 7*(1), 63-74.

This journal article discusses at the increase in migration of Pasifika across the Tasman Sea between Australia and New Zealand is an occurrence that is becoming more and more common since the 1990s. The article captures the voices of Pasifika people that have made this journey with the aspirations of improved housing, wellbeing living conditions not only for the 'solo' but for the whole family. To help ensure a culturally appropriate approach for this study a qualitative methodology is carried out with the application of Talanoa, or otherwise referred to as face to face interviews, chat or discussions. The author of Tongan and Samoan affiliation carries out this discussion also via internet or otherwise referred to as e-Talanoa. A new-found way of Talanoa that has helped to ensure the researchers connection with all 40 participants in Auckland, New Zealand and Brisbane Australia. Results reveal that the significance of Pasifika voices being captured here provides important dialogue to remedy the previously silenced diaspora in the Trans-Tasman literature towards one of hope.

Key words: *Pasifika, diaspora, Trans-Tasman migration, talanoa approach.*

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Faletolu, T. A. (2010). Assumed voices of Samoa. *Aotearoa New Zealand Social Work, Vol. 22*(4), 20-31.

This journal article gives an overview of the research undertaken by the author as part of her study. Faletolu proposes the research question 'What are some appropriate ways of working social work with Samoan people from a Samoan client's perspective?' Taken from a qualitative research approach it was necessary to take elements of the Samoan culture so that the participants were able to feel 'connected and included' in the process. Within the context participants share their experiences and their understandings of the importance of Samoan culture and as a way of ensuring clarity whilst also avoiding miscommunication, disempowerment and disrespect. Hence the So'otaga Model is featured as part of the study as a way of ensuring critical knowledge, skills, resources and supports that are deemed necessary for when working with Samoan families as a social worker within Aotearoa New Zealand.

Key words: *culture, community, Samoan fale, so'otaga model.*

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Godinet, M. T. (2013). Testing a model of delinquency with Samoan adolescents. *Journal of Social Work*, *13*(1): 54-74

This journal article presents a study which uses an integrative framework that includes various theories to explain the relative contribution of factors on delinquency among Samoan adolescents and their overrepresentation in the American Juvenile Justice system. Participated in the study were 275 Samoan adolescents for the states of Hawaii and Washington. Two models were analysed. One model tested all the factors regardless of the economic status, and the other utilised economic conditions as a moderating factor. The data indicated that there was a predictive relationship between involvement with antisocial peers and delinquency and prosocial peers and no delinquency. Hence, the author comment that despite the results, it is critical for social workers to understand the impact of acculturation on family members and their family systems.

Key words: *social work, disproportionality, juvenile justice, Pacific islander youth, Samoan adolescence.*
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Ihara, E., and Vakalahi, O. H. F. (2011). Spirituality: The essence of wellness among Tongan and Samoan elders. *Journal of religion & spirituality in social work*. *30*(4), 405-421.

This journal article defines spirituality as a central component of wellness among Tongan and Samoan elders. Pacific elders are considered wisest among families and communities and are held in high positions to provide cultural advice, leading rituals and spiritual guidance. However, according to data collected and analysis of in-depth interviews with 10 Samoans and 10 Tongan elders in Hawai'i, two major themes emerged: meanings and expressions of spirituality and interdependence of culture, spirituality, and wellness. The authors concluded from Pacific perspectives that integrating and understanding spirituality as the essence

wellness provides a critical framework for a balanced approach to working with Pacific elders.

Key words: *Samoan elders, spirituality, Tongan elders, wellness*

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Ihara, E., and Vakalahi, O. H. F. (2012). Collective worldviews and health of Pacific American elders. *Education Gerontology, 38*: 400-411.

This journal article highlights community as being a part of the social environment and a key social determining factor of Pacific cultures. It examines the worldviews that are an inherent practice of Pacific cultures, and the importance of ensuring a more holistic approach towards positive outcomes for all. The study captures the voices of Samoan and Tongan American elders through guided principles of grounded theory offering evidence of affirming the notion of a holistic approach. The data collection and analysis for this study was carried out through in-depth interviews with 10 Samoan elders and 10 Tongan elders all contributing towards a positive way forward within education for young people and developing strong role models within Pasifika communities.

Key words: *cultural rituals, community, conceptualization.*

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Koro, T., Walden, N., Smith, T., Dewar, A., Muller, K., Ndeke, A., Kenny, L., & Simmons, H. (2010). Nga Haerenga o Le Laumei: pathways to cultural protection through language preservation. *Aotearoa New Zealand Social Work, 22*(4), 44-56.

The authors of this article are a group of ethnically diverse third year community development students from Massey University New Zealand, who draw upon each other's shared interests in the wellbeing of Maori and Pasifika peoples in Oceania. They have identified the critical importance of preserving indigenous languages as a way forward towards maintaining cultural heritage and linguistic rights. The employment of a 'structural analysis framework' is used with the aim of achieving social change. This paper offers

solutions from a Pasifika perspective through emphasising the importance of language preservation in which other social change groups are invited to use.

Key words: *Le Laumei, community development, indigenous, cultural protection.*

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Lawihin, D., Flynn, C., and Kamasua, J. K. (2017). Social workers without borders: challenges to building partnerships - learning from a PNG/Australian social work education relationship. *Pacific dynamics, 1*(2), 220-231.

This journal article reflects particularly on the collaborations for example between an Australian social work education program and one in Papua New Guinea. Despite the 'contention debates' concerning the nature of international and globalised social work evidence reveal Schools of Social Work Education actively engaging in cross-border collaborations. However, although within the professional discipline of social work is made up of diversity across the globe, the voices and experiences of Pacific people limited here. A model consisting of transparency, collaborative relationships between equal, yet diverse partners, is featured here as key elements towards effectively engaging in cross border partnerships.

Key words: *Papua New Guinea, international collaboration, social work education, partnership.*

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Lotoala, F., Breheny, M., Alpass, F., & Henricksen, A. (2014). Health and wellbeing of older Pacific Peoples in New Zealand. *The New Zealand Medical Journal, 127*(1407), 27-39.

This journal article discusses a study into the health and wellbeing of older Pacific people in New Zealand. The aim of the study was to: a) describe the health and wellbeing of a community sample of older Pacific people in New Zealand, including examining any differences between NZ-born and Pacific Island-born participants; b) compare the health of this group to similar aged Maori and nMnP (non Maori, non Pacific) samples; and c)

investigate the socioeconomic factors (smoking, alcohol consumption, physical activity) which may account for any disparities in physical and mental health among these groups. The outcome of the study, however, revealed that older Pacific people throughout Aotearoa New Zealand, scored lower on measures of physical and mental health, and reported higher rates of health conditions.

Key words: *Pacific older people, socioeconomic, disparities, ethnicity, behaviour.*
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Mafile'o, T. (2016). Strengthening research capacity in Oceania. *Social Dialogue Magazine, 15*(4), 18-20. Retrieved from: https://socialdialogue.online

This article discusses the benefits of research, such as identifying social issues which leads to the provision of proper social services. However, with the vast changes that is happening throughout the Pacific region, and the continuous importation of social services approach would further neglect our own Pacific cultural systems. The author encourages Pacific researchers to strengthen their research capacity, by utilising local and Indigenous knowledge that informs the best pathway that maximises benefits and reduces social costs throughout the Pacific region.

Key words: *indigenous, Oceania, partnership, capacity, South Pacific.*
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Mafile'o, T., & Vakalahi, O. H. F. (2018). Indigenous social work across borders: Expanding social work in the South Pacific. *International Social Work, 61*(4): 537-552.

This journal article proposed that the 'next wave' of Pacific social work be centred in Pacific homelands to invigorate new approaches that better address well-being for transnational Pacific peoples. It is argued that social justice, locally-led development and cultural preservation will be better realized with an expansion of Pacific social work across borders. The article reflects on decolonization, universalism-relativism, nature of social work,

resourcing and collaborations for Pacific social work. The authors conclude that movement to re-invigorate Pacific social work through a re-centring in South Pacific nation homelands and Pacific epistemology, values, beliefs and practices will yield alternative solutions to addressing contemporary social, cultural and economic challenges encountered by Pacific peoples in the Pacific as well as in the diaspora. The 'next wave' of Pacific social work development must consider a more balanced framework for education and professional development that originates in Pacific practices and engages mainstream practices on its own terms.

Key words: *cultural well-being, indigenous, Pacific peoples, social developments, social work.*

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Manuela, S., & Sibley, C. G. (2013). The Pacific Identity and Wellbeing Scale (PIWBS): A culturally-appropriate self-report measure for Pacific peoples in New Zealand. *Social Indicators Research, 112*(1), 83-103.

This journal article discusses a quantitative approach involving online surveys, and email advertisements resulted in 684 participants (530 female and 154 male) that responded to this study. The study itself involved measuring the ethnic group identification and wellbeing test which was specifically designed for Pacific peoples living in New Zealand. Hence looking across four of Pacific's largest nation groups in New Zealand (Samoa, Cook Islands, Tonga and Niue), the test provides evidence of participants responses to, interpreting, and items of the Pacific Identity and Wellbeing Scale –Revised (PIWBS-R) in similar ways. With the use of a Multi group Confirmatory Factor Analysis it shows a small but significant difference between Religious Centrality and Embeddedness between Tongan participants whom score relatively higher than the Cook Islanders and Niue participants involved in this test. Overall however there are no other significant differences between the factors of the PIWBS-R. Findings from this test provide evidence that the use of PIWBS-R is a psychometrically sound tool that is valid for research with Pacific peoples that helps to gain knowledge and understanding concerning the psychological insights of ethnic identity and wellbeing of Pacific peoples in New Zealand.

Key words: *Pacific Nations, Identity, Wellbeing, Measurement Equivalence*

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Manuela, S., & Sibley, C. G. (2015). The Pacific Identity and Wellbeing Scale - Revised: Comparisons across Pacific groups. *The New Zealand Journal of Psychology, 44*(1), 61-72.

This journal article explores the growing Pacific research within psychology whilst providing descriptions and validation of a Pacific Identity and Wellbeing that has been used as a culturally appropriate tool for assessing individuals. Based on qualitative research Manuela and Sibley (2012) presents a five – factor model of qualitative interviews, review of psychological theories, and previous research on Pacific concepts of ethnic identity and wellbeing in the hope that this scale will provide a reliable way of systematically measuring Pacific psychological constructs. In addition, the concept of storytelling for Pacific peoples and Pacific researchers is a vital means of expressing one's self, understanding and learning about ourselves and others. Hence this scale provides a way for Pacific voices to be heard through the development of valid and reliable psychometric measures.

Key words: *Psychometric assessment, Pacific cultures, factor analysis, Ethnic identity, Wellbeing*

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Mataira, P. J. (2016). The Politics of Indigeneity: lessons learned and the implications for decolonising social work education in Hawaii. S*ocial Dialogue Magazine, 15*(4), 18-20. Retrieved from: https://socialdialogue.online

This article outlines the tasks taken by the University of Hawaii's Myron B Thompson School of Social Work, students and community to support effort to indigenise social work and outlines the lessoned learned in challenging the dominance of mainstream academia. For over 80 years the University's School of Social Work has had a reputation for embodying the 'multicultural' mantra by virtue of its diverse cultural composition. While this portrayal has

provided a strong and positive identity, the author challenges that multiculturalism is not the answer or id it the goal, and as such, the work must continue towards transforming and indigenising the system.

Key words: *Cultural traditions*, *indigenisation, Spirit of Aloha,*

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Meo-Sewabu, L. (2016). 'Na Marama i Taukei Kei Na Vanua': Culturally embedded agency of indigenous Fijian women - opportunities and constraints. *New Zealand Sociology, 31*(2), 96-122.

Thsi journal article discusses the concept of a 'culturally embedded agency' which argues the vital importance of empowering Indigenous Fijian women towards becoming conscientious contributors of their overall health and wellbeing. Based on a qualitative study of 23 participants conducted in two geographical locations, one in Fiji and one in Aotearoa the findings reveal that culturally embedded agency calls for social policies that incorporates full participation of women in society, inclusive of indigeneity goals, cultural wellbeing and fairness. The overarching methodology of ethnography was employed here together with Vanua methodology.

Moreover, the need to re-examine the institutionalised cultural practices of the oppressed Fijian women is highlighted in the hope of raising a strong sense of self and increased roles of gender equality. Method employed here included Talanoa, a commonly used research approach throughout the Pacific. However, the article also argues that women cannot fulfil this expectation alone, men must also contribute towards women becoming agents of change through the need of addressing their own consciousness. It requires time, monitoring, collaboration and the determination of achieving shared goals towards enhancing women's health and wellbeing.

Key words: *Culture, Fijian women, Indigenous wellbeing, culturally embedded agency, social policy.*

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Okamoto, S. K. (2011). Current and future directions in social work research with Native Hawaiians and other Pacific Islanders. *Journal of Ethnic & Cultural Diversity in Social Work, 20*(2), 93-97

This journal article discusses the pressing need for research into the health and social need of the Native Hawaiians and other Pacific Islanders (NHOPIs). The author explains that although numerous research findings identifies the social and health disparities among these populations, however, there is a lag of research to address and to explain the factors related to them. In the case of substance use prevention, or example, there is no evidence-based practice available for NHOPI youths. The article concludes stating the critical need to research for health and wellbeing of NHOPI communities and the wider Pacific region.

Key words: *Native Hawaiian and Other Pacific Islanders (NHOPIs), research, youth populations.*

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Paterson, J., Tautolo, E. S., Iusitini, L., and Sisk, R. (2018). Cultural, individual, and familial risk and protective factors associated with depressive symptoms in Pacific youth living in New Zealand. *Social Work in Mental Health, 16*(6): 725-742.

This journal article examines cultural, individual and familial risk and protective factors associated with depressive symptoms in Pacific youth living in New Zealand. This longitudinal Pacific Island Families (PIF) study is following a cohort of Pacific infants born in Auckland, NZ in 2000. Participants were selected from birth at Middlemore Hospital, South Auckland, where at least one parent identified as being of a Pacific ethnicity and a New Zealand permanent resident. At 11 and 14 years-of age, the primary caregivers, (most commonly the mothers) of these youth were interviewed about the health and development of their child giving consent for their child to be interviewed/surveyed as well. Findings reveal that some risk and protective factors associated with depressive symptoms in Pacific youth are consistent, and some vary, across time points. Significant factors across time points for example highlight bullying among middle school students presenting a serious threat to

health development. In line with these findings those involved with bullying both as victim and or perpetrator, reported significantly higher levels of depressive symptoms across that ages of those that were 11 and 14 years of age.

Moreover, significant time varying factors include for example girls being more likely than boys to report depressive symptoms. The questionnaire administered in this study is in a culturally appropriate interview format and carried out in a nonthreatening manner. While more research is needed on this topic within the Pacific population living n NZ, these findings can inform existing treatment approaches and provide some understanding of the individual, familial ad cultural factors that impact on depression in youth from ethnic minorities.

Key words: *Depression, depressive symptoms, ethnic groups, Pacific youth.*
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Paterson, J., Tautolo, E., Iusitini, L., Taylor, S., & Farvid, P. (2016). Pacific Islands families study: intimate partner stressors and psychological distress among Pacific adults. *Sexual and Relationship Therapy, 31*, 1-11.

This journal article discusses the Pacific Islands families (PIF) studies which examine the effects of stressful intimate partner events on psychological distress among Pacific adults that has been identified as an area of high neglect. Although there has been increased research about the nature and predictors of sexual problems, however little is known about the sexual health and well-being among minority ethnic groups across the world.

Whilst this article highlights findings from PIF study, as a successful and unique longitudinal investigation of Pacific families based on the recruitment of Pacific infants born in South Auckland, NZ in 2000. It also recognises numerous factors that have been identified as coverage to influence health behaviours and outcomes in Pacific peoples, including poor housing, fathering, acculturation, and health issues. Method of data collection involved multiple measurement waves of visits to children and their families and interviewing them beginning from 6weeks, 1,2,4,6,9,11 and 14years. The most important finding identified throughout this study was that among the Pacific cohort, the item related to problems with

sex was the most strongly associated with intimate partner stressor with psychological distress for both men and women.

Key words: *Pacific families, intimate partners stress, psychological distress, sexuality, sexual problems.*

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Ramacake, S. (2010). Fijian social work practice. *Aotearoa New Zealand Social Work, 11*(4), 38-43.

Based on a literature review on Fijian life principles, values, social standards and living this article considers the findings from the literature review in a report created by Massey Social Work Research Report, 2007. As part of this report the significance of implementing indigenous models as a way of addressing social issues within the context of Fijian culture and protocol is of particular interest. Key ideas and values that are important are 'vakaturaga, vanua, church, nation, family, responsibility, education, industriousness, relationships, as well as use of Christian principles. Veitalanoa is considered as the most relevant methodological tool for conducting social work research among Fijian.

Key words: *relationships, values, veitalanoa*

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Ravulo, J. (2016). Pacific epistemologies in professional social work practice, policy and research. *Asia Pacific Journal of Social Work and Development, 26*(4), 191-202,

This journal article examines Pacific epistemologies that originally derived from Samoa, and the experiences of eight Western Sydney University Social Work students who completed three-month (500 h) placement within the islands of Fiji and Samoa, and their reflections on the differences between Western and Pacific epistemologies and methods of intervention, and how these affect social work practice, policy and research. The article concludes in comparing Pacific to Western social work epistemologies and practices, stating that it is critical to understand that there are cultural realities pertaining to one's identity as a Fijian or

Samoan that are inherently linked to the realities of social, linguistic, spiritual, emotional and mental ontologies that Western social work, even in the purest of intensions, may not be able to address.

Key words: *Pacific epistemologies, Social work education, neo-colonial, indigenous.*
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Ravulo, J. (2016). Pacific youth offending within an Australian context. *Youth Justice, 16*(1), 34-48.

This journal article examines the urgency for promoting a more culturally responsive youth justice system within Australia, which the author argues as critical if the issue of Pacific youth being overrepresented within Australia's youth justice system today is to be addressed. Drawn from findings as identified through the interactions between Pacific young offenders, Police, Children's Court and Juvenile Justice in New South Wales, evidence of mistreatment and inequities in comparison to non- Pacific young offenders are a common feature. Hence Pacific communities only make up 1.3 per cent of Australia's total population, and yet have one of the highest rates of young offenders within Australia's justice system. The author emphasises a culturally responsive youth justice system must consider a more inclusive, family focused, community focused, collective, whole-of-government approach that is solution focused towards positive outcomes for Pacific young offenders.

Key words: c*hildren's court, juvenile justice, minority overrepresentation, Pacific youth offenders.*
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Ravulo, J. (2017). Social Work as a recognized profession in the Pacific region. *International Social Work,* 1-14.

This journal article discusses a study carried out by social work students over a period of two years in the Fiji and Samoa. The focus of the study was to investigate how social work is

understood as a profession in the Pacific region alongside the forces of globalisation and the consequent neo-colonisation that can emerge where Western models are perceived as superior to indigenous models of social work. One of the issues identified in this study is that social work was not a recognised profession as it is often perceived as an everyday cultural practice rather than as an employment. The author concludes that social work is perceived as Western epistemological profession that needs to work together with, and not to integrate with, traditional Pacific practices of engaging people and their needs.

Key words: *indigenous, neo-colonial, social work education, social work professional.*
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Schluter, P. J., Tautolo, E., & Paterson, J. (2011). Acculturation of Pacific mothers in New Zealand over time: findings from the Pacific Islands Families study. *BMC Public Health, 11,* 307-2458-11-307.

Epidemiological investigation of acculturation has often been hampered by inconsistent definitions, measurements, and methodological short comings. Adopting a bi-directional model, with good theoretical and psychometric properties. This study aimed to describe the temporal, ethnic and socio-demographic influences of acculturation for a group of Pacific mothers in New Zealand. The method conducted in this study involved interviewing Pacific mothers of a cohort of Pacific infants born at a large tertiary hospital in South Auckland in 2000. Interviews were conducted when infants were 6-weeks, 4-years and 6-years postpartum.

Lasting approximately 90minutes there were two scales of acculturation that the interviews focused upon including one for measuring New Zealand cultural orientation (NZAccult) and the other for measuring Pacific Islands cultural orientation (PIAccult). Overall, 1276 Pacific mothers provided 3104 NZAccult and 3107 PIAccult over three measurement waves. Hence what this article highlight is that understanding the patterns and trajectories and acculturation over time and its key determinants is necessary towards ensuring the development of appropriate targeted health policy and care in typically vulnerable and immigrant populations. Additionally, it is one step towards reducing health inequalities confronting many immigrant populations today.

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Schluter, P. J., Tautolo, E., & Paterson, J. (2011). Experience of physical abuse in childhood and perpetration of physical punishment and violence in adulthood amongst fathers: findings from the Pacific Islands Families Study. *Pacific Health Dialog, 17*(2), 148-162.

This journal article focuses on determining the occurrence of physical discipline administered to young Pacific children by their fathers and physical intimate partner violence (IPV) perpetrated against their partners; and to relate this to fathers recalled levels of paternal and maternal childhood physical abuse. The Method used for collecting data included following a cohort of Pacific infants born during 2000 in Auckland, New Zealand. From the duration of 6-weeks and 2-years postpartum, home interviews were conducted for mothers and the experiences of IPV within the last 12 months were measured using the Conflict Tactics Scale. Additional to this from the period of 1-2years postpartum, home interviews for fathers were also conducted whereby the acts of physical discipline were also drawn upon. The participants for this study included 786 partnered fathers who were living with their child at the 1-year measurement wave and 579 fathers at the 2year old measurement wave. Overall this qualitative study of in-depth interviews conducted with 37 (12 Pacific) male perpetrators of IPV, found that violence was considered the norm within the environments that they grew up in for most Island –born and some New Zealand born men.

However, it is believed that the face-to- face interviews undertaken by Pacific gender-matched interviewers should help minimise significant biases. Nonetheless Pacific people face complex social and economic pressures affecting their health. Taking into consideration the over-arching ethnic inequalities that exits this study provides evidence that unless the inequalities Pacific peoples are addressed violence or forms of physical abuse will continue both nationally and or internationally.

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Sundborn, G., Taylor, S., Tautolo, E., & Finau, S. (2011). Utilisation of traditional Pacific healers by mothers and children of the Pacific Islands Families study. *Pacific Health Dialog, 17*(2), 105-118.

This journal article discusses a research conducted to explore the mother's willingness to use, and children's use of Traditional Pacific Healers (TPH) from the first five waves of Pacific Islands Families study (PIFS). Specific aims of the steady were: to report the prevalence of, and describe factors associated with, (1) the willingness of Pacific mothers to use the health services of Traditional Pacific Healers, (2) the use of Traditional Pacific Healers to treat children with the cohort and (3) to assess whether the use of Traditional Pacific Healers was a substitute or a supplement for western medicine. Based on qualitative approach of multiple measurement waves consisting of 6week, 4 and 6year interviews for mothers and 6 weeks, 1,2,4, and 6-year measurement waves for children identified significant facts and figures occurred over time. For example, while at 6 weeks 48% of mothers were willing to use TPH however this decreased significantly to 36% at year 4 and 24% at year 6.

However Samoan and Tongan born mothers, as well as religious mothers were more likely to use TPH. For children the variation of TPH by ethnicity and measurement wave was also significant with 40% of Tongan infants at the 6week visit identified as already visited a TPH, more than double the next highest group Samoan at 18% ad more that 10times that of all other groups (3%). Although this study offers new insights into the existence of TPH and its use by Pacific communities in NZ it should be noted that these data are generalized from a longitudinal study.

Key words: *Traditional Pacific healer, willingness, Pacific Island Family study,*
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Thompson, L. J., & Wadley, D. (2018). Integrating Indigenous approaches and relationship-based ethics for culturally safe interventions: Child protection in Solomon Islands. *International Social Work*, 62(2), 994-1010. http://dx.doi.org/10.1177/0020872818755857

This journal article assesses a relationship-based, ethical approach to creating effective and efficient child-protection methods. This article focuses on Solomon Islands in the western Pacific. It aims to determine the capacity that Indigenous culture has for assisting welfare

practitioners when protecting children, and for adding to post-colonial social work theory in developing countries.

Key words: *Child protection, culture, relationism, social work, Solomon Islands*

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Tofuaipangai, S., & Camilleri, P. (2016). Social policy, social work and fatongia: Implications of the Tongan concept of obligation. *Aotearoa New Zealand Social Work Review, 28*(1), 60-67.

This journal article examines the Moanan-Tongan concept of *fatongia* and considers how it might contribute to a re-examination of the English language concept of obligation in order to develop a more socially progressive perspective on social policy and social work. The authors argue that *fatongia* is a powerful tool of understanding Moanan-Tongan culture and contrasts strongly with how obligation has changed over time in Western culture. The distinct cultural lens allows for an interpretation of obligation as a celebration of rights in carrying out duty. It becomes a source of personal happiness, freedom and commitment to others. The authors conclude in stating that for social work and social policy, Moanan-Tongan concepts of care are critical for moving from a Western-centric approach to one in which indigenous worldviews can be incorporated and strengthened.

Key words: *fatongia, social policy, neoliberalism, pacific, indigenous.*

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Vaka, S. (2016). *Ūloa*: a model of practice for working with Tongan people experiencing mental distress. *New Zealand Sociology, 31*(2), 123-148.

This article highlights the significance of employing ethnic specific approaches and models of working with Tongan people experiencing mental distress or illnesses within Aotearoa New Zealand context. The project itself does away with 'biomedical perspectives' which fails to capture the essence of Tongan ways of knowing and being as critical parts of the

healing process. But rather it urges Tongan as well as non -Tongan mental health practitioners to utilize frameworks such as *uloa-* that focuses on the concept of communal fishing and invites all people to take part in a more holistic, collective approach towards healing.

Key words: *ūloa*, mental illness, mental distress.

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Veukiso-Ulugia, A. (2016). 'Good Samoan kids' - fact or fable?: Sexual health behaviour of Samoan youth in Aotearoa New Zealand. *New Zealand Sociology, 31*(2), 74-95.

This journal article raises the question of whether pre-marital virginity is as important for young Samoans living in New Zealand as might be supposed form the knowledge of parents' views on these matters. A key finding from a study that revealed changes in the Samoan population in New Zealand and that Samoan youth sexual health attitudes and behaviour are diverse.

Key words: *Tama lelei, Teine lelei, sexual health, sexual behaviour, culture.*

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Wivell, J., & Mara, D. (2010).'Without my faith I would break into pieces.' Supporting elder family members: Implications for social work policy and practice. *Aotearoa New Zealand Social Work, 22*(2), 13-21.

This journal article captures the voices of family/whanau members that have been involved with the responsibility and care of their elderly parents or elderly family members in Aotearoa New Zealand. This research required engagement with members of diverse communities about an often-invisible aspect of family life also within Aotearoa New Zealand settings. Taking a qualitative approach of ethnographic study and employing two main methods of data collection: individual semi-structured interviews and focus groups helped with supporting the anticipated emotions that surfaced from participants throughout this

study. Consequently, six themes emerged because of the interviews including; Reasons for taking responsibility for an elderly family member, life changes and life stages, Family   patterns and dynamics, Decision making, Strengths and resilience, and finally Accessing appropriate social services. What had become evident throughout this study was that there were key areas that were relevant to both practice and policy.

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Reports and Postgraduate Research

Reports and Postgraduate Research

Camaira, J. (2017). *Noqu Vale: exploring how professionals from community organisations support the housing needs of Pasifika people in Wellington: what works, and what needs to change?* Research report presented in partial fulfilment of the requirements of the Master of Social Work Applied degree at Massey University.

Faleolo, M. M. (2014). *"Hard-hard-solid!: Life histories of Samoans in Bloods youth gangs in New Zealand".* Thesis presented in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Social Work at Massey University, Albany, New Zealand.

Meo-Sewabu, L. D. (2015*). 'Tu ga na inima ka luvu na waqa' : (The bail to get water out of the boat is in the boat yet the boat sinks) : the cultural constructs of health and wellbeing amongst Marama iTaukei in a Fijian village in Lau and in a transnational Fijian community in Whanganui, Aotearoa*. Thesis presented in fulfilment of the requirements for the degree of Doctor of Philosophy in Social Policy at Massey University, Palmerston North, New Zealand.

Mitaera, J., Peteru, M., & Fuli, E. (2013). *Nga vaka o kaiga tapu: Pasefika Proud research agenda for family violence*. Wellington, N.Z.: Ministry of Social Development.

Ministry of Health. (2018). *He Ara Oranga: Report of the Government Inquiry into Mental Health and Addiction*. Wellington: New Zealand Government. Retrieved from: https://mentalhealth.inquiry.govt.nz/assets/Summary-reports/He-Ara-Oranga.pdf

Tanielu, R., & Johnson, A. (2014). *This Is Home: An update on the state of Pasifika people in New Zealand*. Wellington: Salvation Army.

Teatao, L. I. (2015). *Rebuilding lives: intimate partner violence and Kiribati mothers in New Zealand: a cooperative inquiry*. Thesis presented in partial fulfilment of the requirements for the degree of Master of Philosophy in Social Work at Massey University, Auckland, New Zealand.

Thomsen, S. A., Tavita, J., & Levi-Teu, Z. (2018). *A Pacific perspective on the living standards framework and wellbeing*. Wellington: New Zealand Government. Retrieved from: https://treasury.govt.nz/publications/dp/dp-18-09.

Treviranus, A. (2011). *Experiences of Pasifika social workers working in Aotearoa New Zealand*. Research report presented in partial fulfilment of the requirements of the Master of Social Work Applied degree at Massey University, Palmerston North, New Zealand.

Wilson, M. (2015). *Impacts of domestic violence on Pacific Island children's educational achievement in New Zealand*. Research report presented in partial fulfilment of the requirements for the Master of Social Work Applied degree at Massey University, Albany Campus, New Zealand.

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