



MASSEY
UNIVERSITY
TE KUNENGA KI PŪREHUROA

UNIVERSITY OF NEW ZEALAND

PACIFIC RESEARCH GUIDELINES AND PROTOCOLS

**Pacific Research & Policy Centre
and the
Pasifika@Massey Directorate**

massey.ac.nz/prpc

PACIFIC RESEARCH AND POLICY CENTRE

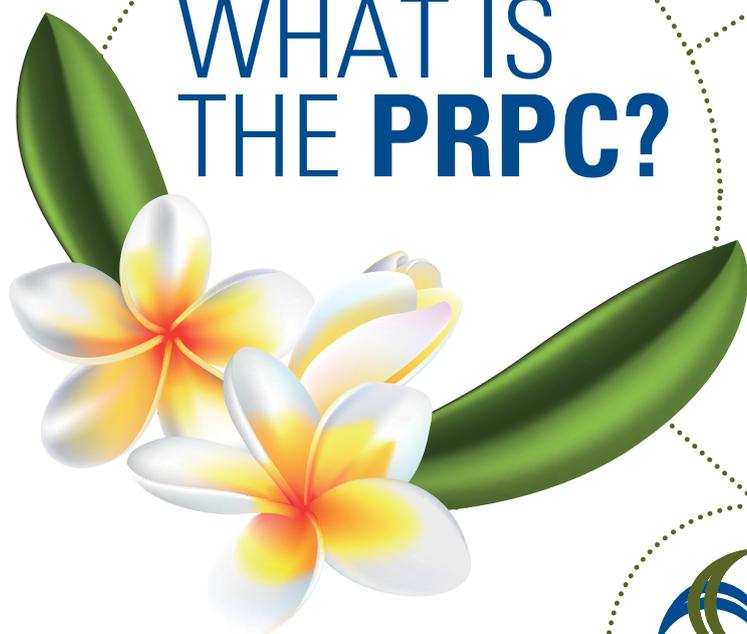


A **COMMUNITY**
OF **DEDICATED**
MASSEY
UNIVERSITY
RESEARCHERS



A CENTRE
FACILITATING
RESEARCH
EXCELLENCE ON
PASIFIKA AND
PACIFIC ISSUES

WHAT IS THE **PRPC?**



PART OF A
REGIONAL
NETWORK OF
PARTNERSHIPS



COMMUNICATING/
SHARING **KNOWLEDGE**
FOR **IMPACT**



CONTENTS

Preamble	4
Foreword From Assistant Vice-Chancellor Research, Academic and Enterprise, Professor Giselle Byrnes	5
Acknowledgements	6
Introduction	7
Consultation Process	9
Pacific Research and Policy Centre	10
Pasifika@Massey	11
Pacific Research Principles	13
Research Principles in Practice: Researcher Reflections	14
Respect for Relationships	14
Respect for Knowledge Holders	16
Reciprocity	17
Holism	19
Using Research to do Good	21
Communicating your Research	22
Conceptualising Ethics at Massey University	23
What to Consider Next	25
Concluding Remarks	25
Appendices	26
Appendix 1: Summary of Procedures for Research Permits	26
Appendix 2: Code of Ethics at Massey University	34
Appendix 3: Further Readings	36
Appendix 4: Additional Resources	38
Contact for Further Information	39



Outrigger canoe, Marshall Islands (Image courtesy of PRPC)

PREAMBLE

Guidelines for ethical practice in Pacific research recognise the need for researchers to be aware of protocols and values supporting ethical research practice, both culturally and institutionally. The purpose of this document is to provide guidance on the practice of Pacific values and principles in research. It is intended as a resource for both Pasifika/Pacific peoples and non-Pasifika researchers engaged in doing research either in Aotearoa/New Zealand or the wider Pacific.

This is a living document which emphasises the importance of ethical values in action. Its premise is that ethical research practice is a process of continuous engagement throughout the research cycle; as such these guidelines should be viewed as a starting point for engagement and dialogue around issues of effective research practice. The guidelines are accompanied by a set of online resources for researchers to access and these will be revised and updated, and include individual research stories, information on research logistics including permit application procedures and resources to assist in designing and undertaking research. These guidelines also constitute an integral part of the Massey University ethics processes and align with key University documents

on ethics protocols, practice and policy.

Massey University acknowledges the work carried out by other institutions that has preceded the development of this document and informs its content, including the Pacific Health Research Guidelines (Health Research Council of New Zealand, 2014) and Pacific Research Protocols (University of Otago, 2011) These documents also acknowledge the importance of core Pacific values such as respect, reciprocity, relationships, humility, holism, service and community; the Massey University Pacific Research Guidelines specifically seek to draw on Pacific understandings of how these values can be translated into practice.

The need for the development of these guidelines stems from our understanding of the importance of Pacific research within Massey University and the significance of our relationships with Pacific nations and key stakeholders. The resulting document is underpinned by the imperatives for researchers to undertake excellent research, to behave ethically and to be reflexive, with the aim of supporting research that makes a positive impact on people's lives.



Frangipani, Fiji (Image courtesy of PRPC)

FOREWORD



Professor Giselle Byrnes

ASSISTANT VICE-CHANCELLOR
RESEARCH, ACADEMIC & ENTERPRISE

TALOFA LAVA, KIA ORANA, MALO E LELEI,
FAKAALOFA LAHI ATU, NI SA BULA VINAKA,
NAMASTE, MALO NI, HALO OLA KETA, MAURI,
FAKATALOFA ATU!

It is a great privilege to present to you Massey University's *Pacific Research Guidelines and Protocols*. Massey University is committed to promoting and supporting a culture of high standards of research integrity and exemplary ethical practice through its policies, standards, processes and infrastructure. Facilitating excellent research involving Pacific communities constitutes an important part of our responsibility to society in undertaking and conducting meaningful research.

Pacific research at Massey University is supported by both the Pasifika Directorate and by the Pacific Research and Policy Centre. The Pasifika@Massey Strategy 2020, *Growing Pearls of Wisdom*, aims to enable Pasifika and Pacific communities to achieve their social, educational and economic aspirations and recognises the genuine desire to embed Pacific values in the University's practices. Support for Pacific research is a signature component of the 2017-2021 *Massey University Research Strategy* and the University remains committed to this as emerging and essential areas of research. Strengthening research that benefits Pasifika and Pacific communities underpins Massey University's responsibility to engage ethically with the various communities we serve. The *Pacific Research Guidelines and Protocols* evidences our ongoing and unwavering commitment to supporting researchers to undertake excellent research which is responsive to Pacific principles and at the same time builds the value and impact of our research.



Turtles , Samoa (Image courtesy of PRPC)

ACKNOWLEDGEMENTS

This is a joint initiative of the Pacific Research & Policy Centre (PRPC) and the Pasifika @ Massey Directorate's Office.

We acknowledge the participation of Pacific staff and researchers in the consultation process. Your contribution has been invaluable in unpacking key principles and guidelines expressed in this document. To researchers and staff who were part of the consultation process conducted at the Manawatū, Wellington and Albany campuses: thank you so much for your contribution and feedback on this document.

Pacific staff & students consulted:

Dr. Siautu Alefaio; Carlos Tupu; Dr. Fiva Faalau; Dr. Jodie Hunter; Dr. Lesieli MacIntyre; Dr. Sunia Foliaki; Dr. Tracie Mafile'o; Faye Lone-Hunt; Sarah Jane Parton; Sunlou Liuvaie, Moe Nanai, Dr. Sione Vaka, Analosa Veikiso-uligia, Angie Enoka, Latai Tu'imana, Salesi Kaufononga.

Manawatū campus: Dr. Brian Finch; Professor Regina Scheyvens, Dr. Joy Panoho.

Wellington campus: Euan Robertson, Dr. Rebecca Gray.

Albany campus: Professor Jim Arrowsmith, Professor Jane Parker, Dr. Anu Mathrani, Dr. Lily George, Catherine Haslem.

We also wish to acknowledge the Director of Pasifika@Massey and co-director of the Pacific Research and Policy Centre, Associate Professor Malakai Koloamatangi for initiating this project and for supporting the development of this document. We acknowledge Ms. Shoma Prasad for her contribution to the first draft of these guidelines and to Ms. Fine Koloamatangi for her input and support throughout the drafting of the document. In addition, we also would like to thank Raewyn Rasch for her input to the communication section in this document. Finally, we also acknowledge Dr. Brian Finch and Dr. Rochelle Stewart-Withers for their input to the Ethics sections within this document.

This document was developed by a working group consisting of:

- Dr. Litea Meo-Sewabu at the Pacific Research & Policy Centre;
- Dr. Emma Hughes, Research Advisor Pacific, Research & Enterprise and
- Dr. Rochelle Stewart-Withers, School of People, Environment and Planning and Chair of Ethics Committee Southern B.





Beach Fale, Samoa (Image courtesy of PRPC)

INTRODUCTION

This document has been developed as a guide to assist researchers to work ethically in the Pacific and with Pacific communities. The guidelines provide a platform, allowing researchers to critically think about how their research is to be conducted and to ensure that their research is underpinned by Pacific values, outlined further in this document.

The research landscape in both Aotearoa/New Zealand and across the Pacific is diverse. In Aotearoa/New Zealand, Pacific communities include Pacific peoples from across the Pacific who are migrants, skilled workers and descendants of early migrants now referred to as Aotearoa/New Zealand-born Pacific peoples. The term Pacific peoples is the recommended term used in Aotearoa/New Zealand which includes seven ethnic groups namely; Samoa, Tonga, Cook Islands, Tokelau, Niue, Fiji and Tuvalu (see for example Health Research Council of New Zealand, 2014; Ministry of Pacific Island Affairs, 2001, Spoonley, 2001, Ongley, 1991). Pacific Peoples refers to 'a broad category encompassing a variety of Pacific Island nations and communities who are linguistically, culturally and geographically distinct from each other' (Health Research Council, 2014 p. 2-3). Other terms that have been used interchangeably in Aotearoa/New Zealand include Pacific Islanders, Pacificans, Tagata Pasefika, Pasefika and Pasifika (HRC, 2014, Ministry of Pacific Island Affairs, 2001).

Hau'ofa refers to the Pacific as Oceania which is inclusive of the ocean that surrounds the Islands. Hau'ofa argued that the name Pacific Islands is often perceived as geographically isolated and dependent.

Contrary to this view, Pacific nations perceive their identity as inclusive of the Ocean that surrounds them making them 'grand' rather than groups of tiny islands spread across the sea (Hauofa, 1994, 2000). In this document, the terms Pacific peoples and Pasifika are used to be inclusive of Pacific peoples and communities in Aotearoa/New Zealand, the wider Pacific, and beyond. The Pacific is used to refer to Pacific nations or Oceania. Pacific nations in this document include 16 countries and territories namely Cook Islands, Fiji, French territories (New Caledonia, Tahiti, Wallis & Futuna), Kiribati, Marshall Islands, Nauru, Niue, Papua New Guinea, Samoa, Solomon Islands, Tokelau, Tonga, Tuvalu and Vanuatu (see Appendix 1). While we cover 16 countries and territories in this document it is important to note that within these countries there is not only diversity of ethnicities but also of languages, culture and religion. Religious beliefs within these Pacific nations have been influenced by the colonial powers that they were once part of, to which some are still linked.

This document highlights some of this diversity. It is an introduction to what is expected when conducting research with Pacific communities and/or in the Pacific. The document also recognises the diversity of researchers that may be able to use this document as a resource to ensure that research is underpinned by Pacific values and principles.



DIVERSITY OF TYPES OF RESEARCH:

1. Research in Aotearoa/New Zealand for Pacific peoples or Pacific communities (researchers of all ethnicities)
2. Researchers in the Pacific (researchers of all ethnicities)
3. Researchers of Pacific ethnicity in Aotearoa/New Zealand
4. Researchers who are commissioned for research and/or for consultancies in the Pacific or with Pacific peoples and Pacific communities
5. Research with possible Pacific participants
6. Research teams including Pacific researchers

The document encompasses both guidelines and protocols. It is intended to be used as a guide for researchers, at the same time recognising the existence of protocols, or rules, which must be followed in researching Pacific issues. The Pacific principles were developed through a consultation process and detail researcher reflections on the practice of these principles. Each section then includes tips and questions for researchers to consider whether they are planning, undertaking, or reflecting on their research. The appendices include useful links and resources for researchers including research permit processes for each respective Pacific nation, further reading and details of Massey University ethics processes.

Vonavona Lagoon, Solomon Is. (Image courtesy of PRPC)

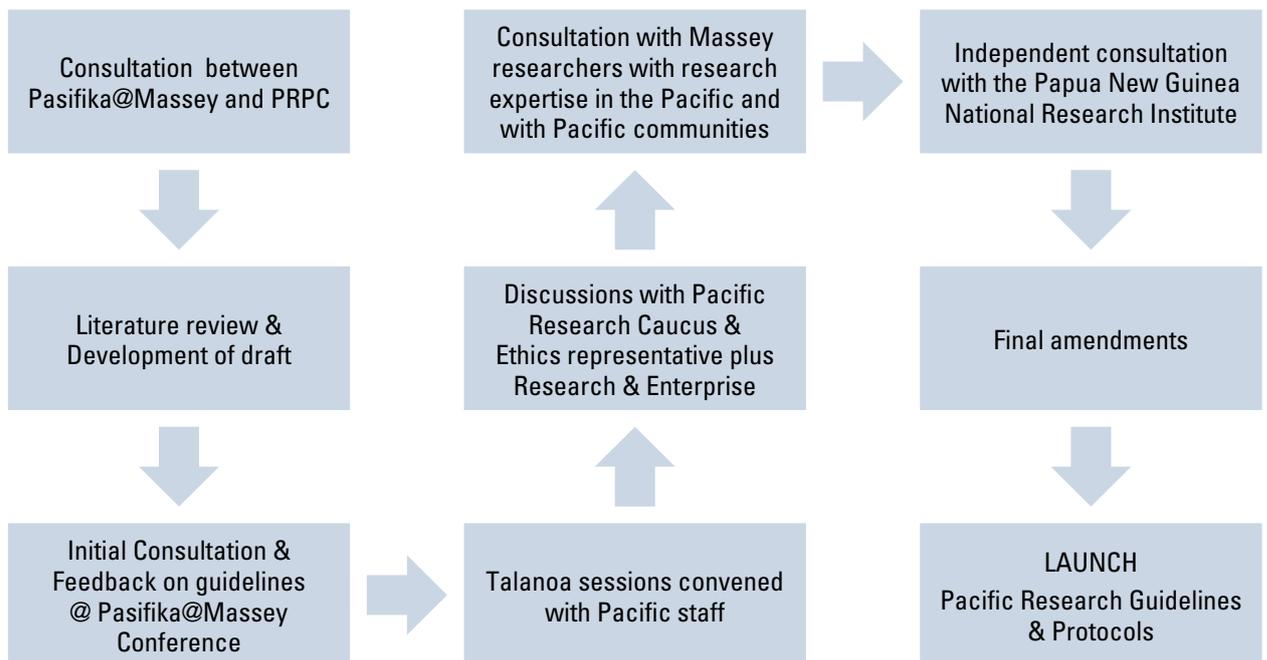




Papua New Guinea (Image courtesy of H. Scheyvens)

CONSULTATION PROCESS

A series of consultations were undertaken to produce the final draft of these guidelines. This included internal consultations and talanoa sessions at Massey University and independent reviews from research institutes in the region, as outlined in the flow chart.





Talanoa@ Massey with researchers and policy makers (Image courtesy of PRPC)

PACIFIC RESEARCH AND POLICY CENTRE

Massey University's Pacific Research and Policy Centre (PRPC) was established in 2013 'as the Pacific research knowledge hub for Massey University'. The establishment of the PRPC is seen as an exciting and long overdue development for Massey University. It gives focus and a new impetus to the already considerable research activity undertaken by the University with Pacific communities both in Aotearoa/New Zealand and in the Pacific.

The vision of the PRPC is to be a leading, innovative centre of knowledge exchange which benefits the development of the Pacific and Pacific communities (both in Aotearoa/New Zealand and elsewhere in the Pacific) by ensuring that Massey University's academic research is aligned with and responsive to the needs of these communities. As a centre with a university-wide focus, the core aim is to encourage high quality research and communicate the findings to relevant stakeholder communities.

The PRPC will contribute to policy developments and debates as its authoritative evidence base expands.

The Centre has five main goals which are as follows:

To facilitate research and to provide research guidance and support for Massey University staff and postgraduate students to those issues that are of relevance and concern for Pasifika/Pacific communities

To encourage collaborative research by brokering relationships among Massey University researchers and with external partners in Aotearoa/New Zealand, the Pacific, and internationally

To collate research outputs of Massey University staff and postgraduate students and establish a research hub

To communicate research findings to a wide range of relevant groups and communities including policy makers and practitioners

To demonstrate leadership on key issues by bringing policy makers, practitioners, community representatives, officials and academics together to gain a better understanding of issues impacting on Pasifika/Pacific communities and environments



Magimagi (Sinnnet), Fiji (Image courtesy of PRPC)

PASIFIKA@MASSEY

The vision for Pasifika@Massey for 2020 is to enable Pasifika success in education, research and social and economic transformation. This can be accomplished by empowering Pasifika students and communities to achieve their social and economic aspirations through excellence in education, research and leadership. These are underpinned by a strong sense of Pasifika identity, and values of reciprocity, service, respect, inclusion, spirituality, relationships, leadership, family and love, achieved through 5 strategic goals which focus on the following:

1. **Student achievement:** To support the academic excellence of Pasifika students by creating a learning environment that is cognisant of their cultural values and practices.
2. **Research and Policy:** To develop Pasifika research capacity and provide research-led opportunities necessary to promote community development and achieve positive development outcomes for Pasifika.
3. **Engagement:** To connect, facilitate, and sustain engagement with all key internal and external stakeholders and champions who play a role in ensuring the success of Pasifika@Massey.
4. **Organisation capacity and capability:** To grow the capacity and strengthen the capability within Massey University to respond to the learning and development needs of the Pasifika students and communities.
5. **Pasifika Curriculum Development:** To value Pasifika knowledge, expertise and experiences and utilise these to develop and deliver Pasifika curricula across all Colleges and shared services at Massey University.

PACIFIC RESEARCH AND POLICY CENTRE

PACIFIC KNOWLEDGE RESEARCH HUB



PACIFIC RESEARCH PRINCIPLES

RESPECT FOR RELATIONSHIPS

Ensuring that cultural protocols and processes are followed throughout the research process. Respect for research participants is exercised and grounded in humility, the roles of gatekeepers and elders are appropriately acknowledged and confidentiality is respected.

RESPECT FOR KNOWLEDGE HOLDERS

Ensuring that Pacific knowledge, aspirations and wellbeing are integral to research design, research processes, outcomes and outputs. Both research partners and research participants are prioritised as knowledge holders and a participatory approach is adopted in seeking informed consent.

RECIPROCITY

Ensuring that reciprocity is an integral part of the research process and participants and communities benefit from the research. Reciprocity can encompass gifts, time and service and extends to accessible dissemination of research findings.

HOLISM

Ensuring the interconnected nature of the physical, social, environmental, cultural and spiritual aspects of research with Pasifika and Pacific communities is understood and acknowledged.

USING RESEARCH TO DO GOOD

Ensuring that the wellbeing of Pasifika and Pacific communities and their environment is of central importance in why and how research is conducted, at the same time as ensuring that the research is rigorous and scholarly. The goal of research beneficence applies to both the integrity of the research process and the potential research outcomes and impact.

For more information please contact
the Pacific Research & Policy Centre PacificResearch@massey.ac.nz
or visit our website <http://www.massey.ac.nz/prpc>



Papua New Guinea (Image courtesy of H. Scheyvens)

PACIFIC RESEARCH PRINCIPLES

The identification of Pacific informed principles and values is paramount in understanding the distinct approach to research in the Pacific or with Pasifika communities. Whilst Indigenous Pacific research is 'not a single body of thought' (Sanga, 2004, p. 43), common principles from across the region point to the existence of shared philosophies (Sanga, 2004; Huffer, 2004). Existing scholarship (Gegeo 2008; Nabobo-Baba, 2006, 2008; Meo-Sewabu, 2014) identifies shared values and principles across the Pacific which have been adopted as a base for these guidelines, namely respect, reciprocity, holism and prioritising the common good. These values and principles are also reflected in the Health Research Council's Pacific Health Research Guidelines (2014) and the University of Otago's Pacific Research Protocols (2011).

In undertaking research, **respect** signifies valuing relationships, cultural protocols and processes and entails respect for both intellectual property and cultural knowledge holders. It acknowledges the appropriate time for the researcher to speak and the appropriate time to be silent: 'to see, not just look; to hear, not just listen' (Vaiotei, 2006). It assumes that knowledge generated is 'inseparable from the context and the social realities of Pacific peoples... [and] that research is value-bound and research findings are value-laden' (Sanga, 2004).

Reciprocity is also an integral part of the research process: it constitutes 'the essence of communal and collective values and is the glue that builds and binds the social capital of communities'

(Stewart-Withers *et al.*, 2014). It includes the willingness to share or exchange information, gifts and talents, as outlined in some of the examples provided in this document.

The interconnected nature of research with Pacific communities underpins a **holistic approach** to research. Nabobo-Baba's research with her *Vanua* (tribe) in Fiji recognises the 'interconnectedness of people to their land, environment, cultures, relationships, spirit world, beliefs, knowledge systems, values and God(s)' (Nabobo-Baba, 2008, p. 143). In Pacific nations, knowledge and ways of being originate from the *nga wairua* (spirits) and *whenua* (Vaiotei, 2006). A Pacific cultural framing of research can therefore ensure 'a balanced and integrated relationship between social life, the environment, spiritual world, and cosmology' (Health Research Council of New Zealand, 2014, p. 7).

Notions of service and **prioritising the common good** in the research process means ensuring that the wellbeing of Pacific Peoples and their environment is of central importance in how research is conducted, produced and disseminated. Nabobo-Baba emphasises that this means that 'all information is carefully checked to ensure that that which might be unsettling or have the potential to damage relationships is not made public' (Nabobo-Baba, 2006).

In sum, accountability to participants and communities prioritises the impact of research on communities.



RESEARCH PRINCIPLES IN PRACTICE: RESEARCHER REFLECTIONS

Researchers at Massey University were asked to reflect on the need for Pacific research to adhere to principles of respect, reciprocity, holism and prioritising the common good. *Talanoa* sessions allowed researcher experiences of planning, undertaking and disseminating research to be shared, in order to provide a better understanding of how these values are played out in practice. The blended reflections below illustrate instances of Pacific values in action.¹ Key tips and questions to consider follow each reflection. Researchers can also refer to the guidance provided by the Health Research Council Pacific Health Research Guidelines.

RESPECT FOR RELATIONSHIPS

When I think about doing research in the Pacific I think about what I need to do prior to going into the field. Part of being able to show respect or behave in a reciprocal manner is to know prior where you are going and what you are doing and the context that you are going into. And I think I am much more mindful about my situation: making sure I find out who is in charge and who I needed to talk to, knowing who I am going to interview, making sure I know if someone has a title. I put much more thought into making sure I know how to pronounce people's names correctly and particularly if I am working in the village, making sure I am more humble in my presentation. Your demeanour becomes quieter - listening.

Up front small talk is very important, not rushing, taking time. I might find some commonalities with people - I was raised in a small town, I come from a family with this many children. Learning the language also shows the participants that you have taken some time out to learn about the culture and about how to say hello properly and how to address them, so these are signs of respecting the culture and respecting who they are.

When I visit our Pasifika people's houses for interviews I tend to respect their time, space and knowledge. Respecting their time and space is to take my time to connect and develop relationships with them. Connecting for me develops trust and respect which are fundamental values when it comes to sharing knowledge. If there is no trust and respect then participants will not fully trust you with any of the information that they wish to share. This relationship determines the depth and authenticity of information and knowledge shared. And this relationship will continue, even after the research is complete. I was asked once how I managed to get my young participants to share intimate details about their relationships with their families. And my answer is, it is about the relationship that you develop with your participants.

¹ Low risk ethics notification was lodged (Notification Number: 4000016551) to draw on examples from Massey researchers with research experience in the Pacific and with Pasifika/Pacific peoples.

DISCUSSION

During the research, respectful behaviour by the researcher entails displaying humility, listening, behaving in a trustworthy manner and taking the time to establish connections with interviewees. Building respectful and trustworthy relationships take time. In order to work successfully with Pacific communities, researchers need to build relationships and show respect for cultural processes and protocols. It is important to be genuine in your approach to building relationships. In addition, be prepared to challenge or even put aside your own notions of how research should be conducted and it is always wise to seek advice from Pacific advisors. These processes may take some time but you will be thankful at the end as the rewards will be immense.

KEY TIPS

1. Know the key stakeholders within the research setting, their gender, social status and key relationships, for example the position of ministers and elders.
2. Learn about the cultural protocols needed to enter the research setting
3. Be aware of gender differences, roles and expectations, which will differ across the Pacific.
4. Be prepared to accept responsibility for mistakes and apologise if necessary.

QUESTIONS TO CONSIDER

1. Have you looked at the ethical requirements for the research both within the university and where you will conduct research (refer to Appendix 1)?
2. Do you have a cultural advisor or cultural discernment group² that can help you talk through some of the challenging aspects of the culture you may experience?
3. Have you identified the appropriate organisations or groups who will be interested in your research and involved them in your research planning?
4. Do you know what cultural protocols you will have to conduct? Who will do this? What are the costs?
5. Have you checked about proper dress code, e.g. long skirt, sleeves, restrictions on wearing hats?

² Cultural discernment is a process in which a community or a group of people collaborate to ensure that the research process is ethical within the cultural context of the research setting (see for example: Meo-Sewabu, L. (2014). Cultural discernment as an ethics framework: An Indigenous Fijian approach. *Asia Pacific Viewpoint*, 55(3), 345-354. doi:10.1111/apv.12059)

RESPECT FOR KNOWLEDGE HOLDERS

A blanket consent was provided during the sevusevu-entering into the village. However, when I actually met with the women, I once again discussed the consent process and most of my participants wanted to sign the consent form as they felt it made the discussion “official”. In the case of photo consent forms, even though it was required by the University ethics process, I found that the process became redundant as participants wanted me to take pictures of so many things and not taking pictures would have indicated that it was not important. Respect for knowledge ownership in this instance meant that I respect what they valued rather than what was required of me from the University system.

As a Pasifika member of staff I have often been asked to provide cultural advice for staff research projects and postgraduate student projects. Sometimes this appears only to be for the purposes of my name appearing as a cultural advisor on the application or to the ethics committee as following the initial approach I was not asked to provide any input on the ongoing project. This makes me wary of committing to such a role when I feel it is being used in a tokenistic manner. The time spent to provide support for these projects was also not reciprocated in any way.

DISCUSSION

Information within Pacific communities is often communicated verbally so it is important to consider how confidentiality and anonymity is managed. Consent is not just about providing information but facilitating dialogue. The consent forms and information sheets may form a part of this process but informed consent is obtained through a two-way process. This can be achieved through verbal discussions or *talanoa* rather than focussing on written consent. ‘Turning up’ to participate can also be seen as a form of consent, but it is important to make sure participants have the opportunity to access and ask information about the study first.

If Pacific/Pasifika researchers are part of the research team, it is important to acknowledge their contribution throughout the research process in order to act in an ethical manner and to honour the integrity of the research.

KEY TIPS

1. Acknowledge that the community are the experts, rather than the researcher.
2. Follow cultural protocols when arriving as well as leaving the research site.
3. Ensure the participation of Pacific/Pasifika team members is properly acknowledged.
4. Provide opportunities for key stakeholders to have input into the study design.
5. Think about the need for translators and interpreters in study processes and outputs.

QUESTIONS TO CONSIDER

1. Given that information is often passed orally among communities, how will confidentiality be respected?
2. How will you obtain informed consent? Think about the most appropriate forum to provide information about the study and what is expected. Written consent may not be the most appropriate method.
3. Have you considered how informed consent for photographs will be obtained?
4. How will you formally acknowledge the stakeholders and participants?
5. Does the composition of your team reflect Pacific representation and knowledge?

RECIPROCITY

You are trying to find a way that you can connect with people. It's also about service, doing stuff that is genuinely helpful for people. It might be setting something up, driving someone somewhere, paying for something, babysitting, attending functions. You can give people your time, you can give people a gift, you can give people something useful, do a service for people. You're looking for a moment where you can engage in genuine reciprocity because you see what it is that the person or people or environment might require and that's when it's genuine. I also think that being genuine comes from you being yourself in that whole environment and participating, listening, actively participating in all the things that they do.

Service is not only your own contribution, but from the people you go with. I didn't go alone to the research site it was with a group, my mum and aunties. I had to explain [to the ethics committee] that in order to give back, in order to be of service, the community didn't see me as an individual they saw me with the group of people I was coming with and they saw the value of each person coming in. My mum was known for her work in Christian education and ran programmes for women. For me, that was part of the giving back.

Mea'alofa literally translated is a gift of love. Mea'alofa comes out of relationships that are established through va fealoaloa'i (relationships that connect and interweave through face-to-face interaction). In Samoan customary practices mea'alofa has been equated to gifts given out of the overflow of one's heart. While in today's cash economy mea'alofa is often exchanged through monetary means, this has clouded the sense of mea'alofa which is deeper than a monetary exchange. This is highlighted in the Samoan proverbial saying "makikiva fesaga'i": we have nothing to offer and may be poor, but in our exchange we face our challenges together. This deep conceptual exchange is enacted through gifts whether it be monetary, time, presence or food.

DISCUSSION

Conceptually, reciprocal behaviour in research relates to all the research principles as it is a concept that stems from connections with research participants. Reciprocity is manifested throughout the research process, for example thinking about how stakeholders will be acknowledged at the outset of the research, returning to share findings, and in the dissemination of the research. Reciprocity and gift giving are prevalent in Pacific cultures and conducting research in the Pacific. However, reciprocity is not only monetary but also includes time and service. Service can be carried out by the individual researcher or the research team more broadly; it can include returning research data to communities (respecting Intellectual Property) and might also be paid forward, for example by providing a service to other Pacific/Pasifika communities.

KEY TIPS

1. Find out what is appropriate to provide for your participants, key stakeholders and community groups as a sign of appreciation for their time and effort.
2. Let participants and others know that you are grateful for their participation and be honest and genuine about how you are able to acknowledge their contribution.
3. Take findings back to the community before publishing or disseminating information more widely.
4. Maintain your relationships after the completion of the research. This can include identifying opportunities to give back to the community, either directly, for example sharing a skill, or indirectly, for example through mentoring Pacific students.

QUESTIONS TO CONSIDER:

1. Have you thought about budgetary implications of acknowledging participants' contributions, for example through mea'alofa or sevusevu?
2. Have you made provision for refreshments at interviews and meetings? If there are likely to be children present think about providing somewhere for them to play.
3. Have you factored into your planning the dissemination processes, including returning findings to participants?



Yasawa, Fiji (Image courtesy of PRPC)

HOLISM

When I think about holism, I think about the interconnection between the physical, emotional spiritual and psychological. It encompasses values, practices, behaviours and protocols. It's the embodied expression of the practices and values within that whenua/fonua/vanua/enua/fanua...it's everything. It's what I do, how I feel, what I say, what I think.

The concept of mea'alofa covers respect for relationships, respect for knowledge holders, reciprocity, holism and using research to do good. Pacific 'insider' researchers who live and operate within the cultures of their respective island nations, often commit their own resources to ensure relational principles are upheld. This equates to more time and mea'alofa exchanges. There are some things we need to tell the university: this is what we need to do with our research. We also need to tell communities about the expectations of the university. As Pacific researchers we have to be at that intersection position, to be the bridge. We have to be very careful not to compromise the core values of our culture. Sometimes we need to take the koloa (mats) or tapa (cloth) otherwise it reflects badly on us as a researcher in the university. By being the bridge we ensure that it is taken care of.

When we go into the community to get data it is important to build the relationship too. When I held a talanoa group what I found was useful afterwards was to put the tape recorder away and close the group properly. You can't just leave - it's about respecting and acknowledging the relationship. Then the conversation turned to discussion about the session and the community said, It's good to know you as a person not just as a researcher. It is about leaving the environment in a safe way.

DISCUSSION

An understanding of *holism* encompasses several components:

- Being cognisant of the social, cultural and spiritual aspects of the environment and how these are interconnected, particularly when analysing and understanding knowledge construction from a Pacific or Pasifika worldview
- Being an active participant of what happens in that community
- Presenting yourself as a whole person, not in isolation from the research

The ability to practice holism depends largely also on advice from community members and members of your cultural discernment group. They should be able to advise you on what is appropriate and what is unacceptable. It is important that time is given to the right protocols to ensure that relationships are maintained and sustained well after the 'research project' has ended. Yes, you are there to collect data, but holism means that you are part of your participants' lives also. It may mean in some instances turning the tape recorder off and just staying with the participants, sharing kava or just talking afterwards. It may also mean that if you are living in that community, attending functions, church and family events that you have been invited to. It shows that you are human and more than just a researcher. Being an active participant in the community shows genuineness in your approach and is often appreciated by community members.

KEY TIPS

1. If undertaking research with communities, consider how you can participate in community life, for example attending events when invited or attending church services.
2. Being part of communities means that we also have to be sensitive in what we wear and how we present ourselves - think through these and ask a cultural advisor for guidance throughout the research process if unsure.
3. Think about how the research may impact on other areas of participants' lives.

QUESTIONS TO CONSIDER

1. Are there events within the community that can help you build relationships with others within that community other than your own participants? (check with your cultural advisor and cultural discernment group about being part of these first)
2. Are there certain protocols in the community that are gender-based? For example, there are gender-based expectations of participants in a sevusevu ceremony in Fiji. It is also important to consider the position of transgender people in the community. Make enquiries about what is appropriate for the context.
3. Are participants representative of all key groups and informants and or key knowledge holders within that community?
4. Have you ensured that your research is respectful of the community's values?



Kava bowl used for a flower display, Fiji. (Image courtesy of PRPC)

USING RESEARCH TO DO GOOD

Some of the tensions for me [happened] when I went to present back to the women, and the men wanted to be part of that discussion. The women were quite annoyed that the men were going to come and listen to what they had said to me. On the one hand I could see the men were getting angry because they were not being included, but the women were saying, we don't want this to be shared with the men. So I talked to the uncle and he was the one who went to talk to the men and said look that's not going to happen. This is just for the women, she's just going to present to them and that's the end of the story. And they went off to drink kava and I met with the women. But I could sense coming in that the women felt they were going to be betrayed and they felt a little hesitant about the whole process, so I had to reassure them.

Most Pacific countries have their own research priorities. Part of using research to do good is about checking if what you are researching is considered a priority within that country and if it is then ensuring that this information is made accessible to appropriate agencies within that country.

Unanticipated findings such as racist or deficit views towards Pasifika people can become evident in the data collected. I feel it is important that this type of research data is reported honestly as these are the challenges that Pasifika people face and this needs to be documented.

DISCUSSION

Prioritising the common good underpins each stage of the research; decisions taken to protect and benefit the community are most often taken at a communal level; there are established processes in play at a community level to protect the common good that the researcher must respect. It is important to not only avoid harm but to ensure that research is beneficial. This includes considering what is important to the participants rather than the researcher and considering intended and unintended consequences.

KEY TIPS

5. Check the research priorities in that Pacific country or area to ensure you are addressing topics of relevance.
6. Consider areas in the research that may contribute to building capacity with the community you're researching.
7. Prior to publishing on your research, ask yourself if you would be comfortable with your research participants seeing the publication or media release.

QUESTIONS TO CONSIDER

1. Have you identified the key research priorities in the country/area of your research?
2. Have you gifted a copy of your thesis to government ministry involved?
3. Have you found ways to share findings with the interested groups and organisations identified in the preparation stage?
4. Have you considered publishing on open access so that it can be accessed by the people that need it?
5. Have you considered how your research can be translated to policy? For assistance please contact PRPC.
6. Have you thought about how you will communicate your research findings?

The reflections above all demonstrate the need for researchers to continually engage with issues of ethics at different stages of the research. This is broader than the process of obtaining ethics approval and can be understood as enabling the integrity of the research as a whole. This is consistent with the approach to ethics at Massey University which is conceptualised as a principles-based approach rather than a compliance-focused approach, as outlined in the next section.

COMMUNICATING YOUR RESEARCH

Communicating your research findings to participants and other stakeholders involves identifying the most appropriate way and format for dissemination. Making findings accessible to participants for example might include going back to the community or village and gifting findings in an accessible format. Organising a *'fono'* or meeting can be an effective way of sharing outcomes: think about the best time and location to enable participants to attend and make sure you have provided for dissemination and catering costs in your project budget. There are also opportunities to use the media within the different Pacific nations to profile or promote your research-using these wisely is important. Communicating findings via the media, including social media, requires a different approach as outlined by the Massey University External Relations team:

“Each research project is different and therefore might require a different approach or media platform to reach the right audience. The Massey University External Relations and Development Communications team can give expert advice, write media releases and social media posts and pitch your story to appropriate media. They can also advise you on how to deal with the media and prepare you for interviews. Unfortunately the Communication team cannot guarantee media will be interested in your story or control how they will tell it but their expertise will be invaluable in communicating your research. It is important that you contact them ahead of time to ensure they can develop the best plan and think about how you can explain the importance of your research in simple language that a non-academic audience will understand. Social media is a fast and efficient way to communicate. Social media also allows for audience engagement, which makes it a good way to ask for participants or seek information. Social media posts aren't designed to communicate theses but short bursts of information along with strong imagery can be extremely powerful. The Massey University communication team controls Massey University social media platforms and can help you set up your own social media campaign or promote your story through the University's platforms.”



Denarau, Fiji (Image courtesy of PRPC)

CONCEPTUALISING ETHICS AT MASSEY UNIVERSITY

Ethics can be understood as a system of moral principles. With respect to research, such principles inform how people make decisions and behave in relation to planning, doing and reporting research. Ethics thus requires the researcher to think about what is required by the institution, i.e. procedural ethics, and then ethics in practice.

Part of behaving ethically is to ensure all the necessary permissions have been gained to do the research at both the university level (i.e. ethics approval) and in terms of the field site. By field site, this means at a country level (i.e. a permit to undertake research)³, organisational level (i.e. approval to work with a particular NGO or a sector of government) or at the village level (i.e. approval from village elders, chiefs or council). When thinking about ethics in practice one needs to consider not only how one behaves but also how one might present oneself. For example, to behave ethically is to give due consideration to what is suitable attire to wear in a village setting or even something as seemingly simple as wearing sunglasses.

Massey University is committed to ensuring that all research is conducted in a responsible and ethical manner and complies with all external requirements. Ethical requirements arise from an evolving understanding of the rights and duties of human beings. Ethics are broader than law, though the law can both reflect and clarify ethical duties. Massey University staff are part of a changing social system. They are, therefore, required not only to abide by ethical principles such as justice, truthfulness, confidentiality and respect for persons, but also to attend to the evolving understanding of how these principles are expressed in society at a particular time (MUHEC, 2015). Within the Pacific context, similar to many indigenous or cultural

approaches to research, ethics is not seen as being something separate from ways of being in the world. For example reciprocity is a key principle underpinning research across the Pacific. To be reciprocal is therefore ethical behaviour.

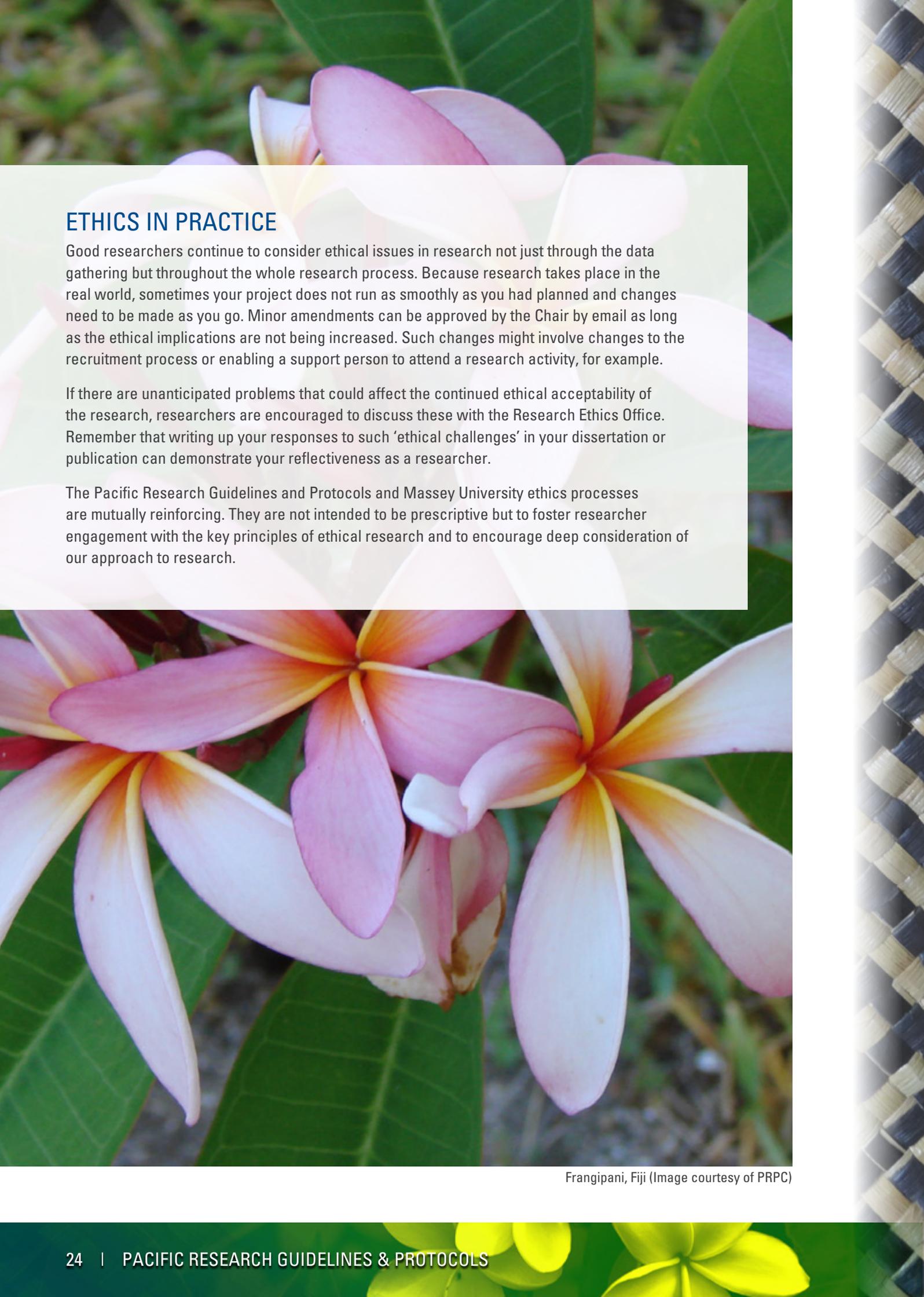
Research activities are governed by the university's Research Policies and there is an intimate relationship between ethics and research. Those which speak specifically to the ethics research nexus are the '*Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participation*', and '*Code of Responsible Conduct and Procedures for Dealing with Misconduct in Research*'.

As stated in Massey University's *Code of Ethical of Conduct for Research, Teaching and Evaluations involving Human Participants* (from here on in referred to as the Code) principles are not to be confused with ethical rules. Rules are specific and prescribe or forbid certain actions. Principles, on the other hand, are very general and need to be interpreted before being applied in a context (MUHEC, 2015).

The major ethical principles as espoused in the Code are:

- respect for persons;
- minimisation of harm to participants, researchers, institutions and groups;
- informed and voluntary consent;
- respect for privacy and confidentiality;
- the avoidance of unnecessary deception;
- avoidance of conflict of interest; social and cultural sensitivity to the age, gender, culture, religion, social class of the participants; and social justice (MUHEC, 2015).

³ See Appendix 1, for explicit details regarding Country Specific Research Permit Information



ETHICS IN PRACTICE

Good researchers continue to consider ethical issues in research not just through the data gathering but throughout the whole research process. Because research takes place in the real world, sometimes your project does not run as smoothly as you had planned and changes need to be made as you go. Minor amendments can be approved by the Chair by email as long as the ethical implications are not being increased. Such changes might involve changes to the recruitment process or enabling a support person to attend a research activity, for example.

If there are unanticipated problems that could affect the continued ethical acceptability of the research, researchers are encouraged to discuss these with the Research Ethics Office. Remember that writing up your responses to such 'ethical challenges' in your dissertation or publication can demonstrate your reflectiveness as a researcher.

The Pacific Research Guidelines and Protocols and Massey University ethics processes are mutually reinforcing. They are not intended to be prescriptive but to foster researcher engagement with the key principles of ethical research and to encourage deep consideration of our approach to research.

Frangipani, Fiji (Image courtesy of PRPC)

WHAT TO CONSIDER NEXT

There are a number of sources of support for researchers at Massey University.

- The Pacific Research and Policy Centre can facilitate further discussions of research processes and connect researchers across disciplines and with external stakeholders.
- The Ethics Office can provide advice on ethics processes and ethics in practice.
- Research and Enterprise can provide advice on Pacific funding applications and funding sources
- The Massey University External Relations and Communications team can advise on media communications
- The appendices provide a range of sources of further information:
 - » Further reading on research in the Pacific and with Pacific peoples, Pasifika communities and on Pacific methodologies
 - » Logistical information to guide research permit applications
 - » Details of ethics processes and procedures at Massey University
 - » Useful links and resources
- The PRPC website maintains an up-to-date repository of resources and contacts.

CONCLUDING REMARKS

The intention of this document is to provide guidance on the practice of Pacific values and principles when conducting research. It is intended as a resource for both Pacific/Pasifika and non-Pasifika researchers engaged in doing research either in the Pacific or in Aotearoa/New Zealand. In developing this document, Massey University recognises the need for researchers to be aware of protocols and values supporting ethical research practice, both culturally and institutionally. As a living document which emphasises the importance of ethical values in action, its premise is that ethical research practice is a process of continuous reflection and engagement which begins as the research is conceptualised and continues beyond its completion. As such these guidelines should be viewed by researchers as a starting point for engagement and dialogue.

The different research stories told through this process are all underpinned by shared Pacific values; however, it is important to note differences in contexts across Pacific Island nations, including Pasifika communities in Aotearoa/New Zealand. Research is also affected by the researcher's own position in relation to the community of focus. The resulting guidelines are thus premised on principles not rules and so we argue that deep consideration be given when looking to plan and undertake research in the Pacific nations and with Pacific peoples and communities in Aotearoa/New Zealand.

Finally, we see that those who look to engage actively with this document and recognise the values, principles and practices advocated as those that genuinely value Pacific peoples, Pacific nations and Pacific ways of doing and knowing, with the aim of supporting research that makes a positive and meaningful impact on people's lives.

APPENDICES

APPENDIX 1: SUMMARY OF PROCEDURES FOR RESEARCH PERMITS

Below is a summary of existing guidelines and procedures for individual member countries. These will be updated every 6 months online (refer to <http://www.massey.ac.nz/prpc>) or contact PacificResearch@massey.ac.nz. Researchers should also take responsibility for checking processes at the time of application.

COOK ISLANDS

Researchers must have a permit to undertake research in the Cook Islands.

Application requirements:

- An application form is available from the Cook Islands National Research Committee.
- A copy of the research guideline and checklist is also available through the Cook Islands National Research Committee.
- Applications should be sent to the Chairperson, Foundation of National Research, Office of the Prime Minister, Rarotonga, Cook Islands.
- Should a researcher stay in the Cook Islands after 31 days, they will be required to apply for special visa extension from the Cook Islands Immigration Department, at a separate charged fee. Email: immigration@cookislands.gov.ck

Contact

Cook Islands National Research Committee;

- Chairperson – Mrs Elizabeth Wright-Koteka – elizabeth.wright@cookislands.gov.ck
- All correspondences are to be cc'ed to the Secretariat, Mrs Tina Samson-Hoff, email tina.samson@cookislands.gov.ck
- Telephone: +682 29300 or +682 25494

Administration Fee

- An administration fee of NZD\$80.00 is to accompany the application form
- If you wish to make a direct payment, an additional NZD\$10 is required to cover the bank fees involved. Please request bank details with the secretariat.

FIJI

Researchers must have a permit to undertake research in Fiji.

Application

Click on this link for research permit application available from the Department of Immigration. http://www.immigration.gov.fj/images/pdfs/study_research_permit.pdf

Applications should be sent to the Director, Immigration Department, P O Box 2224, Government Buildings, Suva, Fiji.

- A letter of consent and endorsement from the local institution/s where the research will be undertaken must be attached.
- A support letter from the Ministry of Education (MOE) is also required.

Please note that for research undertaken for periods less than 12 months, a certified copy of a return airline ticket is required.

Contact at the Department of Immigration

Phone: (679) 3312 622, Fax: (679) 3301 653.

Administration Fee

An administration fee of FJ\$667 is to accompany the application form.

Role of Ministry of Education (MOE)

The Ministry of Education vets applications from local researchers who wish to conduct study in schools or want to access information on the Ministry.

As part of the research permit application process, the Ministry also provides a support letter for overseas applicants who intend to conduct research in Fiji. This support letter must be attached to a research permit application that will be submitted to the Immigration Department.

A researcher is required to submit the following documents to the Research Unit in order to process his/her request through the Ministry's Research and Ethics Council.

Requirements for Research approval

1. Application letter (addressed to Permanent Secretary for Education) seeking approval to conduct Research.
2. Curriculum Vitae of the researcher (For group research applicants, each researcher will need to submit brief CVs)
3. A copy of the full Research Proposal / [for minor research- photocopy of the assignment page].
 - a. [4.13 of Research Policy: Research Proposal: The submission put forward by research applicants outlining the topic of research, aim, objective, background, rationale, methodology, significance of research and the study timeline.]
4. Research questionnaire/interview questions
5. Support letter from Applicant's University/ Organisation and or local partners
6. Completed MoE Research Agreement Form(copies are available through the PRPC)
7. Completed Human and Animal Ethics Form.
8. Consent letter from other Ministries/ organisations/universities involved with the research (if any).
9. Completed Research Agreement Form Following the vetting process, the Research and Ethics Council then advises the Permanent Secretary who will then authorise the release of the support letter. The process usually takes about 1-2 weeks and a nominal fee is levied. Applicants will then be informed accordingly.

Contact at the Ministry of Education:

The researcher needs to email the above documents to SEO research ranish.chand@govnet.gov.fj

Please refer to the Research Policy and application forms for guidance-copies are available.

Ranish Nitesh Chand (Mr.)
A/SEO Research
Level 1, Senikau House, Gordon St., Suva.
Ministry of Education Heritage & Arts (Fiji)
Ph: 3314477 ext: 332308

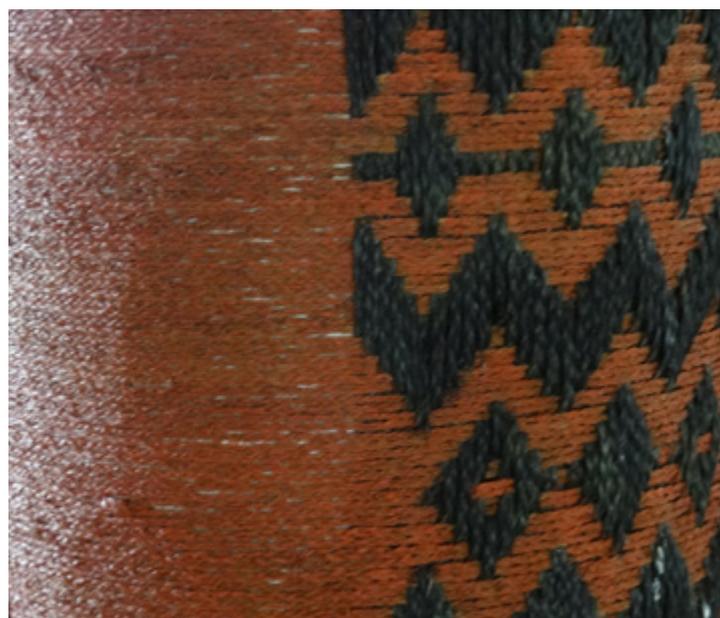
FRENCH TERRITORIES IN THE PACIFIC NEW CALEDONIA, TAHITI, WALLIS & FUTUNA

Click on this link for more information on research within the French Territories.

<http://www.ambafrance-nz.org/-Culture-Research-and-Cooperation->

Click on the following link for more information on research Institutes in the French territory.

<http://www.ambafrance-nz.org/Useful-Links-to-French-Research,1289>



Woven sinnet, Fiji (Image courtesy of PRPC)

KIRIBATI

Researchers must have a permit to undertake research in Kiribati if the research area is environment-related or culture/anthropology related. The Ministry of Environment, Lands and Agriculture Development issues permits for environment scientific research, and the Ministry of Internal and Social Affairs issues permits for cultural/ anthropological related research. These research areas involve research requiring direct involvement with the local communities, physical extraction of samples, alteration of the physical environment (e.g. drilling, digging etc) and so forth. In cases where the research only requires consultations/interviews with relevant institutions and for research that is non-environment and non-culturally/anthropologically related, there is no research permit required. In such cases, appointments only need to be arranged with the relevant institutions and it is advised that you have a contact person to assist you on the ground.

Application for Environmental Scientific Research

All environmental scientific research carried out in Kiribati requires a research permit and an application form and guiding procedures can be accessed at www.environment.gov.ki under Resources/Guidelines/Scientific research procedure & application form.

Applications should be sent to the Environment and Conservation Division, Ministry of Environment, Lands and Agriculture Development, PO Box 234, Bikenibeu, Tarawa, Kiribati. All applications will be screened by the Environment Scientific Research Committee (ESRC) which is made up of different Government bodies responsible for environmental scientific researches. Please note that all requests for consent for researches involving environmental resources from National Institutions should have their Governments support. International organisations are exempted from this requirement.

Contact

Email: information@environment.gov.ki

Or taouear@environment.gov.ki

Phone: (686) 28000, 28425, 28211, Fax: (686) 28334

Administration Fee

An administration fee of USD\$200 must be paid to:

Bank Details

Beneficiary Account – 269007

Beneficiary Name – Government of Kiribati (No 4 Account)

Bank Beneficiary Name – ANZ Bank (Kiribati) Ltd

Swift # – BKIRKIKI

The researcher shall advise the Secretariat (Ministry of Environment, Lands and Agriculture Development) by fax or email of the payment reference.

Application for Cultural/Antropological Related Research

Fill in the attached form with the applicant's signature and required documents as outlined in the form.

The completed form must be sent to Ms Pelea Tehumu at sco@internalaffairs.gov.ki or Ms Eera Teakai at co@internalaffairs.gov.ki, Cultural Division, Ministry of Internal Affairs (MIA).

A letter of approval will be sent once endorsed by the Secretary of MIA.

Please note that once an approval is received, the applicant must write to the Ministry of Foreign Affairs Secretary at secretary@mfa.gov.ki about the intentions to visit. A copy of the application for research and the approval letter from MIA must be sent as supporting document for the application for a visa permit (if needed).

Once entry visa has been granted by the Ministry of Foreign Affairs, the applicant must do the following when arriving in Kiribati:

Visit the Office of the Secretary of MISA at Bairiki Government Headquarters.

Pay the permit administration fee at the Account section of MIA (same office). Attach a copy of payment receipt to the application form and submit this to the Secretary of MIA for final endorsement of the permit application form with seal and signature.

The endorsed application and receipt must be photocopied at the MIA Registry (the front desk at MIA will assist) while copies are retained by the applicant.

Contact

Ms Pelea Tehumu, Senior Cultural Officer, at sco@internalaffairs.gov.ki

Phone: (686) 28283, Fax: (686) 28695

Administration Fee

An administration fee of AUD\$350 must be paid at the Ministry of Internal Affairs upon arrival.

Please note that a nominal fee is also incurred for a visa permit (if needed) to enter and reside in Kiribati.

MARSHALL ISLANDS

Researchers must have a permit to undertake research in the Republic of Marshall Islands. To obtain a research permit, the researcher will need to contact the Office of the Chief Secretary.

Application

The following documents must be submitted

- An application letter to the Office of the Chief Secretary, PO Box 2, Majuro, MH 96960 to conduct research in the Marshall Islands
- A copy of the research proposal must be provided
- Support letter from the applicants university and/or institution

Please note that the application must be submitted far in advance of the actual work as a committee is formed to look at each application.

Contact

The Chief Secretary, Mr Casten Nemra
cnemra@ntamar.net

Phone: (692) 625-3445/3660,
Fax: (692) 625-4021/3649

NAURU

(More Information is being sought):

Researchers must have a permit to undertake research in Nauru..

NIUE

All initial research inquiries must be made to the office of the Secretary to Government.

For any research inquiries to do with Taoga Niue matters and with reference to Immigration Act 2011, Section 16B (amended under Taoga Niue Act 2012): If a person wishes to remain in Niue for the purpose of research concerning Taoga Niue (as defined in the Taoga Niue Act 2012), a temporary permit may be issued to that person:

1. Only with the prior written approval of the Director of the Department of Taoga Niue, and
2. Subject to such conditions as to research procedures, guarantees and publication of results as the Director may impose.

In addition to above any other requests for research should be dealt with directly with the office of the Secretary to Government and relevant Department, Agency or Authority involved i.e. agricultural research dealt with by DAFF. Requests for research must beforehand attain Cabinet approval, which is the responsibility of the relevant Department, Agency or Authority.

Cabinet as executive authority may impose certain conditions, should the research permit be granted. These conditions are to ensure that the Researching Body or organisation or individual undertaking the research submit reports of their research, where relevant ensure Niue's involvement/participation in the research, that a mandatory administration fee is paid, and that the researcher adheres to Niue's cultural protocols.

Contacts

For research to do with Taoga Niue (Niuean Culture and Traditions) please contact the Director of the Department of Taoga Niue: Moira Enetama:
Email: Moira.Enetama@mail.gov.nu
Phone: +683 4656

For all other research Inquires please contact the Secretary to Government: Richard Hipa
Email: Richard.Hipa@mail.gov.nu
Phone: +683 4047

For contacts and information on Government Ministries in Niue please click on the following Link: [Government of Niue](#)

PAPUA NEW GUINEA

The Papua New Guinea National Research Institute provides project visa liaison services, and general institutional immigration services for visiting research fellows, overseas researchers, and consultancy project researchers.

The Institute is the only overall research visa issuing authority in Papua New Guinea. The Institute will liaise with other national institutions, and technical review committees to effect project approval and appropriate research affiliation before recommending the issuance of a research visa. The exception is medical research visa applications which are vetted by the PNG Medical Research Advisory Council.

Specific information on visa permits and the most up to-date versions of the Visa documents are located at <https://pngnri.org/research-visas/>

For more information contact: Ms. Georgia Kaipu on gkaipu@nri.org.pg

PNG Medical Research Advisory Council: Provides research permits for medical research in PNG. Click on this link for details of requirements in medical research. http://www.pngimr.org.pg/irb/protocol_approvs.htm

Telephone: +675 301 3650; +675 301 3660

Facsimile: +675 323 0022

Mailing address: PO Box 807, Waigani, NCD 131, Papua New Guinea

Administration fee:

The Papua New Guinea National Research Institute has information on processing and managing visa approvals. For more information on fees please contact: Ms. Georgia Kaipu, Commercial Services Manager on gkaipu@nri.org.pg
Ph: +675 326 0061

SAMOA

For any health research in Samoa, their Ministry of Health has forms and guidelines that are required to be submitted with a full proposal of an intended study and bio data of the researcher or the research team.

For more information on health research requirements please contact the Samoa HRC secretariat: Merinal@health.gov.ws

Academic or scientific research work with the National University of Samoa.

Individuals seeking to come to Samoa under the auspices of the NUS to conduct academic or scientific research must have a Temporary Resident Permit for Academic or Scientific Research before entering Samoa. Applicants must supply the following documentation to the Samoa Immigration Division of the Ministry of the Prime Minister and Cabinet:

- A passport valid for a minimum of six months after the intended period of stay in Samoa for the principal applicant and any dependents
- A letter from the applicant's home institution supporting the research
- A letter from NUS supporting the research
- Evidence of sufficient funds for self-support and onward travel (typically a copy of a bank statement and return plane ticket)

For further information see www.samoaimmigration.gov.ws.

[UREC Research Forms \(pdf\)](#)

[UREC Ethics form](#)

[UREC proposal template](#)

[UREC progress report template](#)

[UREC final report template](#)

Administration fee

Applications for a Research permit cost \$600 for the principal applicant and \$300 for each dependent.

SOLOMON ISLANDS

Researchers must have a permit to 'Enter and Reside' when undertaking research in the Solomon Islands.

Application

An application form is available on request from the Department of Immigration website at http://www.commerce.gov.sb/Divisions/Immigration/Residing_in_SI.htm

Update on application form link: <http://www.commerce.gov.sb/Divisions/Immigration/Forms/full%20app%20permit.pdf>

- Applications should be sent to the Director of Immigration
- A covering letter supporting the application and stating the purpose and reason why the application is lodged.
- An original Police Certificate issued from the Police Department where the applicant's country of origin is or from any Police Department under whose jurisdiction the applicant came under in the last 12 months up to the time of the application.
- A letter of indemnity guaranteeing the Solomon Islands Government that any future repatriation costs and expenses shall be borne by the applicant or his employer or sponsor.

The permit to 'enter and reside' is valid for two years and is renewable. For those wishing to renew or extend their stay, an application must be submitted to the Director of Immigration two months prior to the expiry of their existing permits.

Telephone: (677) 28841.

Email: immigration@commerce.gov.sb

Please note that the applicant must also apply for a research permit with the Minister for Education/Department of Education and this must be submitted with the application. Ministry of Education and Human Resources Development, P.O. Box G28, Honiara.

Contact

Director of Immigration, Immigration Division
Ministry of Commerce, Industries, Labour and Immigration

P O Box G26, Honiara, Solomon Islands

Email: immigration@commerce.gov.sb

Or commerce@commerce.gov.sb

Phone: (677) 28841.

Ministry of Education and Human Resources
Development, P.O. Box G28, Honiara.
Telephone: (677) 28803. Fax: (677) 22042

Administration Fee

The application form must be submitted with the applicant's photograph and fee of SBD\$240 (which is not refundable).

TOKELAU

Researchers must have a permit to 'enter and reside' while undertaking research in Tokelau.

Application

An application form is available here.

A permit to enter and reside on Tokelau can be obtained from the Tokelau Apia Liaison Office. Please note that Tokelau is made up of 3 atolls and if you wish to reside and conduct research in all 3 atolls, you will need to make this clear in your request that you will require permission for all 3 atolls.

Applications should be sent to the Tokelau Apia Liaison Office, PO Box 3298, Apia, Samoa.

In addition to this, an applicant is required to submit a research proposal with a cover letter to the Office of the Council for the Ongoing Government of Tokelau. The Office will vet the application and if the application is agreeable with current government policy statements, they will assist in the applicant's application to 'enter and reside' in Tokelau. Depending on the research area, the Council may delegate your proposal to the relevant Ministry.

Contact

Jovilisi Suveinakama

Manager National Public Service

Tokelau Apia Liaison Office, P O Box 3298

Apia, Samoa

Ph +685 20822

Administration Fee

Please liaise with the contact on this.

TONGA

Researchers must have a permit to undertake research in Tonga. To obtain a permit the researcher must contact the Prime Minister's Office who will process the request with the Ministry of Education.

Application

An application form is not required however; the research conditions outlined below must be met in order to acquire a research permit:

- Applicant to apply for a research permit in writing to the Chief Secretary & Secretary to Cabinet to the following Address: Prime Minister's Office, Nuku'alofa, TONGA.
- Detailed description of the research project proposal endorsed by the head of Faculty of the University or Institution concerned
- Copy of approval of the research by the University or Institute's Ethics Committee
- A supporting statement for the research from the Head of faculty of the University or Institution concerned
- Evidence of financial support for funding arrangements for the research in Tonga
- Evidence of medical fitness to carry out research
- Evidence of return ticket at completion of research work
- A proposed starting date and finishing date for the project
- » A written and signed:
 - a. Statement of willingness to abide and adhere to research conditions
 - b. Submission of two (2) completed copies of the research at no charge to the Prime Minister's Office free of charge.

Applications should be sent to the Chief Secretary and Secretary to Cabinet, Prime Minister's Office, Nuku'alofa, TONGA.

Contact

Ms. Tupousilia Tonga – tupousilia2@gmail.com at the Prime Minister's Office, PO Box 62, Nuku'alofa, Tonga. Phone: (+676) 24644, Fax: (+676) 23888

Administration Fee

There is no longer a fee required for those permitted to conduct research in Tonga.

TUVALU

Researchers must have a permit to 'Enter and Reside' when undertaking research in Tuvalu.

Application

The following documents must be submitted for the issuance of a research permit:

- A support letter from the University/Institution/ Funding Organisation concerned
- A support letter from the Office of the Prime Minister in Tuvalu
- Police clearance and medical clearance certificates
- 2 passport sized photographs
- Financial bank statement showing evidence of funds to cover the duration of a researcher's stay in the country
- Copy of a valid passport and must be 6 months valid after date of departure from Tuvalu.

The researcher must apply outside of Tuvalu and lodge the application with the Principal Immigration Officer, Department of Immigration, Office of the Prime Minister, Vaiaku, Funafuti, Tuvalu.

The processing time for an application takes about 2-3 weeks.

Click on this link for information on research permits – refer to page 13 https://www.un.int/tuvalu/sites/www.un.int/files/Tuvalu/Images/immigrationregulations2014_1.pdf

Contact: Mr Salasopa L Puti – [slspputi\(at\)gmail.com](mailto:slspputi(at)gmail.com) or Mrs Leilani Ielemia Saitala
Phone: (+688) 20240, Mobile: (+688) 902493

Administration Fee

An administration fee of AUD \$600.00, if applying outside Tuvalu and AUD \$1,200.00 if applying in Tuvalu.

VANUATU

Researchers must have a permit to undertake research in Vanuatu and permission must be sought from the Vanuatu National Cultural Council. The Vanuatu Cultural Centre has been given responsibility for executing the decisions of the Council, so intending researchers should; at an early stage make contact with the Cultural Centre in order to ensure that the project receives all the appropriate support and attention.

Researchers need to read through the research policy document and research application before filling in your research application. Copies of these are available at the Pacific Research and Policy Centre for Massey University researchers or contact Vanuatu contacts provided: Ms Jenlin Malachi or Henline Mala – jenmal24@gmail.com

Application

Applicants must file an application with the Director of the Vanuatu Cultural Centre. A summary of the research topic must be included.

Upon arrival in Vanuatu, the applicant must visit the VCC to sign a research agreement.

Click on this link for the Vanuatu Cultural research Policy: <http://vanuatu culturalcentre.vu/wp-content/uploads/2015/10/Vanuatu-Research-Policy11.pdf>

Contact

Applications must be copied to Ms Jenlin Malachi or Henline Mala – jenmal24@gmail.com
Phone: (+678) 5945301

Administration Fee

The research fee is 45,000 vatu; access this link for update information www.culturalcentre.vu



Garden, Fiji (Image courtesy of PRPC)

APPENDIX 2: CODE OF ETHICS AT MASSEY UNIVERSITY

The research ethics office is located within Research & Enterprise and manages ethics application procedures.

Research and Enterprise

provides policy and operational support to all research related activities within the institution. These functions range from providing support to doctoral and research students, assisting in the development of funding proposals and associated contracting, budgeting advice and project management, providing training and development opportunities for staff and students at all stages of their research career and policy development and implementation. Support is provided under the framework of the Massey University Road to 2025 Strategy and aligned to the Massey University Research Strategy. http://www.massey.ac.nz/massey/research/vision_strategy/vision_strategy_home.cfm.

Research activities are governed by the University's **Research Policies** and there is a close connection between ethics, responsible conduct and research.

Policies with specific relevance to research protocols can be found on the Massey University website: http://www.massey.ac.nz/massey/staffroom/policy-guide/research/research_home.cfm

- Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants
- Code of Responsible Research Conduct and Procedures for dealing with Misconduct in Research

While the two codes share some common principles, the ethics code focuses on the welfare of participants throughout the research process, while the responsible conduct of research code focuses on the integrity of the researcher behaviour across the research process.

A specialised **Research Ethics** team is responsible for the provision of advisory and administrative support to staff and student researchers to ensure that research is conducted in a responsible and ethical manner.

ETHICS PROCESSES

The following diagrams illustrate the ethics process at Massey University, detailing the research ethics structure (Figure 1), the ethics application process (figure 2), decision-making pathways (Figure 3), and the process for dealing with changes following ethical approval (Figure 4).

For further information go to: http://www.massey.ac.nz/massey/research/research-ethics/research-ethics_home.cfm

If your research design or research conduct needs to change in minor ways from that which was approved, please send the relevant information in an email to the Research Ethics Office and request a 'minor amendment'. You will receive an email response; this process ensures that the University has a record of the actual way the research is being conducted.



Figure 1: Massey University Research Ethics Structure

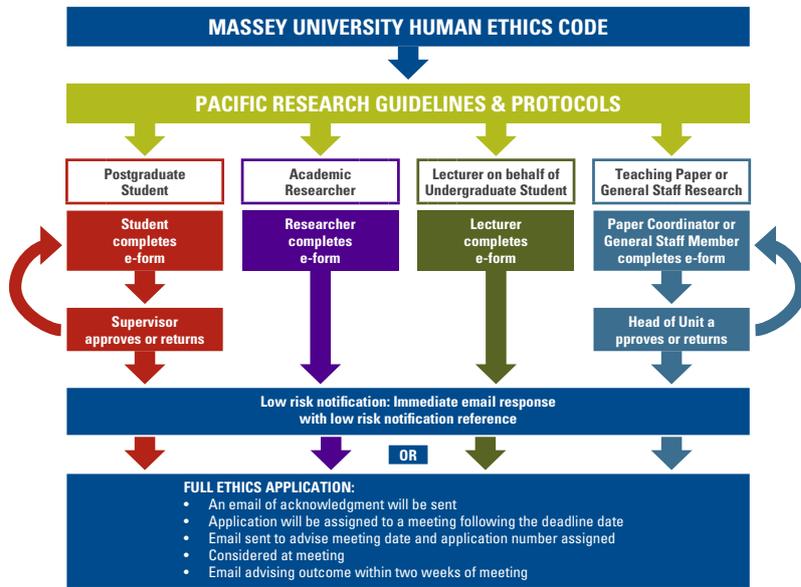


Figure 2: Ethics Application Process



Figure 3: Human Ethics Committee Decision-Making

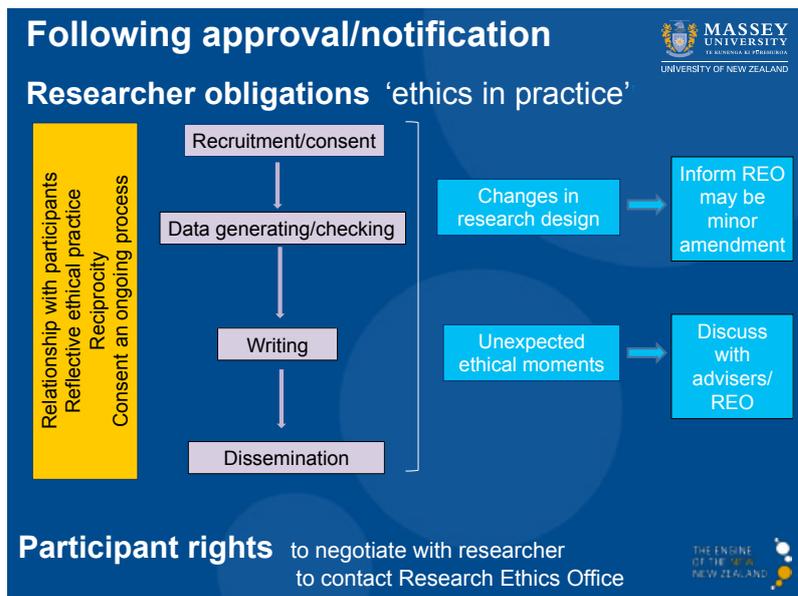


Figure 4: Changes to the research project following ethical approval



Yasawa, Fiji (Image courtesy of PRPC)

APPENDIX 3: FURTHER READINGS

- Baba, T. L., Mahina, O., Williams, N., & Nabobo-Baba, U. (Eds.). (2004). *Researching the Pacific and Indigenous peoples* Auckland: University of Auckland.
- Ferro, K., & Wolfsberger, M. (Eds.). (2003). *Gender and power in the Pacific: Women's strategies in a world of change*. Piscataway, NJ: Transaction Publishers.
- Jones, A., Suaalii, T., & Herda, P. (Eds.). (2000). *Bitter sweet: Indigenous women in the Pacific*. Dunedin, N.Z.: University of Otago Press.
- Macpherson, C. (2001). One trunk sends out many branches: Pacific cultures and cultural identities. In C. Macpherson, P. Spoonley, & M. Anae (Eds.), *Tangata o te moana nui: The evolving identities of Pacific peoples in Aotearoa/New Zealand*.
- Meo-Sewabu, L. (2014). Cultural discernment as an ethics framework: An Indigenous Fijian approach. *Asia Pacific Viewpoint*, 55(3), 345-354. doi:10.1111/apv.12059
- Meo-Sewabu, L. (2014). Research ethics: An indigenous Fijian perspective. In C. Cocker & T. Hafford-Letchfield (Eds.), *Rethinking Anti-discriminatory practice*: (pp. 108-122). China: Palgrave Macmillan.
- Nabobo-Baba, U. (2006). *Knowing and learning: An indigenous Fijian approach*. Suva: Institute of Pacific Studies, USP.
- Nanau, G. L. (2011). The Wantok System as a Socio-economic and Political Network in Melanesia. *OMNES: The Journal of Multicultural Society*, 2(1), 31-55.
- Thaman, K. H. (2007). Research and Indigenous knowledge in Oceania. In L. Meek & C. Suwanwela (Eds.), *Higher education, research and knowledge in the Asia Pacific region*. New York: Palgrave Macmillan.
- Toren, C., & Pauwels, S. (2015). *Living kinship in the Pacific*. New York: Berghahn Books.
- ### Pacific Methodologies
- Baba, T. L., Mahina, O., Williams, N., & Nabobo-Baba, U. (Eds.). (2004). *Researching the Pacific and Indigenous peoples* Auckland: University of Auckland.
- Farrelly, T., & Nabobo-Baba, U. (2014). Talanoa as empathic apprenticeship. *Asia Pacific Viewpoint*, 55(3), 319-330.
- Nabobo-Baba, U. (2008). Decolonising framings in Pacific Research: Indigenous Fijian Vanua Research Framework as an organic response. *Alter Native Journal: Nga Pae o te Maramatanga*, 4(2), 140-154.
- McFall-McCaffery, J. (2010). Getting started with Pacific research: Finding resources and information on Pacific research models and methodologies. *Mai Review*, 1, 1-5.
- Sanga, K. F. (2004). Making Philosophical sense of Indigenous Pacific Research. In Baba, T., Mahina, O., Williams, N., Nabobo-Baba, U., *Researching the Pacific and Indigenous Peoples: Issues and Perspective* (pp. 41-52). Auckland: Centre for Pacific Studies, University of Auckland.
- Thaman, K. H. (2009). Towards Cultural Democracy in Teaching and Learning With Specific References to Pacific Island Nations (PINs). From <http://www.georgiasouthern.edu/ijstot>
- Thaman, K.H. (1992) Towards a culture-sensitive model of curriculum development for Pacific Island Countries. *Directions* 13(1): 1-11.
- Vaiolleti, T. (2006). Talanoa research methodology: A developing position on Pacific research. *Waikato Journal of Education*, 12, 23-31.
- ### Tongan Indigenous knowledge
- Thaman, K.H. (1993). Culture and the Curriculum in the South Pacific. *Comparative Education* pp 249- 260., Vol. 29, 3(15): Education in the South Pacific, 1993.
- Johansson-Fua, S. (2009). Ko hota fa'ugamotu'a ko hota kaha'u-A knowledge system for redesigning Tongan curriculum. In S. Kabini, K.H. Thaman(eds) *Rethinking education curricula in the Pacific: Challenges and Prospects*, pp. 196-220. Wellington: Institute of Research & Development in Maori & Pacific Education.
- Latu, M. (2009). *Talanoa: A contribution to the teaching and learning of Tongan primary school children in New Zealand*. (Masters of Education), Auckland University of Technology, Auckland.
- ### Solomon Indigenous Knowledge
- Gegeo, D. W., (2008). *Shifting paradigms in Pacific scholarship: Towards island-based methodologies, epistemologies and pedagogies*. Paper presented at the Building Pacific Research Capacity and Scholarship 2008, Fale Pasifika, Auckland.
- Gegeo, D. W., & Gegeo-Watson, K.A., (2001). "How we know": Kwara'ae Rural Villagers Doing Indigenous Epistemology. *Contemporary Pacific*, Vol 13(1). pp 55-88.
- Gegeo, D. W., (2000). Indigenous Knowledge & Empowerment: Rural Development Examined from within. In Hanlon, D., & White, G.M.,(eds) *Contemporary Pacific* (pp. 66-90). New York: Rowman & Littlefield Publishers, Inc.
- ### Fijian Vanua Research Framework
- Nabobo-Baba, U., (2006). Making Spaces for voices of Indigenous Peoples: An Epistemological Journey among the Vugalei. In *Knowing & Learning: An indigenous Fijian approach*, (pp.1-23). Suva: Institute of Pacific Studies.
- Nabobo-Baba, U., (2006). Undertaking research in the Fijian village. In *Knowing & Learning: An indigenous Fijian approach*, (pp.24-36). Suva: Institute of Pacific Studies.

Pacific Mental Health Models

- Agnew, F., Pulotu-Endemann, F. K., Robinson, G., Suaalii-Sauni, T., Warren, H., Wheeler, A., . . . Schmidt-Sopoaga, H. (2004). *Pacific Models of Mental Health Service Delivery in New Zealand ("PMMHSD") Project*. Retrieved from <http://www.tepou.co.nz/uploads/files/resource-assets/Pacific-Models-of-Mental-Health-Service-Delivery-in-New-Zealand-PMMHSD-Project.pdf>
- Kupa, K. (2009). Te Vaka Atafaga: A Tokelau Assessment Model for Supporting Holistic Mental Health Practice with Tokelau People in Aotearoa, New Zealand. *Pacific Health Dialog*(15), 156-175.
- Mila-Schaaf, M., Hudson, M., (2009). The interface between cultural understandings: Negotiating new spaces for Pacific mental health Exploration of Pacific perspectives of Pacific models. *Pacific Health Dialogue*. Vol 15(1), pp.113-119.
- Pulotu-Endemann, F. K. (2001). Fonofale Model of Health. Paper presented at the Health Promotion Forum, Wellington, NZ.
- Pulotu-Endemann, F. K. (2002). Consequence of alcohol and other drug use: Fonofale. Retrieved from <http://www.alcohol.org.nz/resources/publications/ALAC>
- Te Pou o te Whakaaro Nui. (2011). *Talking therapies for Pasifika Peoples: Best and promising practice guide for mental health and addiction services*. Auckland: Te Pou o te Whakaaro Nui.
- Vaka, S.; Brannelly, T. & Huntington, A. (2016). Getting to the Heart of the Story: Using talanoa to explore mental health. *Issues of Mental Health Nursing*. DOI: 10.1080/01612840.2016.1186253
- Vaka, S., Stewart, M., Foliaki, S. & Tu'itahi, M. (2009). Walking apart but towards the same goal? The view and practices of Tongan traditional healers and western trained Tongan mental health staff. *Pacific Health Dialogue*. Vol 15(1), p 89- 95.
- Suaalii-Sauni, T., Wheeler, A., Saafi, E., Robinson, G., Agnew, F., Warren, H., Erick, M., Hingano, T., (2009). Exploration of Pacific perspectives of Pacific models. *Pacific Health Dialogue*. Vol 15(1), pp.16-27.

Fa'asamoa (The Samoan way)

- Macpherson, C.,(1999) . Will the 'real' Samoans please stand up? Issues in diasporic Samoan identity. *New Zealand Geographer*. Vol 55(2), pp.50-59.
- Meleisea, M. (1987). Traditional Authority. In *The Making of Modern Samoa*, (pp. 1-20). Suva: Institute of Pacific Studies.
- Mulitalo-Lauta, P. (2000). *Fa'asamoa and Social Work within the New Zealand Context*, (pp. 15-35) Dunmore Press. Palmerston North.

Nai tovo vaka i taukei (The Fijian way)

- Nabobo-Baba, U. (2015). The mutual implications of kinship and chieftainship in Fiji. In C. Toren & S. Pauwels (Eds.), *Living kinship in the Pacific* (pp. 15-35). New York: Berghahn Books.

- Ratuva, S. (2007). Na kilaka a vaka-Viti ni veikabula: Indigenous Knowledge and the Fijian Cosmos: Implications on Bio-Prospecting. In A. T. P. Mead & S. Ratuva (Eds.), *Pacific Genes & life Patents: Pacific Indigenous Experience & Analysis of Commodification & Ownership of Life* (1st ed., pp. 90-101). Wellington: Call of Earth Llamado de la Tierra and the United Nations University of Advanced Studies.
- Ravuvu, A. (1983). *Vaka i taukei: The Fijian way of life*. Suva: Institute of Pacific Studies of the University of the South Pacific.
- Ravuvu, A. (1987). *The Fijian Ethos*. Suva: Institute of Pacific Studies, University of the South Pacific.
- Tuwere, I.S., (2002). Fijian Views of the Land. In *Vanua: Towards a Fijian Theology of Place*, (p.33- 51). Suva, Institute of Pacific Studies.

Anga fakatonga (The Tongan way)

- Kavaliku, L. (2000). Culture and sustainable development in the Pacific. *Culture and sustainable development in the Pacific*, (33), 1022.
- Okusitino Mahina, H. (2010). Ta, Va, and Moana: Temporality, spatiality, and indigeneity. *Pacific Studies*, 33(2), 168
- Marcus, G. E., (1993). Tonga's contemporary globalizing strategies: Trading on sovereignty amidst International Migration. In Lockwood, V. S., Harding, T. G., Wallace, B. J.(eds), *Contemporary Pacific Societies: Studies in Development and Change. Exploring Cultures: A prentice Hall Series in Anthropology* (pp. 21-33). New Jersey: Prentice-Hall, Inc.
- Mafile'o, T. (2004). Exploring Tongan social work: Fakafekau'aki(connecting and Fakatokilalo(humility). *Qualitative Social Work*, 3(3), 239-257.
- Mafile'o, T.,(2005). Community Development: A Tongan Perspective. In Nash, M., Munford, R., O'Donoghue, K., (eds), *Social Work Theories in Action*, (pp.125-139). London: Jessica Kingsley Publishers.
- Wood Ellen, E. (Ed). (2007). *Tonga and the Tongans: heritage and identity*. Alphington, Victoria, Australia.
- Thaman, K.H.,(2005).The defining distance: people, places and worldview. *Pacific Viewpoint*. Vol 26 (1), pp. 106-15.

Transgender and identities in the Pacific

- Schmidt, J.,(2003). Paradise Lost ? Social change and fa'afefine in Samoa. *Current Sociology*. Vol 51(3- 4), pp. 417-432. Doi: 10.1177/0011392103051003014.
- Schmidt, J., (2010). *Migrating Genders: Westernisation, Migration, and Samoan Fa'afafine*. Farham, Surrey: Ashgate.
- Farran, S.,(2010). Pacific Perspectives: Fa'afafine and Fakaleiti in Samoa and Tonga: People Between Worlds. *Liverpool Law Review*. Vol 31 (1), pp. 13-28. DOI:10.1007/s10991-010-9070-0.
- Farran, S., (2009). *Human rights in the South Pacific: Challenges and changes*. London: Routledge Cavendish.

APPENDIX 4: ADDITIONAL RESOURCES

Pacific Island greetings

Pacific Language Week resources, Ministry for Pacific Peoples. <http://www.mpp.govt.nz/language-culture-and-identity/pacific-language-weeks/samoan-language-week/>

Compass Health Pacific Phrasebook [http://www.centralpho.org.nz/Portals/0/Publications/Health%20Services/Pacific%20Phrasebook%20\(FINAL\).pdf](http://www.centralpho.org.nz/Portals/0/Publications/Health%20Services/Pacific%20Phrasebook%20(FINAL).pdf)

Yuni-Tok, Pasifika Directorate, Massey University: a guide to interacting with Pasifika students which includes Pasifika values, behaviours, salutations and phrases http://www.massey.ac.nz/massey/students/pasifika-student-services/staff-resources/staff-resources_home.cfm

Regional bodies in the Pacific

Economic and Social Commission for Asia and the Pacific, Suva, Fiji. <http://www.unescap.org/subregional-office/pacific>

ILO-South Pacific Policy Office <http://www.ilo.org/suva/lang--en/index.htm>

International Union for the Conservation of Nature Oceania <https://www.iucn.org/regions/oceania>

Melanesian Spearhead Group <https://www.msgsec.info/>

Office of the High Commissioner for Human rights Pacific Region, Suva Fiji <http://pacific.ohchr.org/>

Pacific Islands Forum Secretariat <http://www.forumsec.org/>

Secretariat of the Pacific Community (SPC), Noumea, New Caledonia <http://www.spc.int/>

United Nations Development Program (UNDP) Pacific Office, Suva, Fiji <http://www.pacific.undp.org/content/pacific/en/home.html>



Replanting mangrove, Fiji (Image courtesy of PRPC)

References

- Gegeo, D. W. (2008). *Shifting paradigms in Pacific scholarship: Towards island-based methodologies, epistemologies and pedagogies*. Paper presented at the Building Pacific Research Capacity and Scholarship 2008, Fale Pasifika, Auckland.
- Hau'ofa, E. (1994). Our Sea of Islands. *The Contemporary Pacific: A Journal of Island Affairs*, 6(1), 148-161.
- Hau'ofa, E. (2000). The Ocean in Us. In D. N. Hanlon & G. M. White (Eds.), *Voyaging through Contemporary Pacific*. Oxford: Rowman & Littlefield Publishers Inc.
- Health Research Council of New Zealand. (2014). *Pacific Health Research Guidelines*.
- Health Research Council. (2014). *Pacific health research guidelines*. Auckland: Health Research Council of New Zealand. Retrieved from <http://www.hrc.govt.nz/sites/default/files/Pacific%20Health%20Research%20Guidelines%202014.pdf>
- Huffer, E., & Qalo, R. (2004). Have we been thinking upside-down? The contemporary emergence of Pacific theoretical thought. *The Contemporary Pacific*, 16(1), 87-116.
- Meo-Sewabu, L. (2014). Cultural discernment as an ethics framework: An Indigenous Fijian approach. *Asia Pacific Viewpoint*, 55(3), 345-354. doi:10.1111/apv.12059
- Ministry of Pacific Island Affairs (2001). *Pacific consultation guidelines*. Wellington: Ministry of Pacific Island Affairs.
- Nabobo-Baba, U. (2006). *Knowing and learning: An indigenous Fijian approach*. Suva: Institute of Pacific Studies, USP.
- Nabobo-Baba, U. (2008). Decolonising framings in Pacific Research: Indigenous Fijian Vanua Research Framework as an organic response. *Alter Native Journal: Nga Pae o te Maramatanga*, 4(2), 140-154.
- Ongley, P. (1991). Pacific Islands migration and the New Zealand labour market. *Nga take: Ethnic relations and racism in Aotearoa/New Zealand*, 17-36.
- Sanga, K. (2004). Making philosophical sense of indigenous Pacific research. In T. Baba, O. Mahina, N. Williams, & U. Nabobo-Baba (Eds.), *Researching the Pacific and Indigenous peoples—issues and perspectives* (pp. 41-52). Auckland, NZ: Centre for Pacific Studies, University of Auckland.
- Stewart-Withers, R., Banks, G., McGregor, A., & Meo-Sewabu, L. (2014). Qualitative research. In R. Scheyvens (Ed.), *Development fieldwork: A practical guide* (2 ed., pp. 59-80). Thousand Oaks, CA: SAGE.
- Stewart-Withers, R., Sewabu, K. and Richardson, S. (2016) Talanoa: A contemporary qualitative methodology for sport management. *Sport Management Review: Special Issue: Contemporary Qualitative Approaches to Sport Management Research*. 10.1016/j.smr.2016.11.001
- Spoonley, P. (2001). Transnational Pacific communities: Transforming the politics of place and identity. In C. McPherson, P. Spoonley, & M. Anae (Eds.), *Tangata o te moana nui: The evolving identities of pacific peoples in New Zealand*. Palmerston North: Dunmore Press Ltd.
- University of Otago. (2011). *Pacific Research Protocols*. Dunedin: University of Otago. Available online at <http://www.otago.ac.nz/research/otago085503.pdf>

CONTACT

For more information please contact the Pacific Research & Policy Centre PacificResearch@massey.ac.nz or visit our website <http://www.massey.ac.nz/prpc>



Pineapple sold at Suva market, Fiji (Image courtesy of PRPC)



MASSEY
UNIVERSITY
TE KUNENGA KI PŪREHUROA

UNIVERSITY OF NEW ZEALAND

Pasifika  **Massey**