‘O le Toe Ulutaia
A Bibliography of Pasifika and Psychology Research

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This inaugural publication represents the shared efforts, passions and invested energies of the authors; reflecting the collaborative journey they took. Although the journey was long and laborious, the harvest was bountiful and well worth the struggles. It was a massive undertaking to create a resource that will help many, one that could not exist without the shared commitment and knowledges of the team. Summer scholar Jessee Fia’Ali’i (Samoa) methodically and painstakingly researched, sorted, and compiled the references that are contained within the finished product, with support from supervisors Jade Le Grice (Ngāpuhi, Te Rarawa) and Shiloh Groot (Ngāti Ūenukukōpako, Ngāti Pikiao), consultancy from Sam Manuela (Cook Island/European), and conversations with fellow summer student Julia Hyde (Ngāti Raukawa ki te tōnga, Ngāti Toarangatira, Pākehā).

To those who have contributed to this resource in any form, whether it be sourcing of material or by offering counsel and support throughout its development, we are eternally grateful and our thanks are yours. We are particularly thankful to Erana Cooper and Virginia Braun who authored the 2010 publication, *He Kohikohinga Rangahau: A Bibliography of Maori and Psychology Research*, for their guidance in producing a resource that follows a similar format. Thank you to Liz Hardley, Psychology Subject Librarian, and Anahera Morehu, Māori and Pasifika Library Manager for their expertise and assistance, Pasifikology, Le Va, Tē Pou and Nga Pae o te Maramatanga. Thank you to Angela Carr, our Social Psychology Research Technician for assistance with formatting and proofreading the final document. A special thank you to Tamasilau Suailii-Sauni who provided the inspiration for the title of the bibliography. Thank you also to William Hayward and Ian Kirk, Heads of School at Psychology, The University of Auckland, and the Faculty of Science Research Enhancement Grant, for funding that allowed this project to proceed.

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,

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

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)

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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### Cultural Practices and Social Living


Ethnolinguistics


**Measures and Assessments**


**Grief and Pain**


Henare, K., & Ehrhardt, P. (2004). *Support for Maori, Pacific and Asian family, whanau and significant others who have been bereaved by suicides – an analysis of the published and grey literature*. Wellington, New Zealand: Ministry of Youth Development.

Sinisa, V. (2013). *The reflections by Tongan parents or caregivers on various factors that may have contributed to the suicide of their child.* (Unpublished Master’s Thesis). The University of Auckland, Auckland, NZ.


**Death and Dying**


**Healing**


Vaka, S., Stewart, M. W., 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 Dialog, 15*(1), 89-95.

**Identity**


**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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**Ageing**


**Child**


Development


Language Development


Sudden Infant Death Syndrome


Domestic Violence


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**Family Structures**


**Parenting and Childrearing**


**Youth**


Dawes, G. (2002). Figure eights, spin outs and power slides: aboriginal and Torres Strait Islander youth and the culture of joyriding. *Journal of Youth Studies, 5*, 195-208.


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.


Wellbeing


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 influences 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.


**Body Image**


**Disability**


**Health and illness**


**Cancer**


**Cancer Screening**


Cardiovascular Disease


Diabetes


Stephenson, M. (2016). *Video education for nutritional management of Type 2 Diabetes in a rural, multiethnic community in Molokai, Hawai‘i*. (Unpublished Master’s Thesis). Western Washington University, Bellingham, WA.


**Other Health Conditions and Related Practices**


**Sexual and Reproductive Health**


Kennedy, E. C., Bulu, S., Harris, J., Humphreys, D., Malverus, J., & Gray, N. J. (2013). "Be kind to young people so they feel at home": A qualitative study of adolescents' and service providers' perceptions of youth-friendly sexual and reproductive health services in Vanuatu. *BMC Health Services Research, 13*(1), 455.


**Stress**


**Health Knowledges and Practices**

**Nutrition**


### Physical Activity (and Obesity)


**Treatment Attitudes and Adherence**


Health Services: Experiences, Perceptions and Access


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**Smoking**

Austin, S., & Thomson G. (2011). 'Getting rid of tobacco...that's the key': strong feelings of Pacific policymakers in New Zealand about tobacco, and smoking around children. Pacific Health Dialog, 17(1), 99-106.


Zealand to stop smoking. Auckland, New Zealand: The University of Auckland, School of Population Health, Centre for Tobacco Control Research.


**Sport Psychology**


**MENTAL**

Within the Fonofale model, the mental pou describes 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.


**Clinical Scope**


**Anxiety and Mood Disorders**


**Child and Youth Behavioural and Mood Disorders**


Eating Disorders


**Forensic**


**Youth Offending**


**Gambling**


Neuropsychology


**Psychosis**


**Sexual Violence**


Substance, Drug and Alcohol Use


**Suicide and Self Harm**


Henare, K., & Ehrhardt, P. (2004). Support for Maori, Pacific and Asian family, whanau and significant others who have been bereaved by suicides – an analysis of the published and grey literature. Wellington, New Zealand: Ministry of Youth Development.


Sinisa, V. (2013). The reflections by Tongan parents or caregivers on various factors that may have contributed to the suicide of their child. (Unpublished Master’s Thesis). The University of Auckland, Auckland, New Zealand.


**Clinical Practice**


Vaka, S., Stewart, M. W., 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 Dialog, 15*(1), 89-95.
Culturally Competent Counselling and Therapy


**Services**


Emotions


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 pedagogies 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.


Māhina, O. (2011). From vale (ignorance) to ‘ilo (knowledge) to poto (skill), the Tongan
theory of ako (education): Theorising old problems anew. AlterNative: An

The University of Auckland, Auckland, New Zealand.

of knowledge. Samoa Conference III: Opportunities and Challenges for a Sustainable
Cultural and Natural Environment, National University of Samoa, Apia, Samoa.

Milla-Schaaf, K., & Robinson, E. (2010). ‘Polycultural’ capital and educational achievement

Naisilisili, S. V. (2012). ‘Iluvatu: An exploratory study of Cu’u indigenous knowledge and
implications for Fijian education. (Unpublished Doctoral Dissertation). The University
of the South Pacific, Suva, Fiji.

process of Pacific Islands students in New Zealand schools. Journal of Negro
Education, 72(3), 297-317.

methods on the mathematics achievement, attitudes towards school, self-concepts
and friendship choices of Maori, Pakeha and Samoan Children. New Zealand Journal

Methods on the Mathematics Achievement, Attitudes. New Zealand Journal of

Zealand. (Unpublished Doctoral Dissertation). University of Canterbury, Christchurch,
New Zealand.

2016.

Sauni, S. L., & Toso, V. M. (2009). The strengthened sinnet: Distance learning from a Pasifika

Si'ilata, R. (2014). Va ‘a Tele: Pasifika learners riding the success wave on linguistically and
culturally responsive pedagogies. (Unpublished Doctoral Dissertation). The University
of Auckland, Auckland, New Zealand.

learning concepts and domains in the web of Samoan epistemologies: Cultural
context, artifact and traditional oratory. (16th ed.). Christchurch, New Zealand:
Macmillan Brown Centre for Pacific Studies.


**Bilingual Education**


Early Childhood Education and Primary


Engagement


**Inclusive Education**


Mentoring


Numeracy and Literacy


Secondary


Chigeza, P. T. (2010). *Cultural resources in science learning: research with Torres Strait Islander middle school students*. (Unpublished Doctoral Dissertation), James Cook University, Queensland, Australia.


Knight-de-Blois, L. (2015). 'O mātou 'o Le Fatu 'o Le Fa’amoemoe - Fesili Mai!: We are the Heart of the Matter - Ask Us! (Unpublished Master's Thesis). Massey University, Palmerston North, New Zealand.


**Teacher Training**


**Tertiary**


Toumu’a, R., & Laban, H. L. W. (2014). Cultivating a whole of university response to Pasifika: Research in action for widened participation, retention and completion at Victoria


**Gender and Sexuality**

**Gender**


**Gender Diverse**


**Gendered Violence**


**Sexuality**


**ENVIRONMENT**

The environment dimension of the Fonofale model refers to health and wellbeing derived from an affiliation and relationship with the physical environment. We have compiled references on climate change, disasters and tragedies, tourism and development within this theme. We have also broadened this conceptualisation to include social environments with references pertaining to community, home and place making, and the media. Many of these references, especially the home and place making and community resources share commonalities with the family section however may only be found here as a function of its relevance primarily to the conceptualisation of the environment.

**Climate Change**


Morrison, K. (2016). The role of traditional knowledge to frame understanding of migration as adaptation to the 'slow disaster' of sea level rise in the South Pacific. In K. Sudmeier-Rieux, M. Fernandez, I. M. Penna, M. Jaboyedoff, & J. C. Gaillard (Eds.), *Identifying Emerging Issues in Disaster Risk Reduction, Migration, Climate Change and Sustainable Development* (pp. 249-266). Springer International Publishing.


**Community**


Austin, S., & Thomson G. (2011). 'Getting rid of tobacco...that's the key': strong feelings of Pacific policymakers in New Zealand about tobacco, and smoking around children. Pacific Health Dialog, 17(1), 99-106.


Guam in the Western Pacific Region of Micronesia. *Substance use & Misuse, 39*(2), 253-276.


Disasters and Tragedy


Media, Social Representation and Identity


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**Tourism and Development**


**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 diasporic 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.

**Diaspora**


**Acculturation and Colonisation**


Migration


Morrison, K. (2016). The role of traditional knowledge to frame understanding of migration as adaptation to the 'slow disaster' of sea level rise in the South Pacific. In K. Sudmeier-Rieux, M. Fernandez, I. M. Penna, M. Jaboyedoff, & J. C. Gaillard (Eds.), *Identifying Emerging Issues in Disaster Risk Reduction, Migration, Climate Change and Sustainable Development* (pp. 249-266). Springer International Publishing.


**Political Psychology**


Baice, P. T. (2011). *Sufiga o le tuaoi; 'ali 'i sia, ala 'I kolonga: understanding the impacts of youth agency on the political participation of Tongan and Samoan youth in Tonga, Samoa and South Auckland, Aotearoa*. (Unpublished Master's Thesis). The University of Auckland, Auckland, New Zealand.


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.

Methodology and Conducting Research


Models and Frameworks


The following is a collection of articles which represent the increasing interest in the application and creation of psychometric tools for Pasifika peoples. From these articles it is clear that many of the widespread scales, tools and battery tests do not accommodate for the nuances inherent in the perspectives of the Pasifika peoples. This lack of construct validity and coherence compromises the accuracy of the results and in turn have major implications for diagnoses, employment, testing and education. These articles have either explored the validity of established psychometric tools or sought to create tools specifically for Pasifika peoples across various domains.


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