CONTRACT RESEARCH

Teu Le Va —
Relationships across research and policy in Pasifika education

A collective approach to knowledge generation & policy development for action towards Pasifika education success

Report to the Ministry of Education

Prepared by Airini, Melani Anae and Karlo Mila-Schaaf
with Eve Coxon, Diane Mara & Kabini Sanga

Pasifika
Education

RESEARCH DIVISION

TEU LE VA —

Relationships across research and policy
in Pasifika education:

A collective approach to knowledge generation and policy
development for action towards Pasifika education success

Prepared by Airini, Melani Anae and Karlo Mila-Schaaf
with Eve Coxon, Diane Mara & Kabini Sanga

AUCKLAND UNISERVICES LTD

A wholly owned company of

THE UNIVERSITY OF AUCKLAND

for the Ministry of Education

Acknowledgements

Contents

List of tables

List of figures

Executive summary

> *"Researchers and policy-makers working together for Pasifika education success."*

<div align="right">Symposium[1] participant, November 2007.</div>

> *"E pala le ma'a ae le pala le tala."[2]*

<div align="right">Fa'afua Tautolo</div>

In November 2007, a partnership between the Pasifika Caucus of the New Zealand Association for Research in Education (NZARE) and the Ministry of Education's Pasifika and Research and Evaluation teams formed to sponsor the symposium *Is Your Research Making a Difference to Pasifika Education?* The symposium sought to grow the pool of researchers able and motivated to undertake quality research on improving Pasifika student outcomes; to identify good practice that has enhanced Pasifika education research/policy linkages; and to share ideas for and about Pasifika education research methodologies, in order to improve the quality and quantity of evidence informing Pasifika education policy. A wide group of people who have a stake in Pasifika education research came to the symposium to think about, debate and advise on the formation of guidelines to translate Pasifika education research into policy. The group included associates from the Ministry of Education and other government agencies, universities, the Private Training Establishment (PTE) sector, independent researchers, and community members.

It is from the symposium papers presented, and the discussions held, as well as input from the project advisory group — researchers Dr Eve Coxon, Dr Diane Mara, Dr Kabini Sanga, with Heleen Visser, Shelley Kennedy and other contributors from the Ministry of Education (notably Lynne Whitney and Dot McGeady), and the wider 2007 symposium consultation group — that *Teu le va: Relationships across research and policy in Pasifika education: A collective approach to knowledge generation and policy development for action towards Pasifika education success* has crystallised. The *Teu le va* approach was profiled and explained in the concept paper *Teu le va: Research that could make a difference to Pasifika schooling in New Zealand* presented by Dr Anae at the symposium.

Teu le va[3] is about bringing researchers and policy-makers together within a shared agenda and common processes to help provide optimal education outcomes for and with Pasifika learners.

It is clear that conventional approaches and thinking have not always been up to the task of dealing with Pasifika education issues. After discussion with Pasifika education researchers, policy-makers, and other change leaders in education, *Teu le va* has been developed to provide the case for developing new and

---

different kinds of relationships for the exposure and translation of knowledge into policy aimed at Pasifika success in education.

Teu le va takes a strategic, evidence-based, outcomes-focused, Pasifika success approach. Every Pasifika learner in New Zealand should succeed educationally. The *Teu le va* approach is about making that happen. The three interactive principles, which follow, focus on optimal relationships that will lead to directive action:

- optimal relationships through teu le va between researchers and policy-makers are necessary for a collective and collaborative approach to research and policy-making and must be valued and acted on;

- collective knowledge generation is pivotal in developing optimal relationships so that new knowledge and understandings are generated; and

- research and policy efforts must be clearly focused on achieving optimal Pasifika education and development outcomes.

Teu le va offers a philosophical and methodological base for the translation of research into policy for better Pasifika education outcomes. The pan-Pacific notion of vā, va'a, vaha has been explored and we have developed a collective *Teu le va* approach which extends notions of the va to that of teu le va — directive action. The teu le va approach is the single most important aspect in moving beyond just the identification of and procrastination about the state of things, to a place/space/site of action — getting things done, in a win-win situation which benefits all stakeholders and which upholds the moral, ethical, spiritual dimensions of social relationships for all participants/people/stakeholders involved in these relationships.

Teu le va emphasises the importance of relationships, and the significance of the context behind the necessity of understanding the domains of social relationships and influence of all stakeholders involved in Pasifika educational research. In this way, types of research, research problems, findings, and linkages to policy formation can be more explicitly conceptualised, strategically formulated, approached, valued and acted on in terms of the aspects of the va in relationships (in)formed by the research process.

Six practices to teu le va in collaborations across Pasifika education research and policy-making have been identified:

- engage with stakeholders in Pasifika education research;

- collaborate in setting the research framework;

- create a coordinated and collaborative approach to Pasifika education research and policy-making;

- grow knowledge through a cumulative approach to research;

- understand the kinds of knowledge used in Pasifika education research and policy-making; and

- engage with other knowledge brokers.

Table 1 on page 17 provides a summary of how the *Teu le va* approach can be understood, valued and acted on. It suggests how researchers can carry out more 'robust' research, and how policy-planners/funders/ Ministries can identify robust research measures with which to ensure that research outcomes inform policy.

This is followed by the two contexts for action which focus on Pasifika success across collaborative research and policy-making relationships, by using the *Teu le va* approach and ensuring that research informs policy.

Finally, an action and outcomes section, which includes identification of anticipated research and policy outcomes in future years based on the *Teu le va* approach, is provided.

The principles, practices, contexts for action, action and outcomes — future research and policy directions, presented in this document, identify ways of approaching knowledge generation and translation in the context of collective and collaborative relationships across research and policy.

Essentially, *Teu le va* involves identifying and understanding the va or 'spaces' between different stakeholders in Pasifika education research and development. Developing, cultivating and maintaining relationships consistent with the principles and understandings that underpin the widely shared Pasifika concept of va and to teu le va is advocated. This will strengthen opportunities for knowledge transfer across these spaces.

Ultimately, it is posited that knowledge is fundamentally empowering. For generators and developers of knowledge to pay scant attention to knowledge transferability and applicability does a huge disservice to the endeavour. It is hoped that this *Teu le va* approach may provide a useful starting point for further thinking about knowledge generation and translation for Pasifika education.

Introduction

Teu le va – Relationships informing research and policy in Pasifika Education: A collective approach to knowledge generation and policy development for action towards Pasifika education success.

> *"If there is any shared vision amongst those working in Pasifika education research, it is that of a sound, comprehensive research base that ensures New Zealand's education policies and practices can support Pasifika student success like never before."*

> Diane Mara, 2008

Every Pasifika student deserves to succeed in education. *Teu le va* sets out guidelines for researchers and policy-makers working together to transform the New Zealand education system to achieve unprecedented levels of Pasifika success[4].

The strategic intent of the *Teu le va* approach is Pasifika success in New Zealand's education system. *Teu le va* recognises the critical role of research-informed policy that comes from a sound, comprehensive, relevant, and developing Pasifika education research base.

Teu le va is primarily focused on the efforts of the Ministry and researchers. It prioritises the achievement of the goals and targets of *The Pasifika Education Plan 2009-2012*[5] which focuses on raising Pasifika peoples' success from early childhood education to tertiary education.

Teu le va emphasises working together and sharing power. It affirms the importance of relationships and creates a new va'a for researchers and policy-makers to work together. It supports Pasifika-led knowledge creation and the importance of Pasifika leadership in research and policy. It signals a move away from a focus on failure, 'the tail' of underachievement, and deficit, to a focus on potential and on everyone in the education system taking responsibility for optimising education outcomes for and with Pasifika learners.

Teu le va recognises successful past and present work in education research and policy and draws on many perspectives, including those from the diverse Pacific nations communities within New Zealand, researchers, academics, policy-makers, and wider government officials and leaders. It takes a broad view of Pasifika education research and policy, recognising the importance of drawing upon the expertise of all those able to contribute high quality work that will add to Pasifika educational success.

At its core, *Teu le va* is about having a high quality education system that is equitable, responsive and empowering to all. It acknowledges the tangata whenua status of Māori and the protection of Māori learners' rights through the Treaty of Waitangi. It also affirms the teina-tuakana relationship of Pacific nations peoples and Māori within Aotearoa–New Zealand and the tuakana-teina (Pasifika/Māori) relationship within the

---

[4]   See Appendix two for a working definition of Pasifika peoples and the implications for Pasifika education research.

[5]   Ministry of Education. (2009). *The Pasifika Education Plan 2009–2012*. The Plan provides the Ministry of Education with strategic direction for improving education outcomes for Pasifika peoples in Aotearoa–New Zealand. The goals for *The Pasifika Education Plan 2009–2012* are organised into four areas: early childhood education, compulsory education, tertiary education and sector wide. The Plan ensures that evidence is used to focus resources on shaping a successful education system to increase achievement for Pasifika students.

ancient histories of te Moana nui a Kiwa. *Teu le va* is a collective call to action for all to take responsibility for the success of all. Pasifika students' educational success is vital to Aotearoa–New Zealand's success in developing a strong economy and healthy society.

The Pasifika Education Plan is an ongoing feature of New Zealand education strategy and planning. This year, and every other year, matters for realising the potential of that plan, with researchers and policy-makers working together in new ways that make a real difference for New Zealand, that make sense to Pasifika peoples and all New Zealanders, and that ultimately fulfil our calling to greatly improve education outcomes for and with Pasifika learners.

Background

Pasifika education research and policy from 1998–2010

1998:   Ministry of Education: Consolidation of Pasifika Team and organisation-wide approach to increasing opportunities for Pasifika success in education.

Pacific Vision Conference (Ministry of Pacific Islands Affairs).

1999-2001: Sector-wide approach ('Closing the Gaps') to improved Pasifika outcomes: Some improvement in education performance for Pasifika; range of new policy/practice initiatives; research initiatives.

2001:   First *Pasifika Education Plan* (Ministry of Education) published, with the aim of providing a coherent and integrated approach to coordinating all policies which aim to improve education outcomes for Pasifika peoples.

2001:   Publication of *Pasifika Education Research Guidelines* (Anae et al).

2002:   Publication of *Literature Review on Pacific Education Issues* (Coxon et al), a report commissioned by the Ministry of Education as part of the *Pasifika Education Plan 2001*. The review identifies current issues related to Pasifika education and research and areas which require further investigation.

2006:   *Pasifika Education Plan 2006-2010* published.

2007:   Joint NZARE/Ministry of Education symposium, *Is Your Research Making a Difference to Pasifika Education?,* held in Wellington, November 2007.

This was the first stage in the development of an approach for forming stronger links between research and policy for improved Pasifika education outcomes.

2008:   *Pasifika Education Plan 2008-2012* launched.

Consultation round completed on a draft of *Teu le va — Relationships across research and policy in Pasifika education: A collective approach to knowledge generation and policy development for action towards Pasifika education success*.

2009:   *Pasifika Education Plan 2009-2012* launched.

2010:   *Teu le va — Relationships across research and policy in Pasifika Education: A collective approach to knowledge generation and policy development for action towards Pasifika education success* launched.

Working Together: Principles for collaboration between researchers and policy-makers

Principle one:

Optimal relationships through teu le va between researchers and policy-makers are necessary for a collective and collaborative approach to research and policy-making, and must be valued and acted on.

> *"If you seriously want better outcomes for Pacific young people and their families, then policy settings that impact upon them need to be congruent with this world. You need to be drawing upon the strengths, understandings and meanings of this world. ... That would lead to a plurality of policy settings, of research approaches, of methods of evaluation practices in the field. ... In the Pacific case, it would enable policies and practices that will enhance identity, draw upon positive strengths in the cultures and facilitate authentic Pacific development."*

Efi, 2003

The document *Pasifika Education Research Guidelines* (Anae et al, 2001) has been cited by the authors of numerous research projects and academic papers as guidelines which have informed their research (Podmore and Airini, 2004; Tuafuti and McCaffery, 2005; Podmore et al, 2003; Baba, 2004; Crichton-Hill et al, 2006). However, it is timely that we reflect on Pasifika education research developments in New Zealand in order to conceptually consider at a broader level how these can lead to best practice and successful outcomes for all stakeholders involved in the research process — for Pasifika researchers, teams, funders, participants, communities, and policy-makers. The *Teu le va* approach offers both a philosophical and methodological basis for future Pasifika educational research in New Zealand which will inform and influence policy-planners and result in optimal practical outcomes for Pasifika learners.

As signalled by Efi (2003), and others, in order to transform existing research praxis to produce fundamental shifts in how Pasifika educational research is viewed, valued and acted on by policy-makers, a radical rethinking about the centrality of relationships is required.

Unlike previous Pacific research guidelines, *Teu le va* places a strong emphasis on optimal relationships in the va (see Health Research Council, 2004; Anae et al, 2001) as the primary or pivotal philosophical and practical change-maker.

The pan-Pacific notion of va is identified as being central to these guidelines and the notion of teu le va introduced; specifically in terms of developing the relationship between research and policy. The second change-maker focuses on the collective and collaborative aspects of these relationships. While it is necessary for parties in a relationship to maintain their separate identities in terms of their roles and functions, the collaborative aspect in *Teu le va* is that the parties in a relationship work together and work cooperatively in their reciprocal va in order to achieve optimal outcomes for Pasifika stakeholders.

Va

Va — or vā, va'a, vaha — can be loosely translated as a spatial way of conceiving the secular and spiritual dimensions of relationships and relational order, that facilitates both personal and collective well-being, and teu le va as the 'valuing', 'nurturing' and 'looking after' of these relationships to achieve optimal outcomes for all stakeholders (see Anae, 2007).

The word 'teu' in Samoan literally means 'to keep (for example, in the heart or in the mind) the space', to put away (in a safe place) the space, 'to look after the space', or to 'tidy up the space'. The first two definitions imply foundation (theory) and permanence of space; the last two infer implementation (practice) and temporal space[6].

Transforming the work of researchers and policy-makers will require a better understanding of how one relates to the other, and how to look after collaborative relationships.

A Samoan perspective on the va, together with four Tongan perspectives on the vā and implications for working together follow.

The concept of the Samoan self as a 'relational self' is explicit in the literature on Samoan well-being in New Zealand (Tamasese et al, 2005; Lui, 2003). The Samoan self is described as reliant on relationships that are occurring in the va, or space between. Samoan discourses on the va, va feoloa'i (spaces between relational arrangements), va tapuia (sacred spaces of relational arrangements), and teu le va are covered comprehensively in the literature (Shore, 1982; Duranti, 1981; Lilomaiava-Doktor, 2004) as well as in a paper delivered in 2005 which traces Samoan understandings of va/teu le va (Anae, 2005). In the latter paper, va and teu le va in the context of the Samoan voices conveyed by Tamasese et al (2005) are examined. These voices include a linguistic interpretation by Dr Emma Kruse Va'ai (2002) and a personal communication from Tupua Tamasese Tupuola Efi on the vafealoa'i and teu le va which is "the fatu (essence) of faasamoa". Also, Aiono Fanaafi Le Tagaloa, in her publication *O Motugaafa* (1996), sets out the tapu (sacredness) of the va between specific human relations.

From a Tongan perspective, Helu-Thaman (cited in Coxon, 2007) states that: "Because the cultural identity formation of most Oceanic people is relational rather than individualistic, it follows that the spaces or vā between and among persons, or between a person and his/her environment, together with the frameworks that determine such relationships, must be nurtured and protected. Understanding the significance of the notion of vā and educating for its continued nurturance and maintenance are central to any discussion about education for inter-cultural understanding in Oceania, if not globally."

This suggests that when researchers and policy-makers are working together for better Pasifika education outcomes, individual agendas should be transformed into relational contexts between people, things and environment in the nurturing and protection of mutually respectful relationships, for the good of what is at stake (see Case studies, Appendix five).

Taufe'ulungaki also refers to how: "In Tongan culture 'relationship' is described by the concept 'vā'. Literally it means 'space'. But, in Tongan communities, relationships or the space between any two individuals or groups, or between communities and nature, are defined by the context in which the interaction occurs. Thus, when the context changes, the relationship changes also, evening the case of the

---

[6]   Meaola Amituanai-Toloa (personal communication: 11 April, 2009).

same two individuals or groups and maintaining, nurturing and developing that vā so that it remains strong and flexible … " (Taufe'ulungaki, 2004:6).

This means, for relationships between researchers and policy-makers, which are fluid and multi-levelled, driven by a range of contexts — including familiar and unfamiliar — that it is essential to set aside time to value and nurture the va in these diverse contexts.

A third Tongan perspective, from Ka'ili, states that in order to grasp the complexities of vā, we must first understand the meaning of vā, socio-spatial connection. "The word vā is not unique to Tonga, for cognates are found in many Moanan languages. Vā can be glossed as 'space between people or things'. This notion of space is known in Tonga, Samoa, Rotuma, and Tahiti as vā, while in Aotearoa and Hawai'i it is known as wā. Vā (or wā) points to a specific notion of space, namely, space between two or more points" (Ka'ili, 2005:89).

This suggests that when collaborating in research and policy-making stakeholders should, together, develop mutual expectations of good (ideal) behaviour, including body language and verbal language and time/place/space considerations, for optimal outcomes, and continually reflect on what these expectations might be.

A fourth perspective, expressed by Mila-Schaaf, suggests that: "Vā is closely associated with balance and harmony in relationships and the natural order and aesthetic of human interconnections and relationships. The va is used interchangeably to describe aesthetic balance in art and architecture as well as aesthetic balance in relationships" (Mila-Schaaf, 2006:8).

This means that working together involves attaining balance and harmony in all human interconnections and relationships — in expectations, behaviours, and communication. In turn, there is a need to allow time for this dynamic process. Working together means shifting the emphasis to include processes associated with making, growing, and thriving within good and ideal relationships.

Teu le va: A reference point for collaborative relationships

> *"We rarely attend to the context behind the context — the spheres or domains of social relationships within communities. If we understand that, we will know much better what it is that we are trying to deal with. ... There is a leadership angle to these 'Teu le va' guidelines. You need a collective heart and mind to lead this through; to coordinate and find the resource to see this through."*

Kabini Sanga, 2008.

Teu le va refers to the 'putting away safely', 'the looking after' and 'the tidying up' of secular and sacred relationships to achieve optimal outcomes for all stakeholders (see Anae, 2007). Anae offers teu le va as a philosophical cultural reference point for research and policy-making. Its central focus is that of reciprocal relationships and the nurturing and acting out of these.

The concept/tenet/practice of teu le va — to cherish, nurse and take care of the va, the relationship — highlights the need for both parties in a research and policy-making relationship to 'tidy up' the physical,

spiritual, cultural, social, psychological and tapu 'spaces' of human relationships in order to improve outcomes for all stakeholders involved[7].

Anae (2007) suggests that we can teu le va in Pasifika research in general by exposing, understanding and reconciling our va with each other in reciprocal relationships in the research process. For example, the people and groups we meet and have relationships and relational arrangements with all have specific biographies (a whole plethora of ethnicities and agendas, as well as gender, class, age differences, etc), whether they are researchers, family members, colleagues, leaders, or others. To teu le va means to be committed to take all these different biographies into account in the context in which these relationships are occurring.

It is this as well as through face-to-face interaction, words spoken and behaviour (non-verbal body language, and so on), with purposeful and positive outcomes of the relationship in mind, that the relationship progresses and moves forward. For many Pasifika people, to not do this will incur the wrath of the gods, the keepers of tapu, and positive, successful outcomes will not eventuate, progress will be impeded, parties to the relationship will be put at risk, and appeasement and reconciliation will need to be sought.

The teu le va cultural reference point is the single most important aspect in moving beyond just the identification of and procrastination about the state of things, to a place/space/site of action — that is, to getting things done, in a win-win situation which benefits all stakeholders and which upholds the moral, ethical, spiritual dimensions of social relationships for all participants/people/stakeholders involved in these relationships (see Anae, 2007).

> In summary, Principle one is about the centrality of valuing relationships and the need for Pasifika educational researchers and policy-makers involved in Pasifika educational research to acknowledge that the sacred and secular aspects of their relationships need to be 'looked after', valued, and acted on by mutually empowering processes and actions which will lead to optimal research outcomes being successfully translated into policy-making.

---

[7]   See also Health Research Council Guidelines on Pasifika Health Research (2004); Ka'ili (2005); Mahina (2002); Lilomaiava-Doktor (2006); Shore (1982); Duranti (1997); Wendt (1999); Anae (2005); Poltorak (2007).

Principle two:

Collective knowledge generation is pivotal in developing optimal relationships to generate new knowledge and understandings.

> *"Research-development-policy collaboration for improved Pasifika education outcomes is fundamentally a human endeavour."*

Amituanai-Toloa (2007:9)

Teu le va places Pasifika learners at the centre of all Pasifika education research and policy-making. Working collaboratively on this shared project is consistent with Pasifika world-views. It emphasises the importance of involving all knowledge production stakeholders and valuing the diverse contributions they have to offer.

The *Teu le va* approach is an inclusive framework that encompasses the contributions of the Pasifika community, Pasifika learners and their families and caregivers to Pasifika education research and policy-making. This approach therefore means less emphasis on the researcher and policy-maker per se and more on ways in which they might use strong research and policy methods and frameworks to record, analyse and integrate the perspectives, experiences and views of Pasifika families and caregivers, learners and their teachers.

Working together also includes sharing knowledge. *Teu le va* recognises the importance of developing skills to 'translate' information meaningfully across research and policy. For researchers and policy-makers this means investing in the development of expertise to communicate in ways that can be understood and promote mutual understanding by the diverse users of research and policy.

Teu le va acknowledges that Pasifika education research and policy units are relatively small and collegial. Small numbers can be advantageous when trying to gain collective momentum and take a unified approach to knowledge generation. Many relationships and alliances already exist, which can contribute to the common goal of improving Pasifika education outcomes, uniting a diverse range of people across New Zealand. Research[8] shows that forming a web of relationships across Ministries, Pasifika communities, social policy agencies and service providers can overcome and add considerably to the knowledge and understandings reached. These collective and collaborative relationships however must be managed so that optimal knowledge generation is achieved.

> In summary, Principle two is about the importance of collaborative relationships linking Pasifika learners, their families and communities with Pasifika educational researchers and Pasifika educational policy-makers. *Teu le va* maintains that this can be achieved through research which highlights robust research processes and that maximises the exposing of Pasifika voices, and the issues and concerns of Pasifika learners, their families and communities, so that new knowledge and understandings are generated.

---

[8] See Macpherson and Anae (2008). 'The small Ministry with the large reach: using relationships to extend organisational capacity', *Kotuitui, New Zealand Journal of the Social Sciences Online*, *3*:35-55.

Principle three:

Research and policy efforts must be clearly focused on achieving optimal Pasifika education and development outcomes.

Every Pasifika learner in New Zealand needs to succeed educationally. The *Teu le va* approach is about making that happen. The three interactive principles which focus on optimal relationships will generate new knowledge and lead to directive action.

Unequal power relations are an important consideration of the current relationship between researcher and policy-maker (and potential research funder). *Teu le va* makes the case for the positive use of power and good working relationships to lead to research and policy likely to influence improved Pasifika education outcomes. This includes:

- researchers and policy-makers setting aside enough time and resources to take collective approaches to research, strengthening relationships, facilitating mutual understandings, working collaboratively, and providing support infrastructure for coordination;

- efforts by researchers and policy organisations to become 'culturally competent'; and

- guidelines that advise these organisations how to support programmes and policies philosophically and morally as well as fiscally (Rose, 2002).

The *Teu le va* approach emphasises the need to understand the domains of social relationships and the influence of all stakeholders involved in Pasifika educational research. In this way, types of research, research problems, findings, and linkages to policy-making can be more explicitly conceptualised and acted on, in terms of the sacred/spiritual and secular/practical aspects of the va in relationships (in)formed by research and policy-making processes (Anae, 2007).

The challenge for researchers and funders in their relationship with the researched is to teu le va to ensure that diverse Pasifika peoples' own narratives gain traction and become the dominant discourse, because in turn this determines possibilities for Pasifika 'ownership' and will provide realistic opportunities for Pasifika people to engage productively in successful educational outcomes.

> In summary, Principle three is about Pasifika educational researchers and policy-makers working together to ensure that new knowledge and understandings generated by *Teu le va* research processes are put into practice by improved service delivery and policy-making for optimal Pasifika education and development outcomes.
>
> This is a transformational shift away from a 'traditional' linear approach of 'research first, policy second'. It demands a radical rethink of how to move current education research and policy processes to a va where truly collaborative relationships can occur in addressing Pasifika education priorities (see 'Action' section, p.33).

Teu le va represents a philosophical and practical approach. Implementing all three principles within *Teu le va* in research practice and policy-making processes will provide research and policy-making outcomes which will directly improve and enhance educational experiences for Pasifika learners, their families and communities, thereby creating a better New Zealand for all.

How *Teu le va* can be understood, valued, and acted on in the research context

As pointed out in earlier sections, the *Teu le va* approach is crucial in ensuring that optimal relationships are formed, maintained and acted on between Pasifika education research stakeholders.

Much research in New Zealand has glossed over and ignored the cultural complexities of not only the multi-ethnic nature of Pasifika communities, but also the intra-ethnic nuances of the diverse groupings and identities of Pasifika peoples in New Zealand (see Anae et al, 2001). Until this is addressed, Pasifika research in New Zealand will be ineffective and lack ability for transformative change for a component of New Zealand's population which remains marginalised.

Teu le va exposes and provides pathways through these complexities which will lead to more robust research processes and more effective outcomes which recognise and address the cultural diversity of the Pasifika cohort. Through an understanding of the Ethnic Interface Model (Samu, 1998)[9] and the Cube Model (Sasao and Sue, 1993)[10], each of which highlight the importance of context, and by using the *Teu le va* approach, policy-makers will be able to interact with researchers throughout the entire process of new knowledge generation — from framing research questions, designs, methodologies, research instruments, proposals, and the make-up of the research team, to the carrying out of fieldwork, and ending in the documenting of findings, conclusions, implications and recommendations. Involvement in the process of new knowledge generation in this way means that policy-makers will reciprocate by acknowledgement of the attention paid to appropriate details and positively consider the merits of the recommendations made and implement these.

There are important parallels between Samu's Ethnic Interface model and Sasao and Sue's Cube model[11]. Linking both is the philosophical reference point, the concept/tenet/practice of 'teu le va' — to cherish, nurse and take care of the va, the relationship.

Teu le va provides an essential and significant contribution by highlighting the need for both parties to a relationship to 'tidy up' the physical, spiritual, cultural, social, psychological and tapu 'spaces' of human relationships in research praxis in order to maximise optimal outcomes for all stakeholders involved.

In summary, then, *Teu le va* offers a means of organising and conceptualising issues raised through Samu's Ethnic Interface model and Sasao and Sue's ecological Cube Model. It gives recognition to the centrality of context as a holistic environment, to the inter- and intra–ethnic diversity of multi-ethnic communities, and to the fluidity of sub-groups within these communities. Through this recognition, types of research, research problems, and the implications of findings will be more explicitly conceptualised, approached, valued and acted on, in terms of the sacred/spiritual and secular/practical aspects of the va in relationships (in)formed by the research process.

---

[9]   Samu's Ethnic-Interface model is documented in the *Literature Review on Pacific Education Issues* (Coxon et al, 2002:10; see also Samu, 1998). For a summary of the model, see Appendix three.

[10]   A summary of the Cube Model is given in Appendix four.

[11]   Anae, Melani. (2007). 'Teu le va: Research that could make a difference to Pasifika schooling in New Zealand.' Paper commissioned by the Ministry of Education and presented at the joint NZARE/Ministry Education symposium *Is your research making a difference to Pasifika education?*, Wellington, November 2007.

What this means in practice

Table 1 (Anae, 2007) represents how the *Teu le va* approach can be understood and acted on by both researchers and ministries/government departments/funders, for high quality, robust Pasifika educational research. The *Teu le va* approach represents a paradigm shift which ensures policy-makers are involved throughout the process of new knowledge generation.

Key features of practices that can be put in place by funders/policy-makers/ministries, and by researchers include:

1) Untangling 'Pasifika' population cohorts in New Zealand — valuing and nurturing the va between Pacific indigenous and Pacific diaspora (Island-born as opposed to New Zealand-born) in terms of inter- and intra-ethnic spaces and positionings. In light of this, requests for research proposals (RFPs) sent out by ministries and other funders[12] must be explicit about within which Pacific cohort(s) research is to be undertaken. Similarly, proposals developed by researchers must delineate clearly how they have addressed inter- and/or intra-ethnic complexities.

2) Thinking about 'doing' research: 'sifting through the clutter…' — nurturing the 'va' between researcher and participant(s) in terms of methodology and methods.

3) Best practice considerations — valuing and nurturing the va between funders and researcher/research team, between the researcher and members of the research team, between researcher(s) and participants, and between researcher(s) and communities.

   Relationships which must be nurtured by the researcher in the research process in this particular relational context are with:

   - tangata whenua;
   - the research institution;
   - those responsible for developing strategic priorities;
   - the funders;
   - colleagues in research team;
   - the junior researchers;
   - the research participants; and
   - the communities.

4) Progressing from research recommendations to policy formation — valuing and nurturing the va between researcher(s)/research teams and funders/policy-makers/ministries as a dynamic, interactive, open, inclusive process.

Table 1 presents each of the relational contexts outlined above with its associated principle/concept. Table 1 also illustrates practical application of the *Teu le va* approach within the different relational contexts, both from the funder/government department/ministry perspective and from the researcher/research team perspective.

---

[12] 'Funders can include the Ministry of Education, universities, other institutions and groups involved in educational research.

Table 1: How the *Teu le va* approach can be understood and acted on by researchers and policy-makers (Anae, 2007)

RELATIONAL CONTEXTS	CONCEPT/PRINCIPLE	TEU LE VA	
		Funders/Ministries/Policy-makers	Researchers/research teams
1. Untangling Pacific population cohorts — the va between Island-born/NZ-born.	Acknowledging/untangling inter/intra dimensions of ethnicity and identity.	Specific statements to be included in requests for research (ie, when RFPs are sent to tenderers) as to which Pacific population cohort is to be researched (eg, whether Pan-Pacific or ethnic-specific) and also whether inter- and/or intra-ethnic considerations are to be addressed.	The research proposal put forward should show a clear unravelling and identifying of intra-ethnic complexities (eg, age, gender, status), as well as 'hidden' status considerations (eg, gang, clique). There should also be a clear focus on pan-Pacific and/or inter-ethnic considerations with diverse sub-groups, as necessary.
2. Nurturing the va between research and participants regarding methodologies and methods.	Avoiding the 'clutter' — maximising research for optimal educational outcomes for Pasifika students through careful consideration of research methods/methodologies to be used (with different groups and in different contexts).	There should be an insistence in RFPs for methodology that is based on triangulation between the three reference points, the Ethnic Interface Model, the Cube Model and teu le va (ie, the proposal should align both with funder/ministry requirements/strategies, etc, and also with the three reference points). [Note: information about the Ethnic Interface Model, the (variation of the) Cube Model and teu le va could be appended to RFPs to help tenderers align their proposal to these reference points.]	The successful research tenderer(s) must show clear knowledge and experience of various palagi and Pacific research methodologies and methods. They should also be able to negotiate through the process of triangulating the Ethnic Interface/Cube/teu le va reference points in order to justify the relationship between their proposed methods (quantitative or qualitative, or both), types of questions to be asked (eg, evaluative), and cultural complexity (eg, sub-cultural, ethno-cultural, a-cultural — as in Cube Model on p.54).
3. Best practice reference points — the va between funders/researcher(s); researcher and team; researcher(s) and participants; researcher(s) and communities.	Implementing sound research processes/principles — for example, the six stages of research as outlined in the *Pasifika Education Research Guidelines* (Anae et al, 2001:28).	RFPs should refer to research processes/principles such as those in the *Pasifika Education Research Guidelines* and request that proposers/tenderers show how they will address these in their research design and implementation processes.	Reciprocal relationships to be nurtured with: tangata whenua, the research institution, the funders (eg, in relation to strategic priorities), research colleagues in team, junior researchers, research participants, and communities. How these relationships would be nurtured should be clearly delineated in the research proposal (eg, acknowledging research participants for their time, through koha, feedback, transcripts, research reports/summaries of findings, or mentoring of junior researchers, and so on.)
4. The va between funders/policy-makers/ministries and researcher(s)/research teams.	Through *Teu le va* research processes a commitment to transformative change for Pasifika students, families and communities to reduce educational underachievement in Aotearoa–New Zealand that is not only fiscal but also philosophical and moral.	Negotiating with successful tenderer(s) regarding ethical, timing and funding issues (for example). Ensuring a commitment to researchers that findings may be translated into policy development to preserve the va between funder and researcher and researcher and communities via participants.	Within negotiated funding and timing parameters, take into account precedents/considerations relating to best practice for selecting appropriate, robust research approaches/methods/methodologies. Also, as an ongoing process, widely disseminate well-researched and articulated findings to research participants, communities, and policy-makers.

Efforts by policy organisations to become 'culturally competent', as pointed out by Rose (2002:140), should be applauded, but more importantly guidelines such as *Teu le va* are required to advise how these organisations can support programmes and policies philosophically and morally as well as fiscally (ibid, 140).

> In summary: for research to (in)form and change multi-sectoral policy directions and service delivery researchers and policy-makers must learn to teu le va, to value, 'look after' and nurture the physical, spiritual, cultural, social, psychological and tapu 'spaces' of human relationships in our research praxis. The necessary links between the Ethnic Interface Model and the Cube Model are not definitive ones, nor do they contain all the answers to best practice research that will lead to transformative change for Pasifika students in New Zealand. As with all human endeavours, good human judgement and experience is needed to render such insights useful; however, the cultural and philosophical reference point of teu le va can go a long way in helping to expose, reconcile and direct human judgement and experience.

Putting the Principles into Practice

How to look after collaborative relationships

The va and the need to teu le va are relevant to all contexts, times and environments in which policy, practice, research, and community actions are taken for optimal outcomes for Pasifika learners. As shown in Figure 1, commitment to teu le va confirms that positive links between family and learner(s) are essential to the work of policy, practice, community and research.

Figure 1: How commitment to teu le va can influence learner outcomes
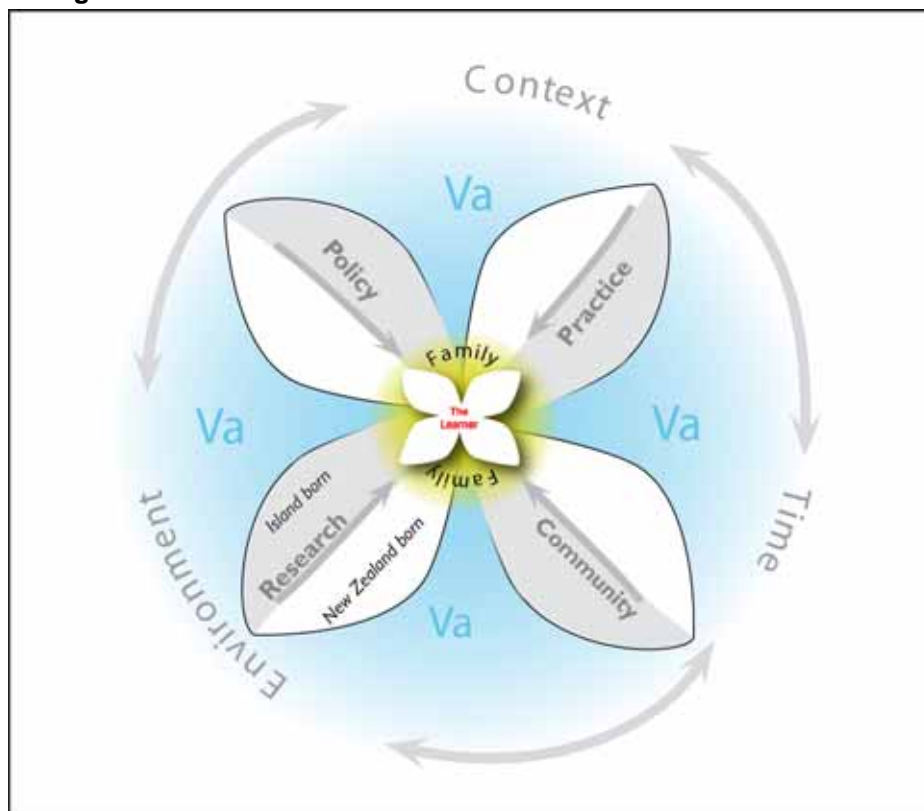
Six practices have been identified primarily for supporting collaboration across research and policy-making. These create the necessary step-up in ways of working together towards greater education gains by and with Pasifika peoples. The *Teu le va* approach to looking after collaborative relationships means researchers and policy-makers will:

- engage with stakeholders in Pasifika education research;
- collaborate in setting the research framework;
- create a coordinated and collaborative approach to Pasifika education research and policy-making;
- grow knowledge through a cumulative approach to research;
- understand the kinds of knowledge used in Pasifika education research and policy-making;
- engage with other knowledge brokers.

These six practices are described in more depth in the following pages.

Organisational and individual commitment to understanding the *Teu le va* approach and implementing the actions of *Teu le va* is essential.

Practice one: Engage with stakeholders in Pasifika education research and policy-making

This practice concentrates on ensuring discussion occurs with those directly involved in or affected by Pasifika education research and policy-making, namely:

- Pasifika learners;
- their families;
- teachers as practitioners;
- Pasifika communities;
- the research community and research organisations;
- policy-makers.

Taking a collective approach to knowledge generation requires relationships leading to shared understandings of the standpoints of and inter-relationships between all stakeholders.

Learners and their families as the centre of all Pasifika education research and policy-making

"Learners: beyond the deficit view."   Symposium[13] *participant, 2007*

Research has informed us that how teachers see their students directly influences how they work with them, what they expect of them and, subsequently, what children/young people learn. When teachers, principals and schools see learners' experiences as gifts to be shared with others, strengths on which to build curricula, and opportunities for celebration, then positive learner experiences and outcomes will be achieved (McIntyre et al, 2001).

Families: forming communities of learning

Communities of practice, as Wenger (1998) points out, pervade our everyday lives and activities at home, at school, at work, and at church. They are the informal assemblages of people, relationships, practices, artefacts, rituals, symbols, conventions, stories and histories to which we belong and give shape. It is important to distinguish these from the formal institutions in which they often reside. Research has shown that families as communities of learning are characterised by deep connections between everyday and schooled knowledge and practices and the ways those connections are explored as the foundation for enhancing learning and teaching (Gonzales et al, in McIntyre et al, 2001:120).

The formation of a learning community is never simple or straightforward. Gonzales states that it is necessary to move beyond simplistic, unilinear attempts to bridge family/household knowledge and school knowledge. Rather, there needs to be an acknowledgement that all knowledges have elements of abstract/concrete, theory/practice and particular/universal. He further asserts that forming families as

---

learning communities should become an exercise in drawing from these multiple knowledge bases in a way that is accessible to learners.

It is essential that research and policy strengthens Pasifika families to support educational participation and achievement of Pasifika learners. One of the most critical endpoints of Pasifika education is the social and economic advancement of Pasifika peoples and a greater range of choices for them to participate fully in wider New Zealand society. Harnessing the expectations and educational aspirations of Pasifika parents and supporting Pasifika learners to realise achievement must be the primary driver for Pasifika education research. Research has shown consistently that Pasifika parents (and caregivers) value education. Almost all (98.4%) Pasifika students in a recent study reported that it is important to their parents (or caregivers) that they do well at school (Mila-Schaaf et al, 2008).

Teu le va encourages research relationships that are holistic, inclusive and flexible enough to encompass dialogue with both the learner and their families. This necessitates interaction between policy-makers, researchers, and families throughout the research process. In this way, policy solutions derived from such research become open to the inclusion of families.

Teachers as critical practitioners

"We know things have to change, but how do you change what goes on between a teacher and child in a classroom; what happens between a parent and a child; what happens within a child's head?"

Symposium participant, 2007

Effective research will engage teachers during the research process, communicate evidence so that it is useful for them, and develop relationships with teachers so as to be able to engage in constructive problem talk.

Evidence shows that quality interaction in education settings can positively influence student outcomes, accounting for up to 59 percent of student achievement variance (Alton-Lee, 2003; 2004).

Any Pasifika education research project or policy that is developed must recognise that what goes on between a teacher and a learner in a classroom is critical to any drivers for change.

Research examining professional development identifies that: "Not surprisingly, teachers needed to understand new information if they were to change their practice" (Timperley et al, 2007:44). Involving teachers in research and development and developing knowledge that can be used and taken on board by teachers requires cognisance of their realities and needs. Site-based research has been suggested as one way of ensuring research is developed that is applicable to teachers and local settings.

Pasifika communities and research: guardians and sharers of knowledge

"Listen to those at the interface, who have strong links to grassroots experiences — they must inform research and policy."

Symposium participant, 2007

In the New Zealand context there are diverse communities of Pasifika knowledge (eg, church, chiefs, ethnic-specific, Pacific-generic, New Zealand-born, Pacific Island-born, and also by gender, age, class,

geographical-based considerations within New Zealand, and so on)[14]. The *Teu le va* approach acknowledges the value of knowledge that is exchanged and that these diverse communities of knowledge are to be respected and valued. The research process will enable them to make informed choices regarding the sharing or not of these knowledges, as in some instances esoteric and community knowledge may have to remain protected.

In support of "Education's role in building social capital, with a focus on communities determining their own development goals and means of reaching them", Coxon (2007) advocates "People-centred educational development in which relationships and active participation by all stakeholder groups are recognized as key".

Community development in the context of Pasifika education research is the process of supporting community groups to identify education issues, facilitate genuine community involvement in research processes and consequently experience increased empowerment and knowledge as a result of their activities. Applied research methodologies may be one way of strengthening community involvement.

The value of incorporating the lived experiences of Pasifika communities into the knowledge production process should not be undervalued. Members of Pasifika communities are often able to make deeply insightful and practical contributions to the knowledge production process. Community perspectives tend to cut to the bones of issues and can provide astute and perceptive responses about the feasibility, applicability and success of projects in local settings. Meaningful engagement also moves beyond the notion of Pasifika communities being the passive consumers of information (much of which can be lost in translation) to the realisation that they must instead be included as active agents in developing knowledge that they themselves value and desire.

The research community and research organisations

It is essential that Pasifika education researchers ensure that their research adds value to the work of policy-making. Through knowledge of the process of policy development they can advocate for more engagement, collaboration and sharing, and more effective interventions that, based on evidence, can be confidently recommended for improved Pasifika education outcomes.

This can only happen in an environment that enables such an approach to research. *Teu le va* will be most effective where funders of research value such relationships and reward sound research methodologies or infrastructure.

A collective approach to research may not be fully viable in every research and development scenario however. The *Teu le va* principles provide a way of working generally. It is hoped that researchers and their organisations find these principles useful in thinking about practice and assist in transferring research into knowledge that is widely shared — leading to positive outcomes for Pasifika learners.

Policy-makers as knowledge synthesisers

The policy-making process combines evidence and political process. Researchers need to understand that their research findings may be mediated by policy advisors who often draw upon multiple pieces of research and other information to substantiate policy advice. Within this process, there is a sifting and weighing of different research products and deliberations. Not all research stands up to this kind of interrogation. Research needs to be methodologically robust and of high quality to be considered for inclusion in policy-making. The *Teu le va* approach makes it clear that a paradigm shift needs to occur so that researchers and

---

[14]   See Anae, 2007.

policy-makers interact in a dynamic process of sifting and weighing, divining and describing new knowledge and directive action necessary for improved Pasifika education outcomes.

Boston et al (2006:186) identify the need for policy-making processes to change in response to addressing social diversity, by, for example, accessing more in-depth data, placing a greater reliance on robust qualitative research to balance quantitative data, analysing social 'problems' from a broader range of disciplinary perspectives, and taking into account more diverse research projects which are premised on different assumptions, methods and analytical techniques. Boston et al also critique the current approaches to consultation and participation around policies that affect communities which work to silence some voices and promote others. The *Teu le va* approach addresses these concerns by creating spaces for policy-makers and Pasifika researchers to work together to build knowledge that improves outcomes for all stakeholders.

In 1999, the Ministry of Pacific Island Affairs, through its *Pacific Directions Framework*, sought to provide evidence-based data through a rapid, intense and comprehensive series of Pasifika community consultations and reciprocal feedback with ministries/government agencies. The *Framework*'s synthesis into eight regional programmes culminated in a *Building a Shared Vision for our Community, An Intersectoral Approach To Pacific Capacity Building* Cabinet paper. The Cabinet subsequently approved some 80 percent of the 460 initiatives presented in this paper by the Ministry of Pacific Island Affairs (Macpherson and Anae, 2008).

For research to be useful to policy-makers, Anae (2007), and Boyd (2007), suggest it should employ:

- methods that stand up both nationally and internationally;

- methodologies that are replicable;

- methodologies that demonstrate a thoughtful dialogue and synergistic exchange between quantitative and qualitative knowledge;

- methodologies and methods which where possible address the cultural complexities of not only the multi-ethnic nature of Pasifika communities, but also the intra-ethnic nuances of the diverse groupings and identities of Pasifika peoples in New Zealand;

- evidence-gathering methods and communication tools that help multiple audiences to understand the logic and potential of the research, and the sector to take ownership of the issue, the research, and the policy solutions.

The ability of policy analysts to incorporate research into policy development is critical to improving the translation of research into policy. This need not be a linear process whereby research precedes policy. Rather, the *Teu le va* approach will create collaborative, encompassing and dynamic processes for action. It has been noted that research methods on their own rarely give precise or complete answers to policy questions; therefore, a major element of expertise lies in positioning, combination and interpretation (Georghiou, 2005).

The responsibility of policy-makers and programme funders, to teu le va and to collaborate in their relationships with research/researchers is critical. Policy should not be made in a vacuum.

Practice two: Collaborate in setting research frameworks

Pasifika priorities in education should be a joint and collaborative area of concern for researchers and policy-makers. Lavis (2005) points out that seeking an understanding of the full range of questions asked by the

users of research can help identify useful knowledge needs, or gaps. In addition, it has been the experience of researchers that when funders are involved in shaping research questions in topical areas, and are briefed on results, they are more likely to implement results (Howden-Chapman, 2005). Using the *Teu le va* approach will support shared discussions that lead to consensus about what the big problems are, and promote essential conversations at all levels of the research—policy-making process. Moreover, this communication will enable exchange and engagement throughout the research process.

Collaborative relationships and processes must remain dynamic. Time spent to understand the 'lie of the land' and develop processes that will make sense, is time well-spent. Any process used in one time may not be the process to be used two years from now, or in another context. It is about understanding how things happen within a research context or a policy circle, and at the same time understanding how to be responsive.

Practice three: Create a coordinated and collaborative approach to Pasifika education research and policy-making

> *"[A] strategic approach will be required in order to prioritise where further research resources should be directed."*

> Coxon et al (2002:138)

A national research agenda for Pasifika education research that aligns with the *Pasifika Education Plan 2009-2012* and addresses Pasifika priorities in education is needed. Despite the fact that many educational studies (especially those that compare different ethnic groups) produce negative statistical pictures for Pasifika students, knowing this is fundamentally empowering as it is also a beginning point for pursuing potential and increasing educational opportunity.

Rigorous, defendable, replicable research findings are powerful tools for Pasifika communities, even if the contents of these may be challenging or disputable. However, future research must be strengths-based and not deficit in orientation. In addition, non-Pasifika groups should not be set as desirable bench-marks for Pasifika students. This means, given the statistical pictures we are presented with, a requirement for research that does not only lead to improvements across the board — whereby existing inequalities remain entrenched — but produces some kind of positive change for Pasifika students (Alton-Lee, 2007).

A coordinated approach to research requires a good understanding of what different institutions, organisations, research groups, researchers and government agencies are able to contribute to Pasifika education knowledge development. It requires a willingness to cooperate through relationships across agencies and organisations. In this way, each person is able 'to do their bit' and understand how this feeds into supporting common goals and interests.

To begin the process of a coordinated approach to Pasifika education research and policy-making we should start with the question 'What do we need to know (most) to give effect to *The Pasifika Education Plan 2009-2012* and other Pasifika priorities in education? This could include an update of the scan of Pasifika educational research carried out by Coxon et al in 2002 to map the sector and gauge Pasifika education research expertise; it could also include noting 'gaps' in this research and identifying needed/future research areas. This kind of work needs to be led in a spirit of collaboration between all Pasifika education research stakeholders with a shared vision and willingness to focus on Pasifika priorities.

The *Teu le va* approach would support exploration of the following areas identified by participants at the symposium[15] which represented the first step in the development of this *Teu le va* document:

- exploration of the benefits of centralised education research funding in relation to Pasifika education research;

- development of a national Pasifika research agenda that aligns with *The Pasifika Education Plan 2009-2012* and other Pasifika education priorities and promotes collaboration;

- clarification of what types of Pasifika education research ought to be a priority — currently there is a shortage of research specific to Pasifika students at all levels of schooling;

- identification of necessary research funding, for projects and for expanding research capabilities and capacity;

- commitment to research that is strengths-based and not deficit in orientation. Non-Pasifika groups should not be set as bench-marks for Pasifika students. Given the current statistical pictures, research should not just help contribute to improvements across the board (perpetuating existing inequalities), but should, as well, help produce some kind of acceleration for Pasifika students (Alton-Lee, 2007);

- utilisation and consolidation of the "…valuable but inaccessible and fragmented research literature in education about approaches that enhance or undermine social and academic outcomes for diverse learners" (Alton-Lee, 2004:2). Emphasis should be placed on strengthening the use of evidence-based approaches in both educational policy and practice, using a fit-for-purpose methodology. This approach and other appropriate methodologies necessitate collaborative processes between researchers, policy-makers, and educators.

Practice four: Grow knowledge through a cumulative approach to research

Coxon et al (2002), in a report commissioned by the Ministry of Education's Pasifika Research Framework Team as part of *The Pasifika Education Plan*, 2001, identified the current range of information and findings related to Pasifika education issues across the sectors, from early childhood education to post-compulsory/tertiary education. The report helped identify research needed to improve achievement for and with Pasifika students.

Key issues identified by the report included: the need for more research regarding inequitable access to and participation in education for Pasifika learners throughout all educational sectors and inequities in their learning outcomes; limitations of pan-Pacific/Polynesian targeted research; the need for more sophisticated methodologies; more research investigating gender differences in educational experiences throughout all sectors; and a more coordinated approach to Ministry project evaluations[16].

New research directions identified in the report were that there should be: more focus on school and the classroom, and the structures and processes of teaching and learning; more ethnic-specific research and qualitative research and/or research which combines both qualitative and quantitative approaches; best practice strategies and the identification of educationally successful Pasifika perceptions and experiences;

---

[15] This was the joint NZARE/Ministry of Education symposium *Is your research making a difference to Pasifika education?* held in Wellington, November 2007 (refer Executive Summary and footnote 11).

[16] Coxon et al note in their report that this is with the exception of SEMO and AIMHI.

research which explores the full range of language and literacy issues; and finally, research which addresses transitional experiences within and between education sectors.

In addition, in their report Coxon et al (2002:137–138) urged that professional development aimed at boosting Pasifika education researcher capability in contract research design and implementation be developed.

Their report findings signal that a strategic approach is required in order to prioritise where further research resources should be directed. Future research should *build on* previous research, rather than simply repeating what has already been investigated. It is important that previous research is evaluated critically in order to explore alternative understandings and approaches that can contribute to new knowledge about what will make that necessary difference to Pasifika education outcomes. A key initiative would be the completion of a meta-analysis of what has happened since the original (2001) *Pasifika Education Plan* was implemented to identify gaps in research and contribute to development of a strategic research plan. Questions to ask could include: What research has been carried out? What educational policies have been developed? What is the extent to which policy has informed research, and vice versa, in the raising of Pasifika learner achievement?[17].

The cumulative approach to research focuses on the need to 'learn from past research'. That is to say, the need for researchers not to reinvent the wheel but to extend the nature and extent of our knowledge base by identifying problems in existing research, for example; and, indeed, to create new research foci/projects/knowledges in order to advance research and policy knowledge and understanding and positive educational outcomes for Pasifika education research stakeholders.

As well as building on previous research we also need to think about what that means for information that has *not* been generated with the above considerations in mind. What is needed is Pasifika educational research that can both contribute immediately to policy because it is shaped by identified information needs, and also the need to undertake research in areas that may become of interest to policy through influence.

Practice five: Understand the kinds of knowledge used in Pasifika education research and policy-making

In the education research enterprise the kinds of knowledges used are from different perspectives and for different purposes. Moreover, education partners and communities operate at different knowledge levels (Pinedo, 2005). The ability to transfer knowledge requires an understanding of the 'receivers' of this knowledge, and being able to understand their knowledge needs and speak their knowledge-language. An understanding that different stakeholders frame knowledge differently assists with producing research that has resonance and relevance to all groups. Partners in research-to-policy links have different:

- knowledge drivers;
- knowledge preferences;
- information-seeking processes;
- knowledge expectations.

---

[17]   See Action section, p.33.

Table 2 sets out ways in which each Pasifika education partner can have a different approach to knowledge and different knowledge-needs. Recognising and being aware of the knowledge standpoint is useful when thinking about ways of collecting, analysing and translating information so that it has resonance and applicability for others. This is especially important for Pasifika researchers who must teu le va all partners in Pasifika education research. This includes ensuring that research agendas take into account existing policies, and policy strategies and frameworks, as well as advocating for front-end input into developing those policy frameworks.

Table 2: Matrix of Pasifika education knowledge frames (adapted from Pinedo, 2005)

Knowledge frames …	…for Research	…for Policy	…for Teachers/ Practitioners	…for Community	…for Learners
Knowledge drivers:	Questions	Solutions	Tools for practice	Tangible improvements	Individual success
Knowledge preferences:	Complexity	Simplification	Ease of application	Grounded/ understandable	Resonates/ useful/helpful
Information seeking via…	…scientific literature, critical investigation	…anecdote, network, experts	…learning from doing, peers	…experience, learners, parents, communities, teachers, traditional or inherited knowledge	…parents, teachers, peers, community
Knowledge expectations (bottom line):	True/not true	Feasible/not feasible	Useful/not useful	Makes a difference/ does not make a difference	Feel successful and learn/ do not learn or feel successful

Practice six: Engage with other knowledge brokers

The *Teu le va* approach makes it clear that stakeholders in Pasifika education are knowledge brokers. This fundamental shift confirms that the valuable knowledges held by Pasifika learners, families, and communities, and by the research community and policy-makers, are essential for transforming the Pasifika education landscape to address priority areas.

Knowledge brokers are individuals or organisations who play a role in developing synthesis between research, knowledge and policy (Pinedo, 2005). They are people who can facilitate direct exchange between researchers and user groups, as well as match knowledge with user groups. Knowledge brokers help people synthesise and translate knowledge, come to agreements, clarify information needs, set agendas, find common goals and support evidence-based decision-making (Pinedo, 2005).

Essentially, knowledge brokers are bridges between the divides of knowledge cultures. They learn to synthesise knowledge and provide advice based on scientific evidence, theory, practical information and other forms of expertise (Pinedo, 2005).

Identifying that everyone is a potential knowledge broker and that they are able to transmit information within their own distinctive knowledge frames, using their own knowledge, is important to bear in mind.

Knowledge synthesis, brokerage, transfer and translation also gain from a collective approach. To recognise that everyone is a potential knowledge broker enhances the capacity of relevant Pasifika communities to access and use research, to understand knowledge and to be empowered and transformed by it. The key action element in this aspect of *Teu le va* is to find, share with, and grow other knowledge brokers.

Which Pasifika methodologies to use for Pasifika research?

Western research methodologies dominate current research in New Zealand. However, over the last few years, three types of Pacific cultural models, guidelines and competencies have been developed in New Zealand — those which have been funded by government ministries and agencies focused on a bottom-up approach in seeking Pacific worldviews and epistemologies (eg, *Pasifika Education Research Guidelines,* Anae et al, 2001; Ministry of Health's *National Pacific Cultural Competencies,* 2003; Health Research Council *Guidelines on Pacific Health Research,* 2004; Waitemata District Health Board's *Pacific Models of Mental Health Service Delivery in New Zealand,* 2004)*;* those which are top-down devised by Institutions themselves (eg, *Practitioner Competencies for Pacific Alcohol and Drug Workers Working with Pacific Clients in Aotearoa-New Zealand,* 2002); and those which have developed in an ad hoc fashion by practitioners — educationists, health practitioners, researchers, and others[18].

These Pacific models, concepts, metaphors, some of them pan-Pacific and some ethnic-specific, are used as models to be emulated in the various fields, disciplines, organisations, and institutions. The guidelines funded by government ministries, health research councils, city councils and district health boards have been developed to improve culturally appropriate research outcomes for Pacific peoples and communities. The cultural competence frameworks, decreed by Acts of Parliament (eg, Standards of Cultural Competence for Psychologists registered under the Health Practitioners Competence Assurance Act, 2003) are largely developed by institutions, groups, and agencies in the hope that they reflect the skill, knowledge and attitudes necessary for effective cultural practice. It is hoped that research projects using these guidelines and cultural competencies will provide robust evidence to persuade policy-makers to shift their policy-making clout from a mainstream, 'one-shoe-fits-all' approach to addressing specifically Pacific or ethnic-specific issues (Anae, 2007).

Moreover, in order to provide the most robust research framework for the particular context of any given Pasifika educational research project, it is essential that researchers are aware of and are able to show in their research proposals that they have navigated, with a focus on fit-for-purpose, through both 'traditional' western and Pacific research methodologies as part of their consideration/application of the Ethnic Interface and Cube Models and the *Teu le va* approach.

---

[18]   Tamasese et al (1997); Pulotu-Endemann (1997); Koloto (2001); Teremoana Maua-Hodge (2000); Mitaera (1997); Helu-Thaman (1992).

Contexts for action

Teu le va: A new va for collaboration between researchers and policy-makers

Teu le va takes a strategic, evidence-based, outcomes-focused, Pasifika success approach.

It links with broader systems-wide planning such as *The Pasifika Education Plan 2009-2012*, and acknowledges the role, knowledge and influence of Pasifika communities, learners and their families in achieving improved Pasifika education outcomes.

Within these contexts, *Teu le va* deliberately concentrates on what researchers and policy-makers can do together to contribute to a transformational shift in the performance of the education system for and with Pasifika learners. The *Teu le va* approach is intentional and essential to providing focus on Pasifika-specific education priorities.

Two interconnected contexts for action feature: the Pasifika success focus across research and policy-making collaborations, using the *Teu le va* approach; and the 'translation' of research into policy, or ensuring research informs policy. Figure 2 illustrates how the two contexts for action interconnect. This means that both need to be taken into account when planning research and policy aimed at improved Pasifika education outcomes.

Figure 2: Action contexts for the new va between researchers and policy-makers
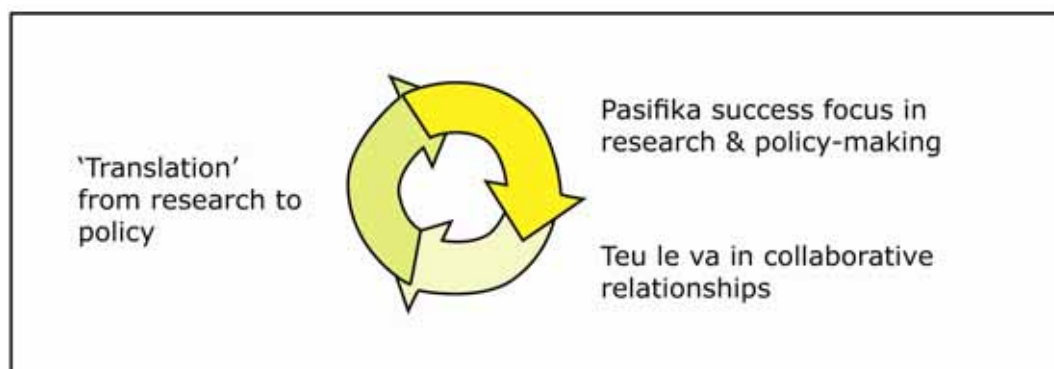
The Pasifika success focus sets the context for the shift in attitudes and practices necessary for researchers and policy-makers to work together for unprecedented levels of Pasifika education success. This approach shifts the focus from concern about problems and individual efforts, to realising potential through collective, strategic effort. It advocates for a shared programme of action aligned with *The Pasifika Education Plan 2009-2012*. The Pasifika success focus, in the *Teu le va* approach, embraces the importance of relationships: a range of talented, committed people and groups working together for greater levels of Pasifika student success.

As set out in Table 3, understanding the va and working together requires researchers and policy-makers to make important shifts in focus and make the most of combining expertise in a shared research and policy agenda.

Table 3: Pasifika success focus in enhanced research-policy links for Pasifika education outcomes[19]

Before, we focused on…	Now, we should focus on…
…explaining the problems with Pasifika achievement and the need to address the 'tail of underachievement'.	…research, development and policy aimed at realising potential and identifying opportunities.
…student support.	…student success — movement towards achievement of pass grades or higher, school retention leading to higher levels of achievement, a sense of accomplishing and fulfilling personally important goals, and participation in ways that provide opportunities for a student to explore and sustain their holistic growth.
…seeing diverse Pacific nation communities in Aotearoa-New Zealand as homogeneous and ignoring intra-ethnic considerations.	…recognising inter- and intra-ethnic complexities and tailoring education/opportunities and research to reflect the needs and contexts of the learner (eg, ethnicity, age, gender, sub-group, etc).
…coupling Pasifika and Māori achievement.	…recognising the 'same but different' principle in which context is integral to identifying where these diverse groups merge, and separate out accordingly in research processes/educational milestones, etc.
…research led by individual researchers, organisations, or government, without a sector-wide, coordinated approach linked to the current *Pasifika Education Plan*.	…research that supports delivery on the goals and actions in the *Pasifika Education Plan* through the *Teu le va* approach to knowledge generation.
…the relative lack of Pasifika education research from a strong evidence-base.	…integrating best practice and sound Pasifika education research in policy-making and increasing opportunities for quality research.
…policy as a government intervention.	…policy that integrates evidence and invests in people and local solutions.
…researching and policy-making by taking.	…collaboration and co-constructing, and reciprocal, sharing relationships in the research process.
…researching and policy-making as siloed activities.	…working together, combining strengths, towards a shared vision of achieving the goals of the current *Pasifika Education Plan* and beyond.

---

[19]   This table is adapted from 'Table 1: Māori potential approach in education' in the Ministry of Education (2008) document *Ka Hikitia: Managing for success: Māori Education Strategy 2008–2012.* Wellington: Ministry of Education, p.19.

Ensuring research informs policy

Teu le va recognises that neither good research results nor innovation are self-spreading (Pinedo, 2005). The completion of research as a process of building on existing knowledge and making new knowledge is the precondition for knowledge sharing. Advice about dissemination can be found in other research guidelines (Health Research Council, 2004; Anae et al, 2001).

The focus of *Teu le va* is on synthesis and translation of new knowledge into policy. Getting the 'message' right, along with understanding what knowledge matters for what purposes, and working with and through credible messengers to disseminate and pass on knowledge is critical (Lavis, 2005).

Research underpinned by *Teu le va* is more likely to become evidence-based policy when:

- it fits within the political and institutional limits and pressures of policy-makers (Crewe et al, 2002);

- it has a compelling logic to underpin it, a Minister to drive it, a sector that owns it, research to support it, and connections to grow it (Boyd, 2007);

- researchers and policy-makers share particular kinds of networks and develop chains of legitimacy for particular policy areas (Crewe et al, 2002);

- outputs are based on local involvement and credible evidence and are communicated via the most appropriate people, channels, style, format and timing (ibid).

Action

Teu le va — the approach, and its philosophical and methodological base — must be incorporated in future relationships across research and policy in Pasifika education. In saying this, there are a number of actions that need to occur for the necessary transformational change to address Pasifika education priorities. On the basis of previous research findings (Coxon et al, 2002) and proposals put forward by participants at the joint NZARE/Ministry of Education symposium *Is Your Research Making a Difference to Pasifika Education?,* held in November, 2007[20], possible actions include:

- a meta-analysis focused on improved Pasifika education outcomes and what has happened since the original (2001) *Pasifika Education Plan* was implemented: What research and evaluation[21] has been carried out? What educational policies have been developed? What is the extent to which policy has informed research and vice versa in the raising of Pasifika learner achievement? This should be assessed critically;

- a stocktake and gaps analysis of Pasifika education research undertaken since the Coxon et al (2002) report, plus a compilation of research over the same period which is relevant to the goals and sub-goals of *The Pasifika Education Plan 2009-2012*, and other Pasifika educational priorities;

- development of a strategic national research plan for Pasifika education research, to be based on the meta-analysis and the stock-take and gaps analysis, and collaboration between the research communities, government and other stakeholders;

- forming an action group which is focused on relationships nationwide across research and policy, and developing and implementing a strategic plan aligned with *The Pasifika Education Plan 2009-2012*. This plan should include opportunities to explore and apply *Teu le va* in practice and should focus on the three overarching, interacting principles;

- establishing a centre for excellence in Pasifika research and policy;

- developing and putting into practice a nationwide plan for growth in talent, expertise and leadership in Pasifika education research and policy-making;

- undertaking research to identify cases in which Pasifika education research has influenced policy and developing case studies of good practice;

- professional development opportunities for Pasifika education researchers and policy-makers in: applying the Pasifika success focus across research and policy-making; how to teu le va to nurture the relationships across research and policy; and how to ensure research becomes evidence-based policy (see Boyd, 2007; Crewe and Young, 2002).

---

[20]   As noted earlier, contributions from participants at this symposium were integral to the development of the present document.

[21]   Although the *Teu le va* approach focuses on research it can be applied in monitoring and evaluation roles as well.

Table 4: Possible outcomes from enhanced research-policy links through the *Teu le va* approach

Action and outcomes overview		
Action areas to address Pasifika education priorities	**Goals**	**Research and policy outcomes we see in five years**
A Pasifika success focus across research and policy-making.	Undertake a stocktake and gaps analysis of Pasifika education research relevant to the *Pasifika Education Plan 2009*–2012 goals and sub-goals. From the stocktake and gaps analysis develop a collaborative research plan nationwide among the research community, government and other stakeholders.	Research gaps in strategic Pasifika education research are identified; research is undertaken to address the gaps and evidence-based changes are made to policy to address goals in the *Pasifika Education Plan 2009–2012* and beyond. There is an increased pool of research that is relevant to outcomes identified in the *Pasifika Education Plan 2009–2012*, such as improved systems and practice.
Apply *Teu le va* to collaborative relationships across research and policy-making.	Form an action group focused on relationships across research and policy, and develop and implement a strategic plan for research and policy collaboration that is aligned with the *Pasifika Education Plan 2009–2012*. Include opportunities in this strategic plan to explore and apply *Teu le va* in practice; there should be a focus on the three overarching, interacting principles throughout this process. Develop and action a nationwide plan (eg, through establishing a centre for excellence) for bringing about growth in talent, expertise and leadership in Pasifika education research and policy-making. Ensure an overarching focus on achieving excellence in Pasifika research and policy.	Education researchers and policy-makers working together. Incorporation of Pasifika knowledge and engagement of Pasifika peoples in education research and policy. A shared research and policy agenda aligned with the *Pasifika Education Plan 2009–2012*. From 2013 onwards each new *Pasifika Education Plan* will be developed on the basis of a stocktake of current and previous Pasifika education research findings. There will be high quality, relevant research and policy. There will be more Pasifika education researchers and policy-makers.
'Translate' research into policy.	Undertake research to identify cases in which Pasifika education research has influenced policy; develop case studies of good practice. Ensure professional development for Pasifika education researchers and policy-makers in: applying the Pasifika success focus across research and policy-making; how to teu le va to look at the relationships across research and policy; how to ensure that research leads to evidence-based policy (see Boyd, 2007; Crewe and Young, 2002).	Researchers producing sound, robust Pasifika education research, recognising and addressing the complexities of the Pacific demographics in New Zealand (eg, through use of appropriate methodologies/methods/epistemologies — refer Table 1 earlier in this document for more on this). Researchers successfully linking research to policy. Policy-makers successfully integrating Pasifika knowledge and research into policy. Policy-makers having confidence in the potential of policies for transformation in Pasifika education outcomes.

Outcomes

The principles, relationship approach and actions in *Teu le va* provide further focus for *The Pasifika Education Plan 2009-2012*. The overarching intention is to bring about an acceleration in education success for and with Pasifika peoples.

As also outlined in Table 4, in relation to research and policy-making, the implementation of *Teu le va* will lead to the following outcomes in future years to address Pasifika education priorities:

- more informed Pasifika education researchers and policy-makers;

- increased capacity for Pasifika research and policy;

- a shared research and policy agenda aligned with *The Pasifika Education Plan 2009-2012;*

- high quality, relevant research and policy for improved education outcomes for Pasifika students;

- gaps in strategic education research being identified, research undertaken to address the gaps, and evidence-informed changes made to policy to address goals in *The Pasifika Education Plan 2009-2012* and beyond;

- education researchers and policy-makers working together;

- an increased pool of research that is relevant to outcomes identified in *The Pasifika Education Plan 2009-2012,* such as improved systems and practice;

- engagement of Pasifika peoples and communities of knowledge in education research and policy;

- policy-makers successfully integrating Pasifika knowledge and research into policy and the focus of and within policy-making processes becoming longer-term;

- policy-makers having confidence in the potential of policies for transformation in Pasifika education outcomes;

- researchers successfully linking research to policy;

- future Pasifika education planning that is informed by research evidence (see Goal 10 of *The Pasifika Education Plan 2009-2012*).

Two case studies of the principles and practices described in *Teu le va* are provided in Appendix five. The cases illustrate ways in which research and policy might work better together for improved Pasifika education outcomes.

Conclusion

"Researchers and policy-makers working together for Pasifika education success."

Symposium participant, 2007

Teu le va is about bringing researchers and policy-makers together within a shared agenda and common processes to help improve education outcomes for and with Pasifika learners.

It is clear that conventional approaches and thinking have not always been up to the task of dealing with Pasifika education issues. After discussion with Pasifika education researchers, policy-makers, and other change leaders in education *Teu le va* has been developed to provide the case for developing new, different and optimal kinds of relationships for the exposure and translation of knowledge into policy aimed at Pasifika success in education.

Optimal relations are a dynamic process that are not time-limited, nor time bounded, but focused on quality processes and outcomes. The translation of knowledge into policy-making is not just the result of policy but is the result of a sustained relationship between education partners.

Teu le va takes a strategic, evidence-based, outcomes-focused, Pasifika success approach. Every Pasifika learner in New Zealand should succeed educationally. The *Teu le va* approach is about making that happen. The three interactive principles focus on optimal relationships that will lead to directive action:

- optimal relationships through teu le va between researchers and policy-makers are necessary for a collective and collaborative approach to research and policy-making and must be valued and acted on;

- collective knowledge generation is pivotal in developing optimal relationships so that new knowledge and understandings are generated;

- research and policy efforts must be clearly focused on achieving optimal Pasifika education and development outcomes.

Teu le va offers a philosophical and methodological base for all stakeholders in the translation of research into policy for better Pasifika education outcomes. The pan-Pacific notion of vā, va'a, vaha has been explored and we have developed a collective *Teu le va* approach which extends notions of the va to that of teu le va — directive action. The *Teu le va* approach is the single most important aspect in moving beyond just the identification of and procrastination about the state of things, to a place/space/site of action — getting things done, in a win-win situation which benefits all stakeholders and which upholds the moral, ethical, spiritual dimensions of social relationships for all participants/people/stakeholders involved in these relationships.

Teu le va emphasises the importance of relationships, and the significance of the context behind the necessity of understanding the domains of social relationships and influence of all stakeholders involved in Pasifika educational research. In this way, types of research, research problems, findings, and linkages to policy formation can be more explicitly conceptualised, strategically formulated, and approached, valued and acted on in terms of the aspects of the va in relationships (in)formed by the research process.

Six practices to teu le va in collaborations across Pasifika education research and policy-making have been identified:

- engage with stakeholders in Pasifika education research;

- collaborate in setting the research framework;

- create a coordinated and collaborative approach to Pasifika education research and policy-making;

- grow knowledge through a cumulative approach to research;

- understand the kinds of knowledge used in Pasifika education research and policy-making; and

- engage with other knowledge brokers.

A summary of how the *Teu le va* approach can be understood, valued and acted on has been provided in Table 1: this summary crystallises the *Teu le va* approach, and suggests how researchers can carry out more 'robust' research, and how policy planners/funders/ministries can identify robust research measures with which to ensure research outcomes that can inform policy.

The summary table is followed by two contexts for action which focus on Pasifika success across collaborative research and policy-making relationships, using the *Teu le va* approach, and ensuring that research informs policy.

Suggested actions for transformational change in addressing Pasifika education priorities are then provided, followed by anticipated research and policy outcomes in future years through following the *Teu le va* approach.

The principles, practices, contexts for action, actions and future research and policy outcomes/directions in *Teu le va* identify ways of approaching knowledge generation and translation in the context of dynamic, collective and collaborative relationships across research and policy.

Essentially, *Teu le va* involves identifying and understanding the va or 'spaces' between different stakeholders in Pasifika education research and development. Developing, cultivating and maintaining relationships consistent with the principles and understandings that underpin the widely shared Pasifika concept of va and to teu le va is advocated. This will strengthen opportunities for knowledge transfer across these spaces.

Ultimately, it is posited that soundly-based knowledge is fundamentally empowering. As generators and developers of knowledge, paying scant attention to knowledge transferability and applicability does a huge disservice to the endeavour. It is hoped that these *Teu le va* guidelines may provide a useful starting point for further thinking about knowledge generation and translation for Pasifika education.

The ongoing process will involve key actions. As described earlier, suggested actions include a meta-analysis of what has happened since the original *Pasifika Education Plan* was implemented in 2001, a stock-take and gaps analysis of recent Pasifika education research, and development (through collaboration among research communities, government and other stakeholders) of a strategic national research plan for Pasifika education research communities that aligns with *The Pasifika Education Plan 2009-2012*. Any strategic plan of this sort should include opportunities to explore and apply *Teu le va* in practice and should focus on its three overarching, interacting principles.

Teu le va means that: firstly, research is more explicitly strategic; secondly, that the relationships formed during the multi-level research process are nurtured so that the approved practical action of researchers has support, including from policy-makers; and thirdly, that the knowledge produced by research will inform policy aimed at meeting the goals of *The Pasifika Education Plan 2009-2012* and which will lead to optimal educational outcomes for Pasifika learners.

Teu le va provides a 'new' direction and a reference point for thinking about and doing Pasifika research. It calls on policy-makers and funders to teu le va also. Working and interacting together involves attaining balance and harmony in all human interconnections and relationships — in expectations, behaviours, and communication. In turn, there is a need to allow time for this dynamic process.

How *Teu le va* applies in practice across these relational contexts is dependent on the type of project, resources assigned, time issues, pedagogies, epistemologies, ontologies, methodologies and methods acknowledged and applied, and how research is translated into policy.

Teu le va shows the importance of creating connections between researchers, policy-makers, the diverse Pasifika communities and others, and the larger context for change for and with Pasifika communities in New Zealand. *Teu le va* makes clear the expectation that Pasifika education researchers and policy-makers work together to produce the bodies of research literature, to lead and mentor others, to engage and to share.

The education sector must own this and advocate it to all partners of Pasifika education research. *Teu le va* offers real possibility for a transformative, collaborative agenda and provides hope that all children and young people in Aotearoa-New Zealand can succeed educationally.

References

Airini, McNaughton, S., & Langley, J. (2006). *Cooperation among Universities, Schools and Government: Partnerships for Educational Reform.* Paper presented at the International Conference for Teacher Education (in association with the 2006 ICTED Secretariat), SEAMEO INNOTECH, Quezon City, Philippines.

Airini, McNaughton, S., Langley, J., & Sauni, P. (2007). What educational reform means: Lessons from teachers, research and policy working together for student success. Journal: *Educational Research for Policy and Practice, 6* (1), 31-54.

Airini, Rakena, T., O'Shea, M., Tarawa, M., Sauni, P., Ulugia-Pua, M., Sua-Huirua, T., & Curtis, E. (2007). *Success for all in higher education: Improving indigenous and minority student success in degree-level studies*. Paper presented at the British Education Research Association Conference, London, England.

Airini, & Sauni, P. (2004). *Bring only the most beautiful: Towards excellence in adult education pedagogy*. Paper presented at the joint gathering for the Adult Education Research Conference (AERC) and the Association for the Study of Adult Education (CASAE) 2004 Conference, University of Victoria, Canada.

Alton-Lee, A. (2007). From Research to Research and Development: Making a Bigger Difference in Pasifika Education in New Zealand. Presentation at the joint NZARE/Ministry of Education symposium Is your research making a difference to Pasifika education?, Wellington, November 2007.

Alton-Lee, A. (2004). A Collaborative Knowledge Building Strategy to Improve Educational Policy and Practice: Work in progress in the Ministry of Education's Iterative Best Evidence Synthesis Programme. Paper presented for a symposium at the New Zealand Association for Research in Education National Conference, 2004, Turning the Kaleidoscope.

Alton-Lee, A. (2003). *Impact of teachers and schools on variance in outcome*. Unpublished paper, Wellington: Ministry of Education.

Amituanai-Toloa, Meaola. (2007). Get a Twenty Inch Frying Pan: Improving Pasifika bilingual education outcomes through research-development-policy collaboration. Auckland: Woolf Fisher Research Centre, University of Auckland.

Amituanai-Toloa, M., McNaughton, S., & MacDonald, S. (2007). The water beckons: Effective teaching and hybrid pedagogies in Samoan bilingual contexts in a school-wide intervention to enhance reading comprehension in English. Paper presented at the AERA annual conference, Chicago, 9–13 April, 2007.

Anae, M. (2007). *Teu le va—Research that could make a difference to Pasifika schooling in New Zealand.* Paper commissioned by the Ministry of Education and presented at the joint NZARE/Ministry of Education symposium *Is your research making a difference to Pasifika education?*, Wellington, November 2007.

Anae, M. (2005). *Teu le va: 'New' directions in thinking about doing Pacific health research in New Zealand*. Paper presented at the Centre for Pacific Studies, University of Auckland Pacific Scholars Postgraduate Seminar Series.

Anae, Melani, Coxon, Eve, Mara, Diane, Wendt-Samu, Tanya, & Finau, Christine. (2001). *Pasifika Education Research Guidelines*. Produced for the Ministry of Education by Auckland UniServices Ltd: University of Auckland.

Autagavaia, M. (2000). Atagata supervision process authenticating difference. In L. Beddoe, & J. Worral. (Eds.). *Supervision conference: From rhetoric to reality (*pp. 45-62*)*. Auckland, New Zealand: Auckland College of Education.

Boston, J., Callister, P., & Wolf, A. (2006). *The policy implications of diversity*. Wellington: Institute of Policy Studies, Victoria University.

Boyd, Ross (Department of the Prime Minister and Cabinet). (2007). *Translating Research into Policy*. Presentation at the joint NZARE/Ministry of Education symposium *Is your research making a difference to Pasifika education?*, Wellington, November 2007.

Callister, P., & Didham, R. (2007). *Some emerging demographic and socio-economic features of the Pasifika population in New Zealand*. Unpublished paper, prepared for 'Thought Leaders Dialogue', August 30–31, 2007.

Cook, L., Didham, R., & Khawaja, M. (1999). *On the Demography of Pacific People in New Zealand*. Wellington: Statistics New Zealand.

Coxon, Eve. (2007). Unpublished discussion paper prepared for 'Challenge Spot' during joint NZARE/Ministry of Education symposium *Is your research making a difference to Pasifika education?*, Wellington, November 2007.

Coxon, E., Anae, M., Mara, D., Wendt-Samu, T., Finau, C. (2002). *Literature Review on Pacific Education Issues*. Auckland UniServices Ltd: University of Auckland.

Craig, E., Taufa, S., Jackson, C., Han, Dug Yeo. (2007). *The Health of Pacific Children and Young People in New Zealand*. New Zealand Child and Youth Epidemiology Centre. Auckland UniServices Ltd: University of Auckland.

Crewe, Emma, Young, John. (2002). *Working Paper 173: Bridging Research and Policy: Context, Evidence and Links*. London: Overseas Development Institute (ODI).

Crocombe, R. (1976). *The Pacific Way: An Emerging Identity*. Suva: Lotu Pasifika Productions.

Duranti, A. (1981). *The Samoan Fono: A Sociolinguistic Study*. Canberra: Research School of Pacific Studies, Australia National University.

Efi, Tui Atua Tupua Tamasese. (2003). *In search of meaning, nuance and metaphor in social policy*. Keynote address, Social Policy Research and Evaluation Conference, Ministry of Social Development, Wellington, New Zealand, 29-30 April, 2003.

Fana'afi Le Tagaloa, A. (1996). *O Motugaafa*. Apia: Western Samoa.

Gonzales, N., McIntyre, E., Rosebery, A. (2001). Seeing, believing, and taking action. In E. McIntyre, A. Rosebery, N. Gonzales (Eds.). *Classroom Diversity: Connecting curriculum to students' lives* (pp.115-122). Portsmouth, N.H.: Heinemann.

Gorinski, R., & Fraser, C. (2006). Literature Review on the Effective Engagement of Pasifika Parents and Communities in Education (PISCPL). Wellington: Ministry of Education.

Health Research Council of New Zealand (2004). *Guidelines on Pacific Health Research*. Auckland: Health Research Council of New Zealand.

Howden-Chapman, Philippa. (2005). *Building the links between research and policy*. Wellington School of Medicine, University of Otago. Presentation for 'Measuring the Impact of Health Research' workshop, Health Research Council of New Zealand: Auckland.

Ka'ili, O. T. (2005). Tauhi va: Nurturing Tongan Sociospatial Ties in Maui and Beyond. *The Contemporary Pacific, 17* (1), 83-114.

Lavis, John. (2005). *Linking research to action.* (Canada Research Chair in Knowledge Transfer and Uptake, Dept of Clinical Epidemiology and Biostatistics, McMaster University, Hamilton, Ontario, Canada.) Presentation at workshop, 'Measuring the Impact of Health Research'. Auckland: Health Research Council of New Zealand, 10–11, November. (From workshop CD-ROM.)

Lavis, J., Pasada, F., Haines, A., Osei, E. (2004). Use of Research to Inform Public Policy Making. *Lancet*, 364, 1615-1621.

Lilomaiava-Doktor, S. (2004). *Fa'a-samoa and Population Movement From the Inside Out: The Case of Salelologa, Savai'i.* Unpublished PhD Dissertation in Geography, University of Hawaii.

Literacy Experts Group. (1999). *Report to the Secretary of Education*. Wellington, New Zealand: Literacy Experts Group.

Literacy Task Force. (1999). *Report of the Literacy Task Force.* Wellington, New Zealand: Ministry of Education.

Lui, D. (2003). *Family — A Samoan Perspective.* Keynote presentation to the SF National Conference, Christchurch, 13-14 September, 2003.

McIntyre, E., Rosebery, A., Gonzales, N. (Eds.) (2001). *Classroom Diversity: Connecting curriculum to students' lives.* Portsmouth, N.H.: Heinemann.

Macpherson, C. (1996). Pacific Islands identity and community. In P. Spoonley, D. Pearson and C. Macpherson (Eds.). *Nga Patai: Racism and ethnic relations in Aotearoa-New Zealand* (pp.124-143). Palmerston North: Dunmore Press.

Macpherson, C. & Anae, M. (2008). The small Ministry with the large reach: Using relationships to extend organisational capacity. *Kotuitui, NZ Journal of the Social Sciences Online*, (3), 35-55. Available at http://www.royalsociety.org.nz/Site/publish/Journals/kotuitui/2008/default.aspx

Matahaere-Atariki, D., Bertanees, C. & Hoffman, L. (2001). Anti-oppressive practices in a colonial context. In M. Connolly (Ed.). *New social work contexts and practice* (pp.123-132). Wellington, New Zealand: Oxford University Press.

Mila-Schaaf, K., Robinson, E., Schaaf, D., Denny, S., Watson, P. D. (2008). *A Health Profile of Pacific Youth Findings of Youth2000. A National Secondary School Youth Health Survey.* The University of Auckland (Adolescent Health Research Group).

Mila-Schaaf, K. (2007). *Pacific Youth Thought Piece: Policy Development for the Niu Generation.* Unpublished paper commissioned by Ministry of Pacific Island Affairs: Wellington.

Mila-Schaaf, K. (2006). Vā-Centred Social Work: Possibilities for a Pacific Approach to Social Work Practice. *Social Work Review/Tu Mau, 18* (1), 8-13.

Ministry of Education. (2007). *Pasifika Peoples: A note on terminology*. Hand-out (prepared by the Ministry's Pasifika team) at joint NZARE/Ministry of Education symposium *Is your research making a difference to Pasifika education?*, Wellington, November 2007.

Oxman, A., Lavis, J., Fretheim, A. (2007). Use of Evidence in WHO Recommendations. *Lancet, 369*, 1883-1889.

Pinedo, Bob. (Vice President, Board of the Netherlands Organisation for Health Research and Development.) (2005). *Knowledge transfer and output measures for health research in the Netherlands.* Presentation at workshop, 'Measuring the Impact of Health Research'. Auckland: Health Research Council of New Zealand, 10–11, November. (From workshop CD-ROM.)

Samu, T. Wendt. (2007). Revisiting the 'Pasifika Way' for a new School of Pasifika Education. In K. Teaiwa (Ed.). *Indigenous Encounters: Center for Pacific Islands Studies Occasional Paper Series*. Manoa: University of Hawaii.

Samu, T. Wendt, Mara, D. & Siteine, A. (2008). Education for Pacific Peoples for the 21st Century. In V. Carpenter, M. Stephenson, P. Roberts, & J. Jesson (Eds.). *Ngā Kaupapa Here: Connections and Contradictions in Education*. Melbourne: Cengage Learning.

Sasao, T. & Sue, S. (1993). Toward a Culturally Anchored Ecological Framework of Research in Ethnic Cultural Communities. *American Journal of Community Psychology, 21* (6), 705-727.

Shore, B. (1982). *Sa`alilua: A Samoan Mystery*. New York: Columbia University Press.

Statistics New Zealand. (2007). *QuickStats About Culture and Identity: 2006 Census*. Wellington: Statistics New Zealand.

Stevenson, Karen. (2004). Re-fashioning the Label, Reconstructing the Cliché: A decade of contemporary Pacific Art, 1990-2000. In M. Chiu (Ed.) *Paradise Now? Contemporary Art from the Pacific.* New York: Asia Society.

Tamasese, Kiwi, Peteru, Carmel, Waldegrave, Charles, Bush, Alister. (2005). Ole Taeao Afua, the new morning: a qualitative investigation into Samoan perspectives on mental health and culturally appropriate services. *Australian and New Zealand Journal of Psychiatry, 39*, 300-309.

Tamasese Ta'isi Efi, Tui Atua Tupua (Head of State, Samoa). (2007). Bio-Ethics and the Samoan Indigenous Reference. Keynote Address: *Ethics of Knowledge Production*, UNESCO Pacific regional workshop, Tofamamao Centre, Samoa.

Taufe'ulungaki, A. (2004). *Fonua: A Reinterpretation of the Role of the Church in Pasefika Communities.* LotuMoui Pasifika Health Symposium Report. Auckland: Counties Manukau District Health Board.

Tenbensel, T. (2007). *Getting Public Health Research into Policy: A Policy Studies Perspective.* Health Systems Section, School of Population Health Seminar. Auckland: University of Auckland.

Tertiary Education Commission. (2004). Inspiring Excellence for Pacific Peoples throughout Tertiary Education: The TEC Strategy for Pacific Peoples 2004-2006 and beyond. Wellington: Tertiary Education Commission.

Tertiary Education Commission. (2003). Performance-based Research Fund: Draft Guidelines for Assessing Evidence Portfolios that Include Pacific Research. Wellington: Tertiary Education Commission.

Timperley, H., Wilson, A., Barrar, H. & Fung, I. (2007). *Teacher Professional Learning and Development: Best Evidence Synthesis Iteration [BES]*. Wellington, New Zealand: Ministry of Education. Available at http://www.educationcounts.govt.nz/goto/BES

Tofamamao Working Party. (2007). Statement (unpublished) made at the UNESCO Pacific regional workshop, *Ethics of Knowledge Production*, Tofamamao Centre, Samoa.

Va'ai, Emma K. (2002). Talanoaga na loma ma Ga'opo'a by Tuiatua Tupua Tamasese Taisi Tupuola Efi: A linguistic perspective. Paper presented at the National University of Samoa February 27, 2002.

Wendt, A. (1996). Tatauing the Post-Colonial Body. *Span,* April–October, 42-43.

Appendices

Appendix one: Table 5: *Teu le va* overview

PRINCIPLES	ACTION ZONES	SOME SUGGESTED ACTION POINTS	RESEARCH AND POLICY OUTCOMES INCLUDE:

• Optimal relationships —through the *Teu le va* approach — are necessary for a collective approach to research and policy-making between researchers and policy-makers and must be valued and acted on.
• Collective knowledge generation will lead to optimal Pasifika education and development outcomes through the translation of research into policy.
• Research and policy efforts must be clearly focused on achieving optimal Pasifika education and development outcomes.
	• Pasifika success focus for research.
	• *Teu le va*: looking after collaborative relationships:
	  o engage with stakeholders in Pasifika education research;
	  o collaborate in setting the research framework;
	  o create a coordinated and collaborative approach to Pasifika education research and policy-making;
	  o grow knowledge through a cumulative approach to research;
	  o understand the kinds of knowledge used in Pasifika education research and policy-making;
	  o engage with other knowledge brokers;
	• 'Translation' of research into policy.
		• Stocktake and gaps analysis of Pasifika education research.
		• A research plan nationwide that is relevant to the current *Pasifika Education Plan*.
		• Action group for relationships across research and policy nationwide.
		• Relationship development towards a centre for excellence in Pasifika research and policy.
		• Plan for talent and leadership growth in Pasifika education research and policy nationwide.
		• Research to identify cases of good practice for Pasifika education research informing policy.
		• Professional development for Pasifika education researchers and policy-makers in the *Teu le va* approach (eg, the Pasifika success focus, translation of research to policy).
			• High quality, relevant research and policy;
			• Education researchers and policy-makers working together;
			• Increased pool of strong research that is relevant to outcomes identified in the current *Pasifika Education Plan*, such as improved systems and practice;
			• Engagement of Pasifika peoples/communities of knowledge in education research and policy;
			• Policy-makers successfully integrating Pasifika knowledge and research into policy;
			• Policy-makers having confidence in the potential of policies for transformation of Pasifika education outcomes;
			• Researchers successfully linking research to policy;
			• More Pasifika education researchers and policy-makers;
			• Shared research and policy agenda aligned with the current *Pasifika Education Plan*.

Appendix two: A working definition of Pasifika Peoples

"Pacific peoples are both local and global; genealogically, spiritually and culturally connected to the lands, the skies and seas of the Pacific region."

Tofamamao Working Party (2007)

'Pasifika' is a term of convenience used throughout this document. It is a term that is in formal usage by the Ministry of Education when referring to Pacific peoples in New Zealand. The term refers to those peoples who have migrated from Pacific nations and territories. It also refers to the New Zealand-based (and born) population, who identify as Pasifika, via ancestry or descent.

The 2006 Census indicated that 265,974 people identified with the Pasifika peoples ethnic group, constituting 6.9 percent of the total population (Statistics New Zealand, 2007:5). The 'Pasifika peoples' ethnic group had the second largest increase between 2001 and 2006, increasing by 14.7 percent (Statistics New Zealand, 2007:2).

The largest Pacific ethnic groups are (in order of size): Samoan, Cook Islands Māori, Tongan, Niuean, Fijian, Tokelauan and Tuvaluan (Statistics New Zealand, 2007). The nature of Pasifika groups residing in New Zealand tends to reflect historical and colonial relationships New Zealand has had in the Pacific region.

The term Pasifika also tends to be inclusive of Vanuatu, New Caledonia, Tahiti, Hawai'i, Palau, Solomon Islands, Bougainville, Palau, Papua New Guinea and other Pacific populations who have less of a presence in Aotearoa–New Zealand. It is clear that Pasifika is a term that holds much cultural, linguistic and geographical diversity underneath its umbrella. The Ministry of Education has found 'Pasifika' to be a consistent and useful (concise) way to encompass the Pacific populations in New Zealand (Ministry of Education, 2007). Other terms in general use include Pasifika peoples, Pasifikaans, Moana people, and Pacific Islanders.

At best, the term Pasifika encapsulates both unity and diversity. At worst, it homogenises and glosses over cultural, linguistic and experiential diversity in a manner that captures all, but relates to none. There are considerable disadvantages of "treating the Pasifika population as if it were a single, homogenous entity" (Macpherson, 1996).

There is increasingly a drive for ethnic-specific approaches, information and determination. Even within ethnic-specific groups, there is a danger of glossing over intra-ethnic variations. It is useful to go back to the *Pasifika Education Research Guidelines* (Anae et al, 2001:7) which state: "There is no generic 'Pacific community' but rather Pacific peoples who align themselves variously, and at different times, along ethnic, geographic, church, family, school, age/gender-based, youth/elders, island-born/NZ-born, occupational lines or a mix of these".

Coxon et al (2002) identified that although the educational achievements of Pasifika males, as a group, are of significant concern at every level of the education system there is no research that specifically explores their learning experiences. Therefore, recognition of diversity as it relates to Pasifika education research also requires not glossing over gender differences.

There are other important demographic drivers that characterise the Pasifika population. The majority of Pasifika peoples are now born in New Zealand. Table 6 below shows the percentage of New Zealand-born Pasifika peoples from the 2006 Census findings.

Table 6: New-Zealand born Pasifika peoples, by ethnic Group, Census 2006

Pacific ethnic group	Percentage New Zealand-born %
Niuean	74.0
Cook Islands Māori	73.4
Tokelauan	68.9
Samoan	59.7
Tongan	56.0
Fijian	43.6
TOTAL Pasifika	60.0

A key demographic trend characterising Pasifika peoples is the level of intermarriage with non-Pasifika ethnic groups, leading to multiple ethnic identities (Cook et al, 1996). To illustrate the prevalence of this trend, between 2002 and 2006, a total of 43,760 babies were born in New Zealand who were identified as belonging to a Pacific Island group: 44.4 percent were identified as belonging solely to one Pacific group; 8.2 percent were identified as simultaneously belonging to 2+ Pacific groups; 12.2 percent were also identified as being Māori; 11.8 percent as European and 1.8 percent as Asian/Indian/Other; with the remaining 21.6 percent belonging to three or more ethnic groups, of which at least one was Pacific (Craig et al, 2007).

According to Callister and Didham (2007), of all the main ethnic groups in New Zealand, the Pasifika population is the most youthful, with almost half under the age of twenty. And, among the New Zealand-born Pasifika population, 70 percent are under the age of twenty (Ibid).

Finally, we know that the Pasifika population is overwhelmingly urban. Recent statistics show that 97 percent of Pasifika peoples live in an urban area and 84 percent live within New Zealand's five largest urban areas (in contrast with just 48 percent of New Zealand's total population) (Tertiary Education Commission, 2004). The latest 2006 Census shows that in Auckland, Pacific peoples make up 14.4 percent of the population (Statistics New Zealand, 2007).

What Pasifika 'means' has shifted over time. How people are grouped, who is able to sit under this 'umbrella' term, and how it is constructed and defined is often a politically and emotionally charged process.

> *"We should be able to determine who is in and who is out."*

> Symposium participant, 2007

> *"I don't agree. Who has the right to do this?"*

> Symposium participant, 2007

Samu writes critically about 'Pasifika' and the "…taken-for-granted assumption of a unifying set of shared values and expectations" (Samu, 2007:9-10). She argues that 'Pasifika' is a "social construction": "What are

our underlying assumptions when we use the term 'Pasifika'? Is it possible that the underlying assumptions have become rather fixed and even inflexible?" (Samu, 2007:12).

Samu concludes with the sentiments expressed by Crocombe 30 years earlier about a pan-Pacific term. Such an identity would be "Organic — a 'living, growing field of meaning' — open to change, modification and amendment … the concept was fluid — as having 'soul — with room to manoeuvre' "(Crocombe, 1976, cited in Samu, 2007:11).

Recent research of Pasifika young people identified a preference for an inclusive 'come as you are' approach to culture (Mila-Schaaf, 2007). This encompasses a non-judgemental and creative approach to changing cultural orientations and affirmation of the identities young Pasifika people express or identify with, as acceptable and valid (Ibid).

Any definition of what we mean by 'Pasifika' will always be a work in progress. The point is, as Anae (2007) writes: "We need to create and participate in conversations that forward multi-dimensional reference points that explain the rich ethnic identities of Pasifika children, youth and their families".

"Both strands are necessary to make things work for our children."

Symposium participant, 2007

When identifying what 'Pasifika' means, a defining characteristic of Pasifika in an Aotearoa–New Zealand context is an ongoing engagement and interaction with other cultures; in particular, the culture that is predominant within the education system. Duality in this context refers to having two wells to draw from: that is, being able to access Pasifika knowledge and culture, as well as being able to know and draw upon what is often described as 'mainstream' education system knowledge and culture. Being able to negotiate between two cultural and epistemic spaces is a valuable skill.

In a knowledge society, both teachers and learners need the skills to manage multiple world views, so that the next Pasifika generations can participate equitably in a complex, multicultural world.

Appendix three: Appreciating the complexities: the Ethnic Interface Model[22]

Coxon et al (2002) state that Pacific peoples in New Zealand comprise a multi-ethnic group. It has been clearly established that this group is by no means homogenous and does not share the same indigenous language or culture. There are inherent diversities at a number of critical levels:

- cultural diversities — for example, the differences in language, and culture between Samoan, Tongan, Niuean peoples, and so on.

- intra-cultural diversities — for example, those differences which are associated with having very youthful populations; not to mention that generally over half of each of the populations are New Zealand-born and/or raised. Some groups also incorporate and/or have traditional diversities and differences based upon village or islands heritages — for example, Pukapuka, Atiu in the Cook Islands. Identification as a member of an island takes precedence over affiliations to a national birthplace;

- the emergence of a visible middle class amongst some Pacific communities (see Anae, 2004). This means the general socio-economic patterns that have united Pacific peoples in the past are shifting to a degree.

There are also 'hidden' sub-groups within ethnic groups, for example, gangs, or other groups whose memberships are along non-ethnic lines.

These diversities (and there are others) affect and reflect the nature of the interactions between groups of Pasifika learners and educational institutions, and the potential for these interactions to be riddled with complexities (Coxon et al, 2002:10-12).

The Ethnic Interface model (Samu, 1998) has been conceived as a tool or a framework to enable educators to unravel and take these complexities into account. Those features or characteristics that Pasifika learners bring to the interface between themselves and the educational institution, which shape their world view or perspectives, can be grouped together as: gender; socio-economic status; developmental stage (eg, adolescence); religious affiliation; and so on. Those features or characteristics which are largely within the domain and control of the institutions include: governance; curriculum; pedagogy; assessment and evaluation; and so on.

---

[22]   As referred to in Anae's (2007) paper.

Figure 3: The Ethnic Interface Model

(Coxon et al. 2001:12)
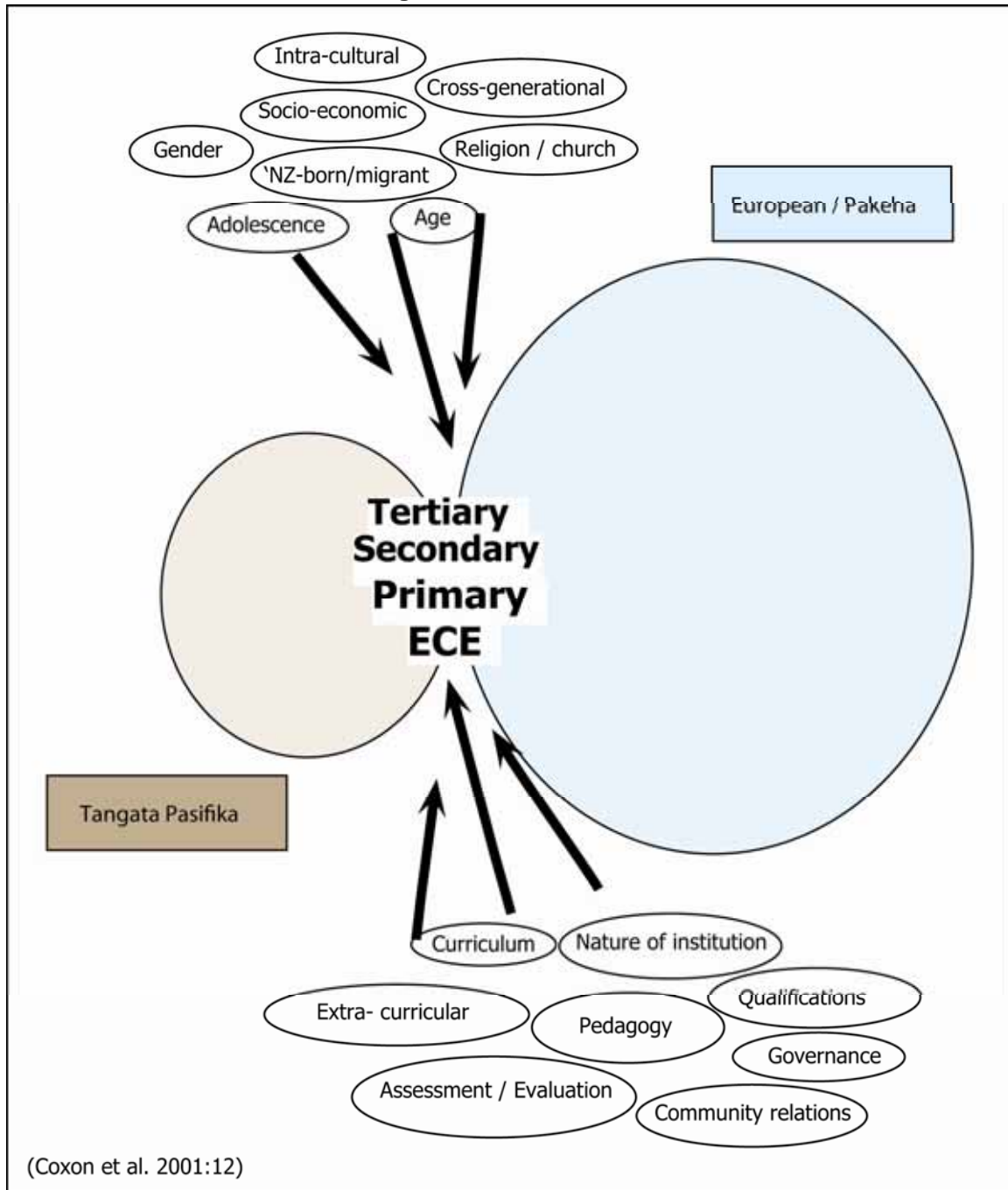
Appendix four: The Cube Model: Towards a culturally-anchored ecological framework of research in multi-ethnic/cultural communities

Sasao and Sue's Cube Model (1993:705) shown in Figure 4 posits that multi-ethnic community research can be conceptualised as a three-dimensional structure that represents interaction among research questions, methods and cultural complexity (referring to the extent to which an ethnic-cultural group is defined in a larger ecological/holistic context or community both at the individual and collective levels).

Figure 4: The Cube Model (Sasao and Sue, 1993:705-727)[23]
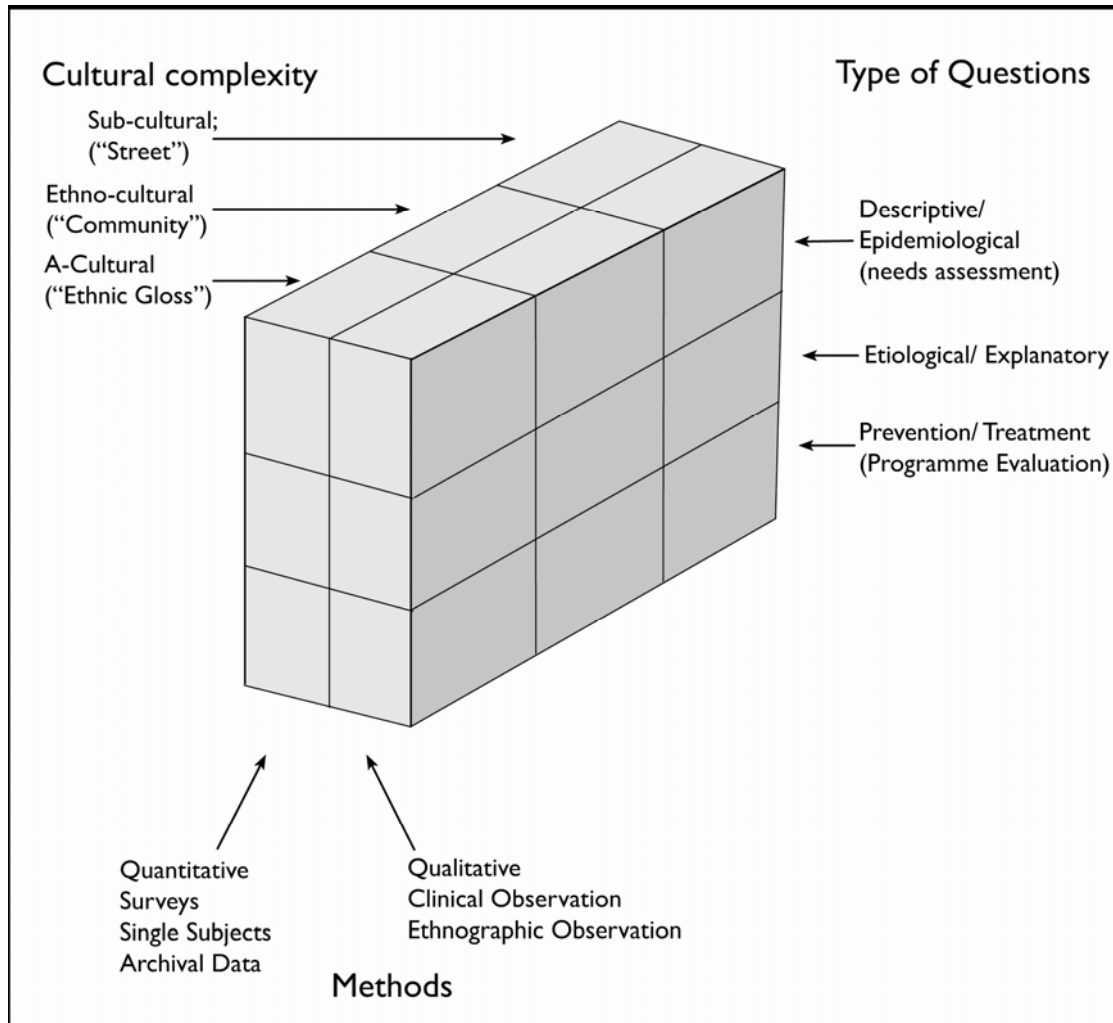
This model is timely and necessary as up to this point there has been relatively little attention paid to ecological contexts where demographics are constantly and rapidly changing. There has also been relative neglect of complex socio-political climates in which various stakeholders represent ethnic-cultural communities. Moreover, the fluid nature of a multi-ethnic community needs to be recognised. In a multi-ethnic society, research issues pertinent to multi-ethnic communities need to be addressed in a way that balances solutions to the paradoxes of various multi-ethnic and mainstream perspectives within and across groups in a fluid ecological context or community (ibid:715).

---

23   As referred to in Anae's (2007) paper.

Multi-ethnic community research can be conceptualised as something which represents a dynamic relationship between:

- the type of research questions being asked;

- the selection of methods; and

- the cultural complexity (referring to the extent to which the multi-ethnic group is defined in a larger ecological context or community both at individual and collective levels).

In designing and conducting research in multi-ethnic communities, these three elements interact and should determine the design of a study as well as outcomes. Therefore, they must be examined simultaneously and weighed against one another to obtain scientifically valid research, albeit constrained by increasing diversity and issues as discussed earlier.

Research questions and methods are covered in the *Pasifika Education Research Guidelines* (Anae et al, 2001). In addition, there are the models described earlier in the present *Teu le va* document. Some of these are ethnic-specific, others are Pacific generic. However what these lack is focused attention to the cultural complexity in the diverse contexts that have been referred to.

The need to focus on cultural complexity is to allow the identification and assessment of community phenomena or social regularities in culturally anchored settings. These can be defined at two levels: at the individual level as the degree to which an individual is defined not only in terms of ethnicity, but also by his/her affective, behavioural and cognitive representation of that social category (social identity); and at the collective level of a context or setting (eg, community, neighbourhood, school) where individuals are located or embedded (ibid:718).

Depending on complexity at these two levels, Sasao and Sue state that three further layers of complexity can be examined.

1) A-cultural complexity: where researchers collect data based on physical markers, or physical characteristics, as ethnic glosses, without regard to the ecological/holistic context of the research setting, and analyse data using ethnicity/culture as a categorical variable. Also, the individual member's social identity is blatantly ignored in collecting and interpreting such data. Sometimes this type of ethnic-cultural data collection is inevitable.

2) Ethno-cultural complexity: in which the community/group being studied must be defined by members of the community/group — and not only by the ethnic group of interest but by members of other ethnic-cultural groups within the same ecological context as well.

3) Sub-cultural group complexity: where there may be illegal and/or hidden sub-populations within certain ethnic-cultural groups involved in the research, for example, gangs, drug abusers, in/out-groups, religious sects. That is, sub-groups whose members are no longer defined according to imposed social categories such as race/ethnicity per se, but are sources for the definition of their own sub-culture. An individual's social identity in that sub-culture — or 'street' culture — stems from a combination of various cultural elements or categories (ibid: 719-20).

Thus the different layers of complexity imply that in order to identify and address culturally anchored social regularities, a community needs to be defined more clearly, incorporating the concept of cultural complexity in the research design, such as self-perceived identification with an ethnic category or acculturation status, or

how their community or neighbourhood is viewed or defined in the context of other relevant social categories.

It is also important to note that decisions on which research question is answered by what methods, in what contexts, are determined by multiple perspectives represented in a particular research project. In each of these different cultural-complexity contexts, some methods are more feasible and preferable than others. For example, although a carefully conducted survey of a sample of a given group/population (a quantitative approach) may yield greater generalisability to other settings, survey techniques are likely to be inappropriate to use with aforementioned 'hidden' sub-populations (eg, gang members, drug users) in the sub-cultural street ecological context. Also, for New Zealand-born and/or multi-ethnic sub-populations survey techniques would be inappropriate to use in view of the need to expose and understand the nuances of self-perceived ethnic identity. For example, where an individual is multi-blooded, why do they self-select one ethnic group identification over another (see Anae, 2007). For these sub-populations, more appropriate qualitative methods, such as a combination or some or all of key person interviews, participant observation, focus groups, individual life-story interviews, would provide 'thick description' and more in-depth responses to research questions.

By examining the dynamic relationships and interaction between research questions, method, and cultural complexity, potential solutions to some of the overarching issues discussed previously may be obtained. For instance, it may be the case that many of the claims or social stereotypes or sources of misunderstanding evident in cultural deficit theory may be based on either inadequate methodology or inappropriate cultural contexts where research was conducted, or a combination of both.

Finally, Sasao and Sue (1993:723) state that:

> "This [Cube] model can serve as a convenient way to identify limitations in a study. Researchers who apply research findings derived from the a-cultural to the sub-cultural level are ignoring individual differences, while those who conduct research at the sub-cultural level and draw implications to the a-cultural level may be over generalising. In essence, the Cube Model serves a heuristic and conceptual purpose in helping to define what kinds of research have been conducted, the appropriateness of conclusions and gaps in our knowledge."

Appendix five: Case studies

Two case studies that 'show-case' the principles and practices described in *Teu le va* are provided below. The cases illustrate ways in which research and policy might work better together for improved Pasifika education outcomes. An important feature is the way in which the multiple principles and practices associated with the intention to teu le va will be in operation at any one point in time. This is a useful reminder that although the intention may be unified (to improve Pasifika education outcomes), the particular context will need a degree of flexibility, dynamism, and responsiveness in order to operate in ways that best fit the needs, and va, of the particular situation.

Case 1 relates to Samoan bilingual education in response to identified policy needs in Pacific literacy and languages and is illustrative of how collaborative knowledge generation in optimal relationships can generate new knowledge and understandings.

Case 2 describes elements of a literacy research initiative undertaken in collaboration with teachers, and informed by policy needs, and is illustrative of how research and policy efforts can be clearly focused on achieving optimal outcomes for Pasifika.

Case 1: Quality Teaching Research and Development project:

Samoan Bilingual Hub

Dr Meaola Amituanai-Toloa

Woolf Fisher Research Centre, The University of Auckland

The Quality Teaching Research and Development project (QTR&D) was funded by the Ministry of Education. The QTRD project (involving different studies/projects) was developed collaboratively between the Ministry, university academics, research facilitators, schools, teachers, students and their communities. It was underpinned by the premise that teacher inquiry, supported by productive learning partnerships, is a critical contributing factor to improving the quality of teaching and learning outcomes for students.

The QTR&D Samoan bilingual hub was set up in 2007 to improve the quality of teaching and learning (pedagogy and student outcomes) in Samoan bilingual school settings. The project aimed to inform policy and future research and development work with Samoan bilingual teachers in schools.

QTR&D project principles

The principles that underpinned the design of the Samoan bilingual hub and other QTR&D projects include:

- recognition that 'culture counts';
- development of productive partnerships and joint construction of knowledge and learning processes by all participants;
- development of high quality evidence-based practices to enhance Pasifika student outcomes;
- use of collective inquiry processes which engage teachers' personal theories;
- development of culturally inclusive and responsive learning communities.

Samoan bilingual hub rationale

The general achievement of Pasifika students, including Samoan students, in English literacy has been identified as a major challenge for education in Aotearoa-New Zealand. Although our student achievement in literacy is known to be high internationally, research has identified that Māori and Pasifika students are over-represented in our 'long tail' of underachievement.

Samoan students make up the majority of Pasifika students in New Zealand schools. Of these, most are in mainstream classrooms with some in bilingual classrooms. With these issues in mind the Samoan bilingual hub project explored Samoan bilingual teacher practice, and sought to identify effective pedagogies that will lift the achievement of Samoan students in a bilingual classroom environment.

Participants and scope

There were 12 teachers working in five different schools in the Samoan bilingual hub. These five schools had worked as a cluster before this particular QTR&D project began. The teachers were a mix of beginning, experienced and senior Samoan teachers. All had graduated with a first degree and all were studying towards postgraduate qualifications.

A total of 65 students from Year 1 to Year 8 were involved in the project. They were in the bilingual programme as a result of families' requests. In the majority of their homes Samoan language was spoken frequently in regular family settings as well as at social and church events.

As part of the QTR&D project the teachers were enrolled in a university course to develop understandings about the research process, and to encourage them to engage in systematic inquiry into their own bilingual teaching practices. As a result of the course, and in conjunction with their cluster work, each teacher chose an aspect of their literacy work where they wanted to improve both their own practice and their students' learning outcomes in literacy. They conducted pre- and post-intervention tests of the students' work, engaged in critical reflection either orally with colleagues or in journals, and applied new practices gained from their course work and/or in collaboration with their colleagues in order to achieved their valued outcomes.

Findings

Some shifts in achievement for the Samoan students in a bilingual context were made. Factors that could improve these outcomes further were identified.

The QTR&D professional learning project specifically validated the Samoan teachers' beliefs, and their ideas about how Samoan students should be taught. The teachers recognised that culture is an integral part of student learning and tried to address this in their action research projects. The teachers became more conscious of how home and cultural norms have an impact on what happens in the classroom.

The inclusion of evidence-based reading and research in the course requirements and their use in other shared workshops developed teachers' understanding of how evidence can help their pedagogical practice and improve outcomes for students.

The teachers gained a clearer understanding of the purpose and goals of bilingual teaching, and of the possibilities for improving literacy learning outcomes for Samoan students.

The project provided more information about the Samoan bilingual teaching context, revealing a number of areas that need further research. It showed, for example, how standardised testing in Samoan could help both teachers and students.

Case 2: A model of school change for culturally and linguistically diverse students in New Zealand: A summary and evidence from systematic replication

Stuart McNaughton and Mei Kuin Lai

Woolf Fisher Research Centre, The University of Auckland[24]

In a series of studies, researchers from the Woolf Fisher Research Centre, in partnership with schools, their communities and policy personnel, have focused research and development programmes on the pressing and long standing educational challenge of improving reading comprehension. The major assumptions behind this work have been that: instructional effectiveness in the schools could be increased so that achievement levels in reading comprehension for Māori and Pasifika students in Years 4 through 8 were substantially accelerated; that the change would require a model of schooling improvement that solved the challenges of effectiveness in context through building the expertise of the teachers; and that educationally significant and sustainable changes needed long-term partnerships between researchers, policy-makers and school professionals.

McNaughton and Lai provided the following statements about their model of school change:

"The criteria we have set for educationally significant changes include accelerated rates of achievement (changing levels but not changing rates can mean groups of students never 'catch up'), and shifting the distribution of achievement so that the achievement in the schools matches the national distribution ([ie, so that] the probability of being in any one part of the distribution, such as high or low or average bands, is no different for these students than what would be expected nationally). There are several meanings for the term 'sustainable' but in the context of these targeted clusters of schools it means maintaining rates of change in achievement as well as maintaining effective problem-solving of local challenges, to being effective for Māori and Pasifika students."

"Our first research and development project focused on reading comprehension, conducted as a collaborative partnership between researchers, schools and the New Zealand Ministry of Education, and was designed to develop and test the model in a cluster of 'decile 1' schools in South Auckland (McNaughton, MacDonald, Amituanai-Toloa, Lai & Farry, 2006 — Information on this project is available online at www.tlri.org.nz/project/2003/index.html#stuartmcnaughton)"

"The research and development programme was conducted over three years with up to 70 teachers and, in different years, between 1200 and 1900 students, over 90 percent of whom were Māori or Pasifika. Included were six Samoan bilingual classes from two schools with between 140 and 169 students across different years. A quasi-experimental design was employed to examine relationships between the programme and the outcomes over three years. The robustness of the design was enhanced by features such as a comparison with an untreated cluster of similar schools, and checks on subject attrition. Repeated measures of student achievement at the beginning and the end of each year, and a final measure at the beginning of the fourth year, form the basis of the design which, among other things, examines rates of gain against predicted patterns of growth generated from a baseline."

---

[24]   A full report of this initiative can be found in: McNaughton, Stuart, and Lai, Mei Kuin (2009) 'A Model of School Change for Culturally and Linguistically Diverse Students in New Zealand: A Summary and Evidence from Systematic Replication', *Teaching Education*, Vol.20, no.1, pp.55–75, March.

"We concluded that it is possible to develop more effective teaching that impacts directly on the reading comprehension achievement of Years 4–9 children. The level of gains overall were in the order of one year's gain in addition to nationally expected progress over three years. When these gains are considered in terms of the history of schooling in South Auckland, the educational significance of the gains, and the international literature of schooling improvement, they are seen to be substantial. Even when results for all the students present from the beginning to the end are considered, including those who subsequently left and those who subsequently entered the school, either from earlier levels or as new students from other schools, the levels of achievement at the schools have increased considerably. Given the quasi-experimental design with its additional strengths, these gains can be attributed with some confidence to the effects of the three-phase model adopted by the research and development programme."

Replication across clusters

"The tests of effectiveness for this initial study were achieving accelerated rates of achievement and shifting distributions of achievement to match national expectations. The former sets the test at being about making more than just a normal rate of progress because that means perhaps higher levels but parallel tracks of achievement. The latter sets the test as achievement for students in the schools being no different from the distribution of the achievement for students nationally (ie, the same proportions of low, middle and high achieving students). The first study showed that substantial acceleration was possible and significant changes in the distribution of achievement could occur, although to fully match the nationally expected distribution continued acceleration was needed."

This initial study of the process of change has been replicated twice; each time with similar results. The replication sequence which can be considered as a test of scalability has used the model developed in a first cluster of schools (Mangere) and tested it in a like cluster of schools (Otara) and in an unlike cluster of schools (West Coast). The like set of schools were from an adjacent neighbourhood to the first and whose students were from the same communities of Māori and Pasifika, with the lowest income levels and starting achievement about two years below national expectations. The unlike set of schools were from a small town and rural area of New Zealand and involved mainly NZ European and Māori students in communities with higher income levels and starting achievement levels around national expectations. All in all, the replication sequence involved 48 schools, representing about 7000 students yearly. We statistically modelled the data in each cluster to predict the amount of gain for each year of the intervention."

"Thus the results suggest that the findings from the first study are able to be replicated and scaled up across different settings, different schools, and different cohorts of students with a variety of starting achievement levels."