‘O Le Toe Ulutaia

A Bibliography Of Pasifika and Psychology Research

THE UNIVERSITY OF AUCKLAND
Te Whare Wānanga o Tāmaki Makaurau
NEW ZEALAND

Jessee Fia’Ali’i | Sam Manuela | Jade Le Grice
Shiloh Groot | Julia Hyde

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Jessee Fia’Ali’i, Sam Manuela, Jade Le Grice, Shiloh Groot & Julia Hyde

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It is hoped that, in making the presence and availability of these resources known, this will encourage current and future staff, students and researchers to advance the work done Pasifika psychologies.

Fa'afetai, fa'afetai, fa'afetai lava ma 'ia manuia.

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INTRODUCTION

Developing this resource presented a significant opportunity to re-imagine, report and conceptualise, theorise, and represent Pasifika psychological research in a holistic form. Inspired by *He Kohikohinga Rangahau* (Hollis, Cooper, Braun & Pomare, 2010), *'O le Toe Ulutaia* is a celebration of Pasifika and Psychological research which have been conducted to date. The articles date back to the 1960's when Pasifika-led materials were first being produced. *'O le Toe Ulutaia* holds close to 60 years worth of research, with exponential increases in the publication of new materials with each passing decade.

The name of this bibliographic resource, *'O le Toe Ulutaia',* conveys many meanings. The word *'Ulu* not only refers to the head in Samoan, it also translates to breadfruit, a staple food throughout the Pacific, with its seasonal harvest ordering traditional Samoan life. *Toe Ulutaia* is a term that denotes an elder of the family, church or society. The significance of this person is that they are typically one of the few remaining members of their generation and represent an accumulation of knowledges and practices that came before – ready to be passed along to the next generation. As a metaphor, the bibliography represents a living and growing collection of knowledge that will nourish and sustain subsequent generations, developing with successive contributions, by generations to come. [1]

The resources listed in this bibliography include articles published in peer reviewed journals, mental health and governmental gray literature and reports, accessible conference proceedings and unpublished dissertations and theses. We do not endorse all of the content contained within the selected references, but have utilised some selection criteria to inform the inclusion of references. Literature was required to be easily accessible online through University/Organisation subscriptions, and have a broadly psychological focus. Studies were required to either include an author of Pasifika heritage or be conducted in collaboration with Pasifika communities and people, without researcher knowledge simply being imposed on data drawn from Pasifika people. We were also cautious about ensuring research was attendant to, or at least not obstructive in, the representation of diverse Pasifika realities, and did not conflate Pasifika peoples with other ethnicities (e.g. Asian-Pasifika American).

We acknowledge and apologise that, despite our efforts to remain systematic and thorough, we may have overlooked and left out material that would have otherwise been a complimentary addition, including new material that may have been released during the final editing process of this resource. As we intend for this work to be updated in future, *please* send any suggestions, feedback, and references to Sam Manuela s.manuela@auckland.ac.nz. We do look forward to including these, and further work you would like to share with us, in future editions.

Physical copies of this bibliographic resource will be sent to libraries, University Psychology Schools and departments, and key Pasifika organisations and communities to promote,

[1] Suaalii-Sauni, T. M., Wendt, M. A., Mo'a, V., Fuamatu, N., Va'ai, U. L., Whaitiri, R., & Filipo, S. L. (Eds) (2014). *Whispers and Vanities.* Wellington, New Zealand: Huia Publishers.

advance and celebrate Pasifika scholarship within Psychology. Free electronic copies of this resource will also be available through the School of Psychology, University of Auckland website (http://www.psych.auckland.ac.nz/), with plans underway to create an interactive website. It is hoped that *'O le Toe Ulutaia'* will inspire emerging and established teachers, researchers, practitioners and students, regardless of their ancestry, to find interest in and contribute to the various areas of psychology pertaining to Pasifika peoples.

A Note on the Term *'Pasifika'*

Despite meaning 'peace', the term *Pasifika*, has been a site of academic contention (Wilson, 2013). The use of the term within the boundaries of this resource seeks not to demarcate and divide but to unite, embrace and celebrate the vast number of unique societies, cultures, practices, languages and perspectives found throughout the Pacific. In this context *Pasifika* is used to move beyond the conventional, geographical confines of what it means to be of Pacific origin; to also connect with those who have forged their own paths globally. Thus, *'O le Toe Ulutaia* gathers knowledges from the wider Pacific, broadly represented by the term *Pasifika*, resonating with the communal and harmonious values of *solesolevaki, feveitokai'aki*, and *lōkahi*.

Original spelling, as it appears on the material, was preserved in this bibliography. Therefore, words and names may appear with or without diacritical marks which are often used in Pasifika literature and speech to denote vowel extension or the production of consonantal sounds.

The Fonofale Model

We selected the Fonofale Model of Health (Pulotu-Endemann, 2009)[2] to structure the bibliographic references contained within this resource from a wealth of appropriate Pasifika models of health and wellbeing. While this alone cannot account for vast variances across diverse Pasifika peoples it has provided a useful scaffold to house the common dimensions, characteristics, and areas of health and wellbeing as they are understood throughout the Pacific.

The model is based on a traditional form of architecture typical within the Pacific Islands. Symbolically, the thatched and woven construction of the fale summons to mind a reverberating theme of connectedness through its meaning as a model of wellbeing. These

[2] Pulotu-Endemann, F. K. (2009). *Fonofale Model of Health.* Paper presented at the Pacific models for Health Promotion Workshop, Massey University, Wellington. Retrieved from http:// www.hauora.co.nz/resources/**Fonofalemodel**explanation.pdf

architectural structures housed important events for the community, reflecting the importance of culture and family to wellbeing – depicted as the roof and foundation within this model. Connecting the overarching and supportive structures, further pou depict spiritual, physical, mental and other interrelated dimensions of health. External dimensions of wellbeing surround the fale structure - environment, context and time - which can directly or indirectly impact health and wellbeing.

In recognition of Psychology as a research driven field, we have also compiled two additional sections that recognises the methodologies and psychometric tests particularly relevant to conducting culturally competent and respectful research in Pasifika psychology. We hope this will assist current and future researchers in developing their contributions to the field.

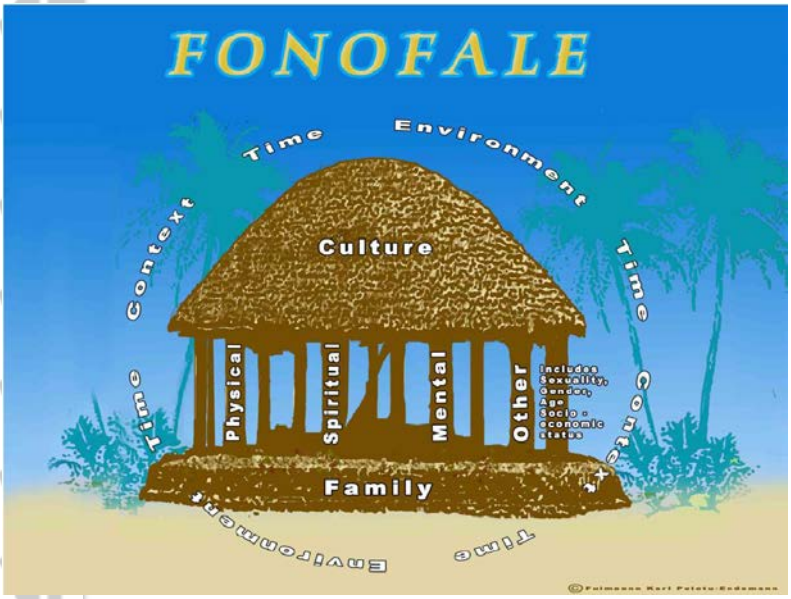

Figure 1. The Fonofale Model (Pulotu-Endemann, 2009, P. 7)

CULTURE

The Roof

Pasifika cultural values, knowledges and practices form the roof of the Fonofale model. References within this section attend to everyday cultural and social practices, and meanings in contemporary life. The references directly below reflect literature with a broad focus on culture throughout the Pacific. Subsections include research relevant to cultural practice in social life the cultural significance of language, grief, healing and identity. The research contained here is not exhaustive of the complete meanings of culture for Pasifika, and further references to this concept can be found more widely throughout bibliography – particularly within sections on gender and sexuality, home and place making, media and social representations, acculturation and colonisation, and culturally competent counselling and therapy.

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FAMILY

The Foundation

Common to most Pasifika societies, family is the basis of wellbeing and is depicted as a foundational aspect of the Fonofale model. References categorised within this section not only attend to understanding the individual within a family context, but the environmental, social, emotional and cultural influences on the family, as they shelter and surround family within the Fonofale model. References which follow directly below aggregate research on general matters pertaining to family. There are subsections focussed on developmental considerations across the family lifespan, including research on children and their development, youth and ageing. Other subsections include structural considerations for family, parenting and childrearing patterns of practice, and although we hold that domestic violence is incongruent with our definition of family, it is included here as an important issue to be addressed.

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SPIRITUAL

The Spiritual pou of the Fonofale model relates to a subjective sense of wellbeing derived from religious beliefs, including Christian and Indigenous spiritual beliefs. The available literature, collated here, attends to the ways that history, language, and an understanding of nature informs spirituality, as well as the positive implications for spiritual wellbeing on the lives of Pasifika peoples.

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PHYSICAL

The physical pou of the Fonofale model encompasses the health and wellbeing of the physical human entity. It concerns how human anatomy is influenced by illnesses, food, drink and medicines among other things. Reflecting the holistic structure of the Fonofale Model, health and wellbeing are inter-related with sociocultural, environmental, spiritual and identity inflences and impacted by illnesses, food and medicines. Research directly reported below, reflects this holistic approach to physical wellbeing, while subsections highlight literature in specific areas including body image, disability, general health of Pasifika peoples, and specific health areas and illnesses: cancer, cardiovascular disease, diabetes, sexual and reproductive health, stress and other conditions (including asthma and tuberculosis). Research is also presented on health knowledges and practice, generally and specifically pertaining to nutrition, physical activity (and obesity), treatment attitudes and adherence; health services, smoking, and sports psychology.

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MENTAL

Within the Fonofale model, the mental pou decribes the wellbeing of a person's mind, and ensuing cognitions, behaviours and emotion. In this section we initially present research highlighting Pasifika perspectives of mental health and wellbeing, sourced from various Pasifika epistemologies. The following two sections inter-relate, comprising research within the clinical scope of psychology and the provision of therapies, counselling and psychological services. The first section, clinical scope, comprises broad based literature on Pasifika mental health immediately below the heading, sub sectioning to categories: anxiety and mood disorders, forensic, gambling, neuropsychology, psychosis, sexual violence, substance, drug and alcohol use, suicide and self harm. Please note, references to kava in this section are not intended to problematise its use, but reflect the available literature in this area. The second section on clinical practice houses literature on the practice of psychology from a Pasifika perspective, including psychometrics and assessment tools, the provision of culturally sensitive and competent care and services; all of which are important to consider for future practitioners looking to work with the Pasifika communities. The section concludes with research on emotions.

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OTHER

An inexhaustive list of constructs that either exist outside, or across the spectrum, of spiritual, physical and mental domains, and impact health and wellbeing comprises the other dimension of the Fonofale model. Of particular pertinence to the current body of Pasifika psychology research, this comprises the categories education, gender and sexuality, and industrial work and organisational psychology. Literature on Pasifika pedaogies are presented directly under the education heading, followed by research that focuses on facets of the education system including bilingual education, engagement, inclusive education, mentoring, numeracy and literacy, teacher training, and developmental education attainment from early childhood and primary to secondary and tertiary. The gender and sexuality section includes subheadings: gender, gender diverse, and sexuality in order to highlight the fluidity of gender and sexuality expressions that appear throughout the Pacific region, and a subsection on gendered violence.

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ENVIRONMENT

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CONTEXT AND TIME

The Fonofale model also incorporates a dimension attenuated to context and time, and shifting meanings of phenomena that occur alongside geographical and genealogical change, that influence health and wellbeing. Research here focuses on the disaporic movement of the Pasifika peoples, the challenges faced, and political psychology. As a result of this global movement, references within the identity section of the cultural domain, are also generally relevant to this domain of context and time. The diaspora section combines literature on the psychological effects of acculturation, colonisation and migration; historically, and in relation to the legacies still operating today. The subcategory political psychology attends to Pasifika peoples navigation through a Western influenced political system. Research on pre-migratory Indigenous polities and forms of government are located in the cultural domain.

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PASIFIKA RESEARCH METHODOLOGIES

As psychology is a research-driven field, we have included a section of this bibliography additional to the Fonofale model to highlight research methods that are culturally appropriate and responsive to the diversity of knowledges and practices found throughout Pasifika communities. The selected references provide guidance on collaborative and sensitive research methodologies that produce research and knowledge attentive to Pasifika realities and worldviews, rather than simply impose western epistemologies.

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PASIFIKA PSYCHOMETRY

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