MINISTRY OF EDUCATION
Te Tāhuhu o te Mātauranga

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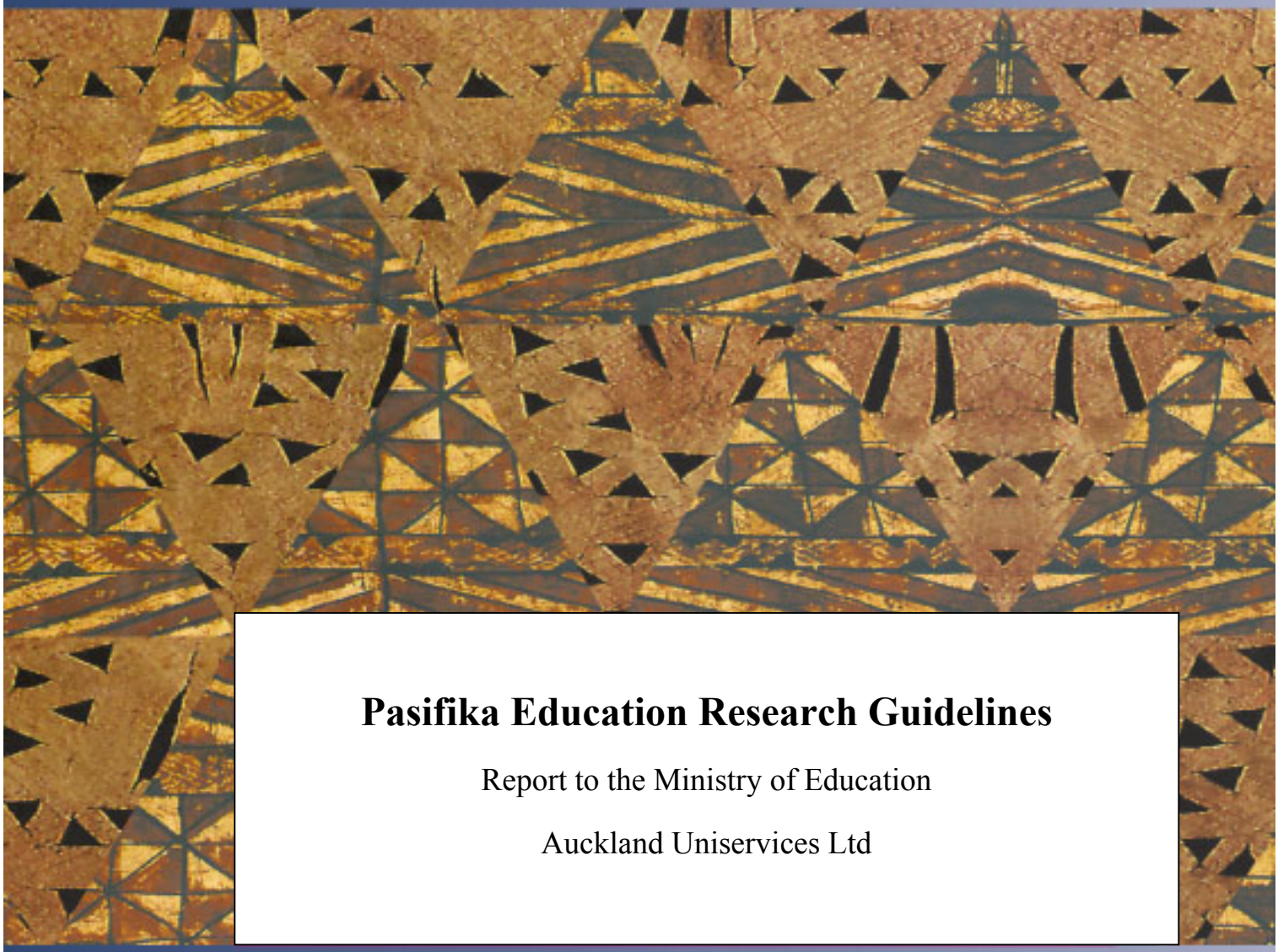

Pasifika Education Research Guidelines

Report to the Ministry of Education

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PASIFIKA EDUCATION RESEARCH GUIDELINES

FINAL REPORT

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KIA ORA

MALO E LELEI

FAKAALOFA LAHI ATU

KIA ORANA

TALOHA NI

NI SA BULA

NAMASTE

TALOFA LAVA

This *Pasifika Education Research Guidelines* report is a living, growing document. It is not intended as a 'recipe' of how to do research on Pacific peoples and communities in New Zealand and abroad, but is a starting point for us as Pacific researchers to think about, consider and reflect on previous, current and future Pacific research praxis. It is also intended that the *Guidelines* will assist young Pacific researchers to develop their research expertise and knowledge, and that they will be mentored by more experienced researchers. Another intent is that the *Guidelines* will produce research which not only identifies problems but also provides positive recommendations for change. Feedback on the *Guidelines* will contribute to any revision and/or updating of the *Guidelines* after a suitable trial period.

Dr Melani Anae, Dr Eve Coxon, Diane Mara, Tanya Wendt-Samu, and Christine Finau

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Faafetai tele lava.

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GLOSSARY

fono	meeting; council; conference; confer with; meet
fonofale	lit. *falefono* - meeting house. Inversion attributed to '*fonofale*' (holistic house of health) concept - author F.K. Pulotu-Endemann (see Ministry of Health 1997).
fa'afaletui	(pertaining to methodology) weaving together knowledge from within the houses of relational arrangements (see Tamasese et al 1997)
fale	house; home
pou	house-post
meaalofa	gift
palagi	European; white man

DRAFT GUIDELINES FOR PACIFIC EDUCATION RESEARCH

1. PURPOSE AND RATIONALE

Introduction

The Ministry of Education's Pasifika Research Framework team has commissioned the drafting of these guidelines in keeping with the intent of the Pasifika Education Plan, which supports the capacity-building approach, i.e., a partnership between the Government, early childhood education services, schools, education providers and Pacific communities. The guidelines have been developed for researchers who intend to undertake educational research involving Pacific participants.

The purpose of this report is to develop a draft set of guidelines for researchers involved in carrying out research on Pacific education issues, in particular, researchers within the Ministry of Education or working under contract to the Ministry of Education. These guidelines will be trialled and reviewed by the Ministry of Education.

These guidelines are intended to highlight significant issues that Pacific researchers, both Pacific and non-Pacific, should be aware of when conducting research on Pacific peoples. They also promote research which embodies empowerment for both researcher and researched. They acknowledge that Pacific research projects will be diverse - framed and shaped according to the context of the research and researched groups - thus it focuses specifically on the consultation process as the vehicle through which these issues can be pragmatically realised and acknowledged during the research process. The guidelines thus begin with the cultural and philosophical contexts of Pacific research in outlining the rationale, key terminology, Pacific models and baseline assumptions. They then move to the consultation process which suggests ways in which these terminologies, models and assumptions and issues surrounding them can be dealt with in a pragmatic way – in the forming of research partnerships;

when, why and how to consult with Pacific peoples and communities; and framing research topics and design. The next section titled *Pacific Research Methodology* extends the earlier consultation section in its consideration of the need to incorporate and appropriately weave Pacific epistemologies into the methodological fabric of the research process. This section consists of the following sections :

(a) The impact of Pacific epistemologies on research methodologies

(b) The research process:

- Selection of research topic, research questions and methodological approach
- Instrument design
- Information gathering
- Analysis of data
- Drafting of final report
- Dissemination of findings

More significantly, this section illustrates that there does exist specific methodological approaches and/or rationales applicable mainly, if not only, to the Pacific research context. It is thus the contention of this report that there does exist a methodological approach specific to Pacific. The guidelines end with a section on future directions.

The information contained in this report to the Ministry of Education is derived primarily from a fono of Pasifika researchers held in Auckland in June 2001. A concurrent literature review of Pacific education in New Zealand (Literature Review on Pacific Education Issues, Ministry of Education 2001), and the combined experiences of the research team are also contained within its findings. Whilst this report is designed to assist research within the Ministry of Education in the first instance, the authors hope that with wider distribution it will foster further discussion, comment and further exploration by Pacific educational researchers.

The ultimate goal is to ensure that policy development and policy implementation of Pacific education is based on informed research and that it is empowering for both researchers and the Pacific communities in Aotearoa. We will not be able to

effectively address the ongoing challenges of lower participation rates in education, access to quality education or indeed Pacific student educational achievement without a robust theoretical and research basis. This report is aimed at fostering this important development.

Pacific research practice and theory are developing rapidly. It is hoped that these guidelines will contribute markedly to this process.

Research Questions

The Ministry brief for the study established the following research questions:

- What are appropriate ways for consulting with Pacific peoples about proposed research projects?
- What are the appropriate ways for ongoing conduct/monitoring of these research projects?
- What appropriate methodologies are used to involve Pacific communities?
- What styles of communication, for example, openness and honesty, verbal and non-verbal cues, are most appropriate?
- How should cultural values impact upon the conduct of research best be acknowledged?
- What are the best ways of addressing issues around such things as:
    - Ownership of knowledge and data
    - Disclosure of information/findings
    - Power and control by the communities involved and the researcher(s)?
- What Pacific language, and translation issues, need to be accommodated?
- What methodologies are most appropriate to use with Pacific peoples?
- What protocols should be observed for use of tape recorders, videos, cameras and/or artwork and photos?
- What protocols for sharing transcripts. Storage of data and disposal of data need to be followed?
- How can data involving Pacific peoples best be made available to other researchers or legitimate groups with an interest in using it?

- What are the most culturally appropriate ways of disseminating research information involving Pacific people?

Purpose of the Guidelines

The Centre for Pacific Studies, University of Auckland in collaboration with the School of Education at the University of Auckland and Wellington College of Education have produced these guidelines at the request of the Ministry of Education to:

> ***Develop a set of draft guidelines for researchers involved in carrying out research on Pacific education issues***

These guidelines are expected to assist the development of Pacific community-supported research in New Zealand, involving both Pacific and non-Pacific researchers.

The guidelines are written specifically for applicants for Ministry of Education research funding, and explain in detail requirements of research proposals which will involve Pacific participants. However the authors hope that they will also have wider application to other health and social science research areas.

The Ministry of Education's intent in publishing these guidelines is to establish research practices which ensure that the research outcomes contribute as much to improving educational outcomes and well-being, as to promoting and maintaining Pacific empowerment. It is hoped that such practices will become normalised within the research community.

The policy environment for educational research

The Pasifika Education Plan launched and released in April 2000, by the Minister of Education, the Hon. Trevor Mallard, provides:

- a coherent and integrated approach to coordinating all policies which aim to improve education outcomes for Pacific peoples
- a platform for more strategic analysis of factors limiting education achievement
- more effective engagement with Pacific educators and communities
- recognition that what goes on in Pacific families has a profound impact on education outcomes
- strengthening of the relationships between education, employment, health, welfare, housing and other social services
- opportunities for Pacific peoples to understand and access policy
- a framework for working with Pacific peoples to achieve their aspirations through the Pacific Capacity-Building Programmes of Action.

(Pasifika Education Plan, April 2001, Ministry of Education).

More significantly the Ministry has established a Pasifika Research Framework that will support the Ministry's work by:

- identifying key areas of research in Pasifika education that will assist policy development
- developing guidelines for research and consultation
- co-ordinating and prioritising research and evaluation that will assist in monitoring the outcomes of the Pasifika Education Plan
- providing strong links with other strategic research priorities within the Ministry
- helping to make research reports available to Pacific peoples.

(Pasifika Education Plan, April 2001, Ministry of Education).

The rationale

Key terminology

Pacific Peoples

In this context, 'Pacific peoples' is exclusive of Maori; in its broadest sense, 'Pacific peoples' covers peoples from the Island Nations in the South Pacific; and in its narrowest sense, Pacific peoples in New Zealand. The latter group are currently defined by 1996 New Zealand Census as constituting New Zealand residents from the six Pacific nations of Samoa, Tonga, Niue, Cook Islands, Tokelau and Fiji. For the purposes of the guidelines, those who self-identify as belonging to one or more of the six major Pacific ethnic groups will be so-defined as part of this 'Pacific' group of peoples.

The guidelines acknowledge that 'Pacific peoples' are not a homogeneous group, and that there are inter and intra-ethnic variations in the cultures of the peoples from the different Pacific Nations. Pacific statistical data and research needs to be disaggregated into ethnic specific and intra-ethnic specificities. Bedford and Didham;Cook, Didham and Khawaja (2001) have highlighted some of the limitations which available statistical data and research impose on research and policy-makers who use this data to define and delineate sub-groups within the national population and Pacific sub-populations. Anae (2001) also points out that "We are lacking analyses of social cohesion, culture, language, social institutions and structures, and more importantly, cultural ideas about life in New Zealand for Samoans, Cook Islanders, Tongans, Niueans, Tokelauans and other ethnicities caught in this pan-Pacific web….Thus, although there is recognition that New Zealand-born Pacific people make up almost 58% of Pacific peoples resident in New Zealand (Bedford and Didham 2001:29), the generic Pacific population remains the basis for statistical depictions and analyses of socio-economic 'problems' and 'solutions'" (Anae 2001:103). At the very least, the NZ/island-born/raised should be recognised, given that island-born/recent arrival proportion of the population is decreasing, while NZ-born/raised population is increasing and will continue to do so. This strategy must then be applied to Pacific research, evaluations, policy formation and service delivery, for not only better use of existing resources but to realistically identify problems and appropriate solutions for the various defined sectors of Pacific peoples.

Pacific 'communities'

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. Therefore it is important that these various contexts of 'Pacific communities' are clearly defined and demarcated in the research process.

Pacific Research

As stated at the outset, in the context of these guidelines, Pacific research is defined as educational research involving Pacific participants.

In New Zealand as elsewhere, western knowledge predominates in higher education and research, which are underpinned by western values, belief systems and epistemologies. Thus assumptions about the world, societies, the human conditions and man's relationship with nature, and these assumptions, in turn, determine political structures, economic systems and educational philosophies, among other things (Taufeulungaki 2000:11). There is an assumption that these values, which are made global through dominant economic policies, education systems and industrial structures, and more recently by huge steps in information technology are universal. The role of Pacific research is primarily not only to identify and promote a Pacific world view, which should begin by identifying Pacific values, and the way in which Pacific societies create meaning, structure and construct reality, but complementary to these is the need to also interrogate the assumptions that underpin western structures and institutions that we as Pacific peoples have adopted without much questioning. But in replacing these with Pacific systems, structures and institutions which are appropriate to Pacific contexts, the values which should underpin these uniquely Pacific structures should be clearly identified and understood (ibid.).

Taufe'ulungaki states that "One of the myths that we have internalised is the belief that scientific enquiry is neutral and objective….The competing assumptions, questions and procedures of research contain values that represent different perceptions about authority, institutional transformation, and social order. Embedded

in research are issues of epistemology, political and cognitive theory as well as peoples' responses to their material existence" (ibid:). She points out that research is erroneously thought of as a series of techniques in statistics, testing or observation that are practised independently of questions, assumptions or concepts, without situating them within their social and philosophical contexts. Far from being neutral, inquiry is a human activity which involves biases, hopes, values and unresolved questions about social affairs.

The primary role of Pacific research according to many Pacific researchers is to therefore develop a uniquely Pacific world view, that is underpinned by Pacific values, belief systems and ways of structuring knowledge, which will become core values and ideologies underpinning the development process and as well as the education system that is the key instrument in its promotion.

> *"We need a vision of development that clearly spells out the kinds of societies we wish for ourselves and our children, and such a vision, to me, cannot be better informed than by the fundamental core values of our cultures, which, I believe, have not changed significantly despite the enormous changes in our material and knowledge culture and in our political, economic and social institutions"* (ibid.).

If research is to make meaningful contributions to Pacific societies, then its primary purpose is to *reclaim* Pacific knowledges and values for Pacific peoples. It must also:

- increase our understanding of the issues at stake
- lead and develop consistent future scenarios by increasing awareness of problems and solutions
- use research to improve the lives of Pacific peoples
- transform the practices of those in power and influencing policy
- ensure that educational and social policies are informed by sound research outcomes
- research in Pacific must be aimed at transforming Pacific societies in accordance with Pacific values and aspirations

- take into account the need for social responsibility in addressing the technological, ecological and ethical questions of inquiry
- use a holistic approach in gaining universal understanding of issues by fosussing on interdisciplinary and intersectoral research
- expose the incongruences between Pacific core values and those of the dominant paradigms and educational programmes
- be educative in nature and practical in their usages
- enabling of and empowering to the researched
- responsive to changing Pacific contexts

(Taufe'ulungaki, 2000.)

The literature review of Pacific education in New Zealand reveals that there is a growing body of research which articulates specific Samoan, Cook Islands, Tonga and Niue cultural paradigms for educational research (see Tupuola 1993, Sauvao et al 2000, Sauvao 1999, Tamasese et al 1997). What this is signalling is the move away from pan-Pacific based research to more in depth ethnic specific studies (see Anae 1998; Anae et al., 2000). The latter approach enables a much more in-depth study which will allow inter and intra-ethnic nuances to be exposed and understood. There are advantages and disadvantages to both types of studies. For example, a pan-Pacific approach will provide much more generic data about Pacific groups in general, but is logistically very difficult to organise and manage in terms of multi-ethnic research teams, and financially very expensive in terms of ethnic and gender-matching of interviewers, Pacific language translations and consultation and dissemination issues. On the other hand, while ethnic-specific approaches will yield more depth and intra-ethnic and inter-generational nuances, the data provided will not allow for Pacific generalisations to be made for wider application. Thus researchers will have to think carefully about the logistical, financial and cultural implications of both approaches before embarking on the research project. What the literature review informs us about, however, is that there while there are over-arching commonalities in pan-Pacific philosophies, and lifeways, there are also very distinct traditions, languages, histories and world-views embodied in our s(Pacific) cultures and societies which researchers should be cognisant of. Nevertheless, what is very clear is that amongst our Pacific peoples and communities there is strong consensus that there is a common research

spirit– a spirit inherited from our traditional cultures and societies which focuses on a better quality of life and thus good quality educational provision, services and opportunities for our Pacific children here in New Zealand.

The research team acknowledges that there are diverse types of research, including contract research, academic (social science) research, and evaluation, and as near as possible these research contexts will be taken into account in this set of guidelines. Moreover, academic, social science researchers and evaluators of Pacific services and providers will be able to draw from the contexts of research and critical issues outlined in this report. It is also strongly acknowledged that research should be community-driven. In other words, while the research needs of funders need to be addressed, it is also important to address needs voiced by Pacific peoples and communities.

The guidelines thus draw their parameters from Pacific models of contexts, which promote success and well being for Pacific peoples and communities.

Pacific Models of "Well-being"

To avoid the dominant mono-cultural research frameworks, Pacific peoples must prioritise their 'holistic' perception of knowledge and scholarship, oral communication style and protocol of consensus and respect. Scholarship within Pacific contexts is having the knowledge and expertise in (Pacific) protocol, values and etiquette, of ones family, village and ancestry and ability to transfer this knowledge on to future generations.

In New Zealand, two significant models of Pacific health and well-being in the literature are the Samoan "Fonofale" model of health (Pulotu-Endeman in *Making a Difference: Strategic Initiatives for the Health of Pacific People* 1997), and the "Fa'afaletui" model (Tamasese et al . in *Ole Taeao Afua: A Qualitative Investigation into Samoan Perspectives on Mental Health and Culturally Appropriate Services* 1997).

Both models are representations of health from a Samoan perspective and are based on the concept of *fale* the traditional Samoan house. The *fonofale* model describes the

roof as representing cultural values and beliefs (which include traditional as well as western methods of healing), which are the shelter for life. The foundation –the family - represents the nuclear as well as the extended family and kin group and forms the fundamental basis for social organisation. The family provides the base of the house which supports the four pou (house-posts)--the *physical-biological* well-being, the *spiritual* or the sense of wellbeing which stems from a belief system which includes Christianity or traditional spirituality relating to nature, language beliefs and/or history, the *mental* or the health of the mind which involves thinking and emotion, and lastly the *other* which includes variables such as gender, sexual orientation, age social class etc. Surrounding the fonofale is the context in which health occurs in terms of time, context and environment, for example, New Zealand-based or island-based, the time period, the environment--rural, village, urban, city.

These models have resonances with the "The Tree of Opportunity" model for a Pacific vision for education (Colloqium on Rethinking Pacific Education, Institute of Education USP, 2001). In this model, education, or the tree of opportunity is firmly rooted in the cultures of Pacific societies and the strengths and advantages it gains from its root source (values, beliefs, arts and crafts, histories, world views, institutions, languages, processes and skills, knowledge), will allow it to grow strong and healthy and further permit the incorporation of foreign and external elements from the context and environment that can be crafted on without changing its fundamental root sources or the identity of each tree (ibid.,4).

In educational terms, these models ensure that Pacific cultures are appropriately embedded within the processes and structures of formal education to provide the foundation of all learning. Moreover what these models promote are that:

- Pacific peoples and communities have the right and must be empowered to have control of their education, and therefore of their own development
- Pacific peoples must determine the purposes and goals of education for their own communities, based on their own visions for themselves, their families and their children

- educational purposes and goals must reflect Pacific contexts, values, beliefs and knowledge systems while at the same time recognizing global forces of change (ibid.,5), and the role of Pacific peoples in a Western context.

Baseline Assumptions

In New Zealand and in the Pacific today, the prevailing form of western 'development' as defined by the key concepts of policy and strategic documents contained in strategic and development strategies has become contested territory (Taufe'ulungaki, 2000:6) "by the poor countries which have become poorer as a consequence of globalisation; by indigenous peoples who have become endangered species within their own countries; by feminists who have experienced at first hand the destructive power of male dominance; by communities who find their resources and very livelihoods taken over and controlled by faceless and distant supranational corporations who are accountable to no one but themselves and their own agendas and by increasing privatisation of public utilities and user-pays development strategies; by nations whose sovereignties have been eroded and usurped by these very same corporations and private interests; and not least, by educators, researchers, feminists and concerned individuals searching for alternatives." (Ibid.). Taufe'ulungaki strongly advocates that the failure of such development goals are not due to the inefficiency, lack of human capacity and strong commitment to good governance, unconducive economic environment, poor resource base, political instability or combinations thereof, but are due to fundamental flaws in the paradigms themselves.

Part and parcel of these western paradigms are:

- Western democratic principles based on the assumption that the individual, his rights and freedoms, forms the basic unit of society
- market-driven economies and ideology
- capitalist paradigms
- focus on the individual as opposed to the collective
- monocultural frameworks and methodologies
- androcentric nature of western societies

Research proposals concerning Pacific peoples and education must go beyond assumptions which underpin Eurocentric Western structures, institutions, and knowledges, and develop research which reflects Pacific worldviews underpinned by Pacific values, belief systems, and ways of sharing knowledge. The guidelines thus point to the need for Pacific research(ers) to create our own pedagogy and symbolic orders, our own sources of identity, authority, mediating structures and appropriate standards in development and education, which are rooted in our own s(Pacific) values, assumptions, knowledges, processes and practices, and particularly those values which support sustainability and equity of benefits, not only measured in economic terms. The starting point of any research proposal should also be pro-Pacific and reflect a non-exploitative research and research process environment.

Pacific values

General features of the 'Pacific Way' (Crocombe 1975) have been documented as:

- talking things over rather than taking rigid stands
- being prepared to negotiate, being flexible,
- adaptation and compromise
- oratory and verbal negotiation have deep traditional roots in Pacific cultures. Therefore the Pacific Way is spoken rather than written
- kinship networks are very wide allowing literally thousands of people to claim kinship or affinity with any distinguished leader, even members of the less privileged classes. This value of sharing is often manifest in attempts to get maximum participation in modern economic activity through cooperative and community projects. But the ideal is not often achieved in practice.
- universal Pacific notions of generosity with time, labour and property
- Pacific perceptions of 'time', leisure, dress, food, dancing
- The inseparable dynamics of church and culture, and indigenisation of christianity.

More specifically, it is generally felt that there may exist some common Pacific values such as:

X respect

X reciprocity

X communalism

X collective responsibility

X gerontocracy

X humility

X love

X service

X spirituality

However it should be recognised that these values may be practised differently amongst the different Pacific groups, as well as within respective Pacific groups also.

There is therefore a need here to distinguish between articulated ideals and human practice. If the ideal articulated is relatively the same across village groups and across Pacific countries then there is a strong sense of commonality, however if there is not, and the understanding for this is well situated, for example, ethnographically, academically, etc. then the suggestion is otherwise. If there indeed exists an element of commonality, it is then possible to explore the practice and how firstly, in reality the practice falls short of the ideal and why this is so, and secondly, how in practice the articulated ideal continues to exist despite practices to the contrary.

These principles are intertwined with various changing priorities across Pacific groups and over time, depending on the context, but ultimately these values exist as umbrella type concepts used to illustrate specific Pacific values and s(Pacific) world views. Discussing, exploring, debating, critiquing these values/worldviews allows us the opportunity to assist each other in successfully achieving and delivering 'culturally appropriate research' of high quality to our respective and collective Pacific communities in New Zealand. These discussions will provide the basis upon which we develop our appropriate research methodology.

Capacity-Building

Research and processes must reflect capacity-building enhancement for our Pacific peoples and communities at all levels. Research and processes must build on and enhance Pacific communities' strengths, mentorship and training of younger Pacific researchers, and building positive collegial relationships across sectors. Capacity building can occur at various levels: across ethnic groups; across educational sectoral boundaries; ethnic-specific; sector-specific; school/communities; or a mix of these. That many of our Pacific communities have worked to set up their own initiatives to address the needs of their children, families and communities should be supported. There must also be validation and empowerment of our Pacific parents in:

- recognition of their indigenous cultures and knowledges by promoting their languages, cultural beliefs and practices

- acknowledgement of our parents and their existing knowledge about their children.
- promoting parent and community participation right through all levels of schooling
- linking the culture of the 'home' with the culture of the 'school'
- ensuring access to information regarding research, school policies, service delivery, and relevant issues.

Capacity-building in terms of schools would involve research that enhances /adds value to the school in terms of assessment, curriculum, professional development of Pacific teachers/communities, benefits to school/families/communities, and Pacific perspectives in school environments.

'Pacific' research teams

There are three types of research teams who 'research' Pacific peoples and communities. Those made up of non-Pacific researchers, those made up of Pacific researchers only; and those which are made up of Pacific and non-Pacific researchers. It is important that there is Pacific management and control of any research project at all levels. While it is preferable to use Pacific researchers, where there is a limited pool of Pacific researchers available, it may be necessary to use non-Pacific researchers. However, where non-Pacific researchers are involved in the team, their roles and responsibilities must be clearly defined and limitations acknowledged. In other words, non-Pacific researchers should only be included on a project where either they complement the overall skills of the team required to complete the specific project and/or they act as mentors for the Pacific researchers in the team. It must also be acknowledged that Pacific peoples are made up of both island-born and New Zealand born populations and this should be reflected at all levels of the research project. NZ-born Pacific peoples make up almost 58% of New Zealand's population and are more 'skilled' than their island-born counterparts (see Spoonley 2001:58), so that their inclusion in research projects as researchers, part of research teams and also as research participants will be integral.

When seeking appropriate Pacific researchers, it is recommended that the existing Pacific network of Pacific researchers be consulted through established Pacific Research institutions (universities and polytechnics etc.), Pacific education groups (see Section 2), as well as the independent Pacific research consultancies. When seeking appropriate Research Managers/Supervisors, the above networks should be consulted also. Both Pacific and non-Pacific Managers/Supervisors must be committed to supporting and mentoring Pacific researchers e.g., in involving them in all levels of research, from project design, fieldwork, analysis and report writing to dissemination of findings; in mentoring them into management roles; in seeking post-graduate awards and scholarships, and in report-writing and/or academic papers emanating from the research.

Reference or Advisory Groups

Pacific researchers are sometimes perceived by our Pacific communities as an 'elite group', therefore the research team must ensure that community checks are in place. For example, an essential management and reporting structure would include a Project Reference Group or Advisory Group. These Groups will be defined according to the nature of the specific research project. For example, if the project involves Pacific early childhood sector research, then the Advisory Group should, if possible, consist of Pacific 'experts' holding key positions in this sector, as well as 'community representatives (church ministers, high profile community people). Other factors to take into consideration are those previously mentioned, i.e., a balance of gender, age, NZ-born/island-born representation; geographical locality, mix of church affiliation etc. Roles and requirements of this group must be clearly defined, with reciprocal interaction, e.g., meaalofa (appropriate gift) for expertise, time and support. Advisory groups will have crucial input in terms of dissemination of research findings. It is important to ensure the credibility of the advisory group has been established. For Pacific researchers who are doing research for MA/PhD/Diploma degrees, advisory groups may not be necessary. Advice should be sought from the student's supervisory team which should include at least one Pacific supervisor/adviser.

Importance of language

Language must not be a barrier to participation of Pacific peoples in any research context. Therefore researchers, fluent in the researched group's language(s) must be part of the research team. There must also be acknowledgement that Pacific languages are diverse, and that within ethnic groups, the presence of fluent speakers, bilingual speakers and English as first language speakers must be taken account of when framing research contexts, especially in the construction of interview/survey instruments, and in the reporting back to Pacific participants, the advisory group and the relevant Pacific communities.

2. CONSULTATION

This section contains a general description of the nature of consultation and the processes of consultation (and draws from indigenous consultation processes in *Guidelines for Researchers on Health Research Involving Maori*, HRC, 1998). A more detailed and specific discussion of consultation as an integral component of the research process and specifically Pacific methodological approach follows in Section 3.

Consultation is a vital step in the development of a research project that involves Pacific participants or is on a topic of particular relevance to Pacific education. The consultation process can lead to the development of research partnerships, clarification of research topics, identification of the most useful research design methods, the resolution of contentious issues and the maximisation of the various potential benefits of the intended research project. Consultation is a two-way communication process for presenting and receiving information before final decisions are made, in order to influence those decisions. It should be a dynamic and flexible process. It means:

- setting out a proposal not fully decided on
- adequately informing a party about relevant information upon which the proposal is based
- listening to what the others have to say with an open mind (in that there is room for negotiation or reconsideration of proposal)
- undertaking that task in a genuine and not a condescending/patronising manner
- reaching a decision that may or may not alter the original proposal

Research partnerships and cooperation

Consultation is also the only means of arriving at and sustaining a research partnership with Pacific researchers and/or communities. One reason for this is the intense mistrust and suspicion of both researchers and research among many Pacific peoples and communities as a consequence of much previous research activities. In an article titled "Leave us be say Otara's 'lab rats'" Scott Kara reports that "Crime, health, housing – the research never stops and Otara people are sick of it…The people of

Otara are tired of being poked and prodded, researched and studied". One prominent Samoan community worker, Fuimaono Iona states in the article: "They take information from us, but we don't see any feedback…" (New Zealand Herald, Weekend News, 19.02.2000). Also, Savaiinea Pita Williams, president of Tama Samoa Otara states in the same article:

> *"They send in people who know nothing about Otara; they try to use methods that they believe work in the slums of London, but they will never work in Otara"* (ibid.)

Despite the urgent need for high quality Pacific education research, it is common to encounter a perception among Pacific peoples that they are over-researched, and that much previous research has been, at best, of no benefit to Pacific peoples, and at worst, actively dis-empowering. Some geographic areas with large Pacific populations such as South Auckland may have been over-exposed to certain research tools by market-researchers, making any new research difficult. Dr Chris Bullen, public health physician with Auckland Healthcare, says that research has to have a result that the community can see benefit from:

> *Many people have been burned in the past by research done to further the researcher's careers, and people haven't seen the results of the research"* (ibid.).

The researchers involved may not have intended their activities to have this effect. However, researchers must be aware that there is a wariness of participation in any research on the part of many Pacific peoples and a real reluctance to cooperate in further researcher-initiated projects. Consultation assists in erasing this mistrust and building a more cooperative environment for current and future research activities.

Research topics and design

Defining a research topic

The research topic may be de/refined as a result of appropriate consultation. Pacific communities may convey an education issue to a researcher who could assist in the formulation of research questions which, if investigated, could result in useful information. Alternatively a researcher may have their given research topic reshaped to meet the local Pacific communities' needs. Such consultation at the outset helps ensure that both the researchers and the Pacific communities will benefit from the research project by matching research interest with local education needs. It is important that the researcher and the community have a clear expectation of each other's involvement and possible outcomes of the research.

It is important to note that a researcher's perceptions of priorities for Pacific education may differ substantially from those of particular Pacific peoples/communities/groups, who may consider their issues more pressing. The researcher must be guided by these needs and be willing to negotiate with all those involved in reformulating or building into the research process steps to address these needs. The state of Pacific education requires that research priorities must lie with projects of a more community-action base that support strategies for improving Pacific education.

Research design

Consultation can also help identify the most suitable research methods and recruitment strategies. Eurocentric or 'Palagi' monocultural research methods and tools are not always useful for Pacific research, requiring the development of different approaches. There will also be ethnic-specific differences of approach within a research sample, due to language abilities, age, gender, geographic location and education.

The initial advice a researcher receives from within their host organisation will go some way in pointing out general methodological issues for the intended research topic, but subsequent and timely local consultation and collaboration may provide more valuable insights into what recruitment strategies and research methods will best be suited to the intended participants. It will also avoid problems arising from cultural

and socio-economic differences, as well as previous over-exposure to some research techniques.

One of the main purposes of consultation is to help resolve possible contentious or difficult issues in the research process before the project starts. Initial and ongoing consultation can prevent problems from arising in the research process unforseen by researchers working in isolation. It can also provide mechanisms for overcoming problems that may develop. Issues such as intellectual property rights, access to data, publication processes, accountability, authorship, storage of information and allocation of research funding can all be resolved in this manner.

Most non-Pacific researchers will find it extremely difficult recruiting Pacific participants because of their lack of knowledge about Pacific networks and Pacific protocols regarding contact processes. Consultation provides an ideal mechanism for a study to be publicised through Pacific networks which promotes endorsement by the local communities and will facilitate the recruitment process, e.g., snowballing methods. Where research issues cannot be fully resolved in this way, then those involved should contact the Ministry of Education for further advice in resolving outstanding issues. However, the group's right to decline to proceed with research within their ethnic groups, families, churches, schools etc. if the project is unacceptable to them, is paramount.

When to consult?

The purpose of any consultation is to ensure that research practices are appropriate and acceptable, and that outcomes contribute to Pacific education development whenever possible. Consultation is required if a research project is on a topic relevant to a Pacific education issues or Pacific peoples are to be involved as participants.

The extent of any consultation should always be appropriate to the scale of the intended project, its relevance and significance to Pacific education and the potential for application of the research results.

An intending researcher should ask their host organisation's Pacific advisers, management, or advisory group elders whether consultation is required.

Key times to consult

- Early in the research design
- Throughout the project
- Result dissemination and beyond

(See Section 3 for variance of level and type of consultation between stages).

Whom to consult?

There is no set process of consultation that is applicable to all research projects. The nature and extent of consultation is dependant upon:

- the intended research project's relevance to Pacific education issues
- the intended research project's degree of involvement of Pacific participants
- the research methodologies to be utilised
- the size of the intended project
- the intended research project's location
- any existing relationship with the Pacific communities involved.

What *is* essential is that advice on a suitable consultation process be sought as early as possible and that all consultation processes be described (who gave what advice and when) in the grant application. Where approval or involvement has been sought, such approval or involvement should always be described in the application and supported by a letter from the Pacific organisations or groups concerned. Consultation should thus occur with Pacific communities, Pacific parents, Pacific teachers and Pacific students of the required research context.

Consultation advice

The first step in any consultation should always be to seek local advice from Pacific communities, colleagues, or the resource people within your own research group, department or institution. Subsequent consultation may take researchers beyond their own organisation, but the nature of this consultation should always be based on the initial advice received.

Advice on suitable consultation process could be provided from peers with experience in undertaking research with Pacific people, Pacific staff within your research group or department, or your organisation's Pacific advisers or management.

Such people should be relatively accessible and be well placed to advise you as to a consultation process for your intended research proposal. Please note that this first step does not in itself constitute consultation, but is extremely helpful to the intending researcher by clarifying the required consultation process.

Pacific teaching departments or research centres may be able to act as advisory resources at this stage of a project's development but they are funded to undertake their own teaching and research and not to advise on the development of other researchers' projects.

However, Pacific research units may be potential research collaborators. Departments of Pacific Studies can be an excellent source of recruiting Pacific staff and research trainees to a project. Local Pacific members of ethics committees may also be able to provide some advice.

Where there are no local resources available to advise on a suitable consultation process, an intending researcher should contact either the Research Division of the Ministry of Education or the Ministry of Pacific Island Affairs. The former should be able to direct researchers to local contact people, relevant Pacific organisations and key contacts for consultation. The Pacific Research Framework personnel of the Ministry of Education will also be able to suggest possible consultation processes and

contact people. Such advice should be sought before a research proposal is completed, and well in advance of the closing date for a grant round.

Consultation process

There are a number of key organisations that should be consulted to assist in the design of research projects on issues which are relevant to Pacific education or which may involve Pacific participants. Such organisations should be contacted formally and, if practicable, in person as early as possible in the research design process. It is advisable to meet with representatives of the relevant group or community face-to-face to discuss the proposed research and any concerns expressed by the group. This may take time and several meetings may be required. This should be allowed for when planning the development of a research project.

Pacific education organisations

There are a number of issue/sector-related Pacific education organisations which should be first point of contact when designing a research proposal in their area of interest. They include:

- PNEA Pacific Nations Educators Association (national, professional organisation covering all education sectors)
- Komiti Pasifika (NZEI)
- Komiti Pasifika (PPTA)
- FAGASA (Faalapotopotoga mo le Aoaoina o le Gagana Samoa i Aotearoa - Association for the teaching of Samoan language in Aotearoa)
- Kautaha Aoga Niue (Association of Niuean Early Childhood Centres)
- Te Punanga o te Reo Kuki Airani o Aotearoa - Association for the Cook Islands Language in Aoteaora – Early Childhood Sector)
- Te Umiumiga A Tokelau (Association for the preservation of Tokelauan culture and language)
- Tongan Teachers Association (covering all educational sectors)
- Matakau Vagahau Niue (Association for the preservation of Niuean language)

- Pacific Islands Early Childhood Council, Aotearoa (PIECCA)
- Sosaiete Aoga Amata Samoa, I Aotearoa (SAASIA)

Such groups are also potential end-users of research based information, as well as useful advisers, advocates, co-investigators and sources of research staff and participants. As such their involvement could be extremely useful in maximising the potential utility of an intended project and actually carrying out the project itself.

Pacific education providers

There are also community-driven and based educational initiatives which should also be contacted especially if the intended research project will impact on their areas. Contact details for such organisations should be available from your own initial source of consultation advice within your own organisation.

Other Pacific consultation points

When a project involves Pacific within a given geographical area as participants, an intending researcher should always contact local Pacific/ethnic specific (depending on context of project) community organisations, advise them of the nature of the intended study and invite their comments and/or involvement. The extent of such consultation should be determined by the initial advice the researcher receives about the nature, size of and timeframe for the project.

Research involving culturally sensitive issues

Some research involves processes that for some Pacific peoples are culturally sensitive or which breach their value system. Some situations needing consideration are the desirability of Pacific ethnicity-matched/gendered/aged researchers or field-workers, the validation of differences within, across and between the various (Pacific) ethnic groups. In such circumstances consultation is essential. The Ministry of Education is keen to ensure that research processes do not contribute to the further erosion of Pacific cultural values and protocols.

3. PACIFIC RESEARCH METHODOLOGY

Impact of Pacific epistemologies on research methodologies

Much debate has occurred in the various social service and academic sectors in New Zealand over the last decade regarding the possible nature and/or makeup of Pacific-specific research and/or evaluation methodologies (Anae 1998; Mara 1999; Tamasese et al. 1997; Timperley et al, 1999; Tupuola 1993). Many, if not all, of these discussions and/or literary findings about the impact of Pacific ontological and epistemological knowledges, protocols and practices on research methodologies are undoubtedly relevant to the educational context. The debate centres mostly on the question of whether there exists or not, specific methodological approaches and/or rationales applicable mainly, if not only, to the Pacific research context. This report, in providing a methodological approach specific to Pacific adds to the Pacific examples cited above.

The specificity or differences of the Pacific research context lies in the epistemological nuances of the collective responsibilities and ownership principles inherent and common in Pacific life practices and values. That is, familial and collective roles, responsibilities and ownership frame, influences and defines Pacific patterns of individual and group behaviour, Pacific values, Pacific notions of time, Pacific understandings of knowledge and its value, of ownership of things tangible and intangible, of gender, class and age relations and so forth. And so, it is the impact that these practices and values have on the research process that makes it possible to argue for the existence of a specific Pacific research methodology. Thus, to effectively engage Pacific peoples in research or to effectively reflect and/or address the concerns of Pacific peoples, educative or otherwise, such epistemological underpinnings need to be fully considered and reflected so that the final research outcomes are of benefit to all involved.

As has been highlighted by past research studies on Pacific peoples (see Literature Review of Pacific Education Issues, Ministry of Education ,2001) often the non-consideration or misreading of such epistemological factors and its impact on research design, has lead to poor Pacific representation amongst research samples and/or

misrepresentations of participant data. Thus, in each of the six stages of the research process listed below, Pacific epistemological assumptions must be considered and appropriately woven into the methodological fabric of the research process to be utilised. Therefore, for Pacific peoples and for the advancement of Pacific issues, the best research methodologies are those that are:

a) sensitive to contemporary Pacific contexts (including inter and intra ethnic dynamics, for example – see Tiatia 1998; Anae 1998; Tupuola 1999);
b) capable of embracing existing Pacific notions of collective ownership (see Fana'afi 1986);
c) capable of embracing collective shame (see Mavoa and Sua'ali'i 2001);
d) capable of embracing collective authoritarian structures (see Sua'ali'i 2001; Anae 1998; Coxon 1997); and
e) capable of withstanding the test of time.

Research Process

There are six main stages to the research process. These are as follows:

a) Selection of research topic, research questions and methodological approach stage;
b) Instrument design stage;
c) Information gathering stage;
d) Analysis of data stage;
e) Drafting of final report stage;
f) Dissemination of findings stage.

It is useful to outline in some detail each of the research implementation stages noted above. Because of the limited scope of this project and therefore these guidelines, the amount of detail offered is not by any means exhaustive. Rather, the information provided under each of the six stages discussed below should be read more as signposts as to what researchers need to consider when planning and engaging in each of these stages.

Selection of research topic, research questions and methodological approach stage

Consultations required for selection of research topic

Research topic areas usually arise as a result of two things: either as a consequence of a particular researcher or particular group of researchers personal and/or professional interest, or as a topical area of concern for a particular funding organisation, whether public or private.

In the case of topics emerging out of personal or professional interests the purpose and process for consultation usually involves identifying and collaborating with relevant stakeholders, not only to refine the research topic but also to gain access to possible funding sources. For research topics emerging out of funding institutions, the topic often has, to a large extent, been pre-selected. What are negotiated are the appropriate methodologies and methods necessary for adequate address of that research topic. Nevertheless, in both cases initial consultations are held with key institutions and/or persons within the general areas of the proposed research topic. This is to determine, by and large, the feasibility and cost-effectiveness of such a research study. Such an exercise is undertaken both by the respective researchers and the funders.

With regard to consideration of Pacific epistemologies for this stage, consultations with experienced Pacific researchers and with key Pacific representatives from the required fields of study would be beneficial. The aim of their involvement is to provide professional advice on the value of the focus of the study to Pacific peoples and on the likelihood and necessity of Pacific peoples involvement in such a study, as well as to the appropriate protocols to follow when approaching certain members of Pacific communities.

Undertaking this process of consultation also contributes to gaining some credibility amongst those key players in the community and within the relevant public or private institutions. In terms of both researcher and funder initiated research, undertaking this process not only allows community and institutional key players the opportunity to comment on the value of such a study, but perhaps more importantly, at least from a

Pacific perspective, it allows them the opportunity to evaluate the skills, ethics, commitment, etc., of the researcher or research team to the issues at hand. This stage of consultation is also often more successful when conducted face-to-face and with varying degrees of formality (see Section 2 for further discussion on types of interviewing techniques).

The skills required often include the ability to not only build rapport with peoples from different backgrounds, but also the ability to show professional and persuasive command over how and why conducting research might be beneficial to the different stakeholders at this time despite time or other constraints. Therefore, the consultation on the research topic stage is perhaps more about building credibility and networks than it is about selecting a research topic. To some extent, one is a consequence of the other. Thus, for this reason alone, it is an important part of the Pacific research process. And, it is likely that if this part of the research process is done well that the rest of the research process would progress smoothly.

Consultations required for selection of research questions

Usually following selection of research topic is the selection and refinement of research questions. The type of consultations required for this stage are those involving mainly the researcher or research team and the funder, and if relevant a Pacific reference or advisory group. The process of refining the research questions would include:

a) Consideration of findings from the consultation process conducted earlier with key community and/or institutional organisations, especially with regard to gaps in current knowledge of particular issue/s, or possible sampling difficulties, cultural barriers, and so forth;
b) Consideration of findings to date from relevant literature reviews;
c) Intra-team discussions or appropriate inter-collegial discussions; and
d) Discussions with funders and advisory groups.

During these consultations there is an underlying responsibility on the researchers to continually make mental note of the relevance of the final selection of research

questions to the concern of those Pacific representatives whose advice was sought in initial consultations. In the situation where final selection of research focus differs greatly from that discussed initially with the Pacific representatives sought, it is encouraged that the shift in focus be made known and explained to these representatives, through the most convenient and appropriate means. In some cases this might require a face-to-face conversation, in others it might require merely a telephone conversation or informal letter. Either way, the importance of keeping the lines of communication open is undeniable as such gestures show respect and in turn will receive respect. The importance and reciprocity of respect is central to Pacific modes of communication and spirit of participation. Keeping such epistemological concerns in mind will undoubtedly assist in achieving and maintaining Pacific 'buy in'.

Consultations required for selection of methodological approach

Selecting the appropriate methodological approach often only concerns members of the research team or the researcher and relevant colleagues and any advisory group members. Methodological approach refers here to the determination of the best consultation, information gathering, and analysis and dissemination process for a particular study. The two types of methodological approaches available are generally either qualitative or quantitative in nature and design. The former is used in situations when detailed reasons are required to explain the existence of an issue or trend. The latter is used to establish the trend or issue. There is a growing engagement amongst researchers in Pacific communities with qualitative research methodologies such as ethnographic research approaches. Such approaches have been used to complement quantitative analyses. More importantly, these approaches are integral to the refinement of a Pacific research methodology.

With qualitative approaches researchers are able to draw from a variety of information gathering methods. For example: there exists the "life-story" model of information gathering where the interview is conducted and organised according to how the issue has been experienced or perceived throughout the different stages of the interviewee's life. Or, there are the semi-structured or structured interview topic guides where the researcher selects relevant topics for discussion, noting probes where necessary, and

basically attempting to cover either loosely if semi-structured (i.e. with much deviation from wording in the interview schedule), or tightly if structured (i.e. with little deviation from wording in the interview schedule), those pre-selected areas of discussion with each interviewee/s. Quantitative approaches, on the other hand, are decisively more rigid and vary in length and format. There are, however, two main types of questionnaire processes, one where the researcher is present at the time of completing the questionnaire, the other where the researcher is not present and the participant completes the questionnaire alone, for example mail out surveys.

Both approaches are valuable to informing a particular issue, however, both have their strengths and weaknesses. Qualitative approaches will not provide representative data, whilst quantitative approaches will not provide depth of reasons for trends or patterns. However, together they are powerful tools for problem identification and analysis.

From a Pacific perspective both methodologies are useful. However, the language utilised, the framing of questions and the implementation of these questions requires sensitivity to Pacific contexts. The nature of the topic will determine to a large degree the extent of work that would need to be undertaken to make a questionnaire or topic guide culturally sensitive. The first two consultation stages discussed earlier will provide information on the extent to which questionnaires or topic guides need to be contextualised to meet the concerns of the various Pacific stakeholders.

Sampling: Informative Value of Different Types of Sampling Techniques

Given research time and/or funding constraints sampling for the best possible representation is critical to the overall usefulness and/or impact of the research findings. For representative sampling using questionnaire, survey or census mail-outs, whether quantitative or qualitative, over sampling has often been used to combat difficulties in getting best possible Pacific representation. With purposive sampling, a variety of methods have been used to gain participation, from the snowball method (where participants are encouraged to nominate another potential participant) to the selection of participants from institutional databases using particular sampling criteria. The value of having different sampling techniques obviously lies in the ability of each

of these techniques, either independently or together, to gain rich data to better inform the issue/s at hand. The choice of sampling will depend greatly on the ability to balance the need to adequately address the research question/s with the need to respect the values and culture of potential participants (see Silipa 1998, 1999; Jones 1985, 1991).

Research instrument design stage

Types of instruments

There are two main types of instruments used by researchers to gather relevant information. These are:

a) *Questionnaires or Surveys; and/or*
b) *Topic guides.*

Quantitative research utilises questionnaire or survey instruments, whilst qualitative research generally use topic guides. From a Pacific perspective questionnaires written in the English language are often framed in such a way as to be offensive to Pacific peoples (for example, questions dealing with 'taboo' areas such as sexuality, physical/sexual abuse and other culturally sensitive areas). When a decision is made to administer an English language questionnaire to Pacific peoples, some careful consideration needs to be made around the appropriate phrasing of certain questions so as not to offend the cultural sensitivities of the various Pacific cultures. The difficulty of having variability in phrasing is its overall comparable value to the responses of other non-Pacific cultural groups. This is an area that needs further exploration and debate; suffice to say that without debate or address the high rate of non-response from Pacific towards such questionnaires will continue.

Qualitative topic guides are more flexible in their delivery and the emphasis is more on covering the general area of concern and noting the various layers of discussion that needs to take place during the interviews. The actual phrasing of the questions to be used at the time of the interview will be at the discretion and skill of the interviewer. This allows the space for culturally sensitive framing and does not

compromise comparable value (see also Coxon, E. et al.1997; Mara et al 1996; Mamoe 1999; Venu 1998; Tiatia 1998).

a) Uses

As discussed above questionnaires or surveys are usually designed to show patterns or trends in responses. They are often utilised to gain an overall picture of the existence of a problem or of a particular trend occurring in the area of research. However, as noted above, questionnaires or surveys can be culturally blunt and therefore inappropriate in some interviewing settings with Pacific peoples. Refining the framing of survey questions to meet both scientific rigour and cultural nuances is a difficult, although arguably not impossible, task. In many of these situations it is perhaps more effective to utilise the 'researcher-assisted' technique rather than the 'self completion' option.

Topic guides are designed to uncover depth of meaning within the interviewee's experience and perception of an issue. They are utilised more as a guide for the interviewer to ensure coverage of all pre-planned issues. But, it is important for best results that the interviewer is well trained and/or has some experience in this method.

b) Translations

The issue of translations is as much about cost as it is about achieving 'real' or 'true' responses. Also, it is an issue that befalls not only the interviewees, but also the interviewers.

Translating of all research correspondence or instruments should best be left to professional translation services for two main reasons. Firstly, the role of researcher should be clearly distinguished from the role of translator. Among other things, this helps to prevent exploitation of Pacific researcher services. Moreover, given the needs for scientific rigour and cultural sensitivity, translations should be conducted either by bi-lingual persons familiar with both the research and ethnic languages and cultures or collaboratively between the researcher/s and the chosen translator. Secondly, seeking

outside translations also inadvertently allows for opportunities to gain further feedback on the value of the study and its methodological approaches.

Lastly, from the perspective of those interviewees who are not able to understand or read the language of the research instruments, the need to translate the documents into everyday language or into the ethnic language of the respondents is without question if adequate representation of views is sought from this group of peoples. This is particularly necessary for representative sampling surveys that are to be self-completed. Moreover, researchers also need to be mindful that even where the English language might have been chosen as the medium for interviewing, that respect of cultural protocols and/or sensitivities continues to remain.

Information gathering stage

Recruiting Interviewers

When recruiting interviewers, it is important to take account of relevant qualifications, experience and skills (see Hill, J. & Hawk, K., 1996). The context and parameters of the project will assist in defining the roles and responsibilities of these interviewers. For example, the interviewer might only be required to facilitate interviews or the interviewer might be required for all stages of the interviewing and research process, from transcribing through to analysis and writing.

It is also important to recruit interviewers who would be able to build a rapport with potential research participants, this is perhaps best done by matching in terms of similar gender, age, ethnic or Pacific language competencies. Given the limited pool of Pacific researchers currently available on the one hand, and the current pressing need to address Pacific issues on the other, options such as the utilisation of non-Pacific researchers sensitive to Pacific epistemologies could be considered as an interim measure until such time as the Pacific research capacity increases. There are also some advantages to forming working partnerships with non-Pacific researchers. These include reciprocal sharing of research knowledges, a refining of cultural approaches, and a building of inter-cultural, inter-professional and inter-personal relationships. Each contributes towards building a more tolerant and understanding research culture and society.

Recruiting Participants

Recruiting participants will depend largely on the context of the research project. For example, funder-initiated research will provide a target group whilst participants for researcher - initiated studies will become clearer and more defined as the research topic evolves. However, all stakeholders must consult and gain consensus on the profile, selection and recruitment of the participants required.

The more successful methods of participant recruitment involve processes that draw from researcher, community and/or institutional networks. For example, as mentioned earlier, the snowball method has been useful for mainly qualitative type interviews. With regard to quantitative research, participant recruitment could occur both randomly or purposively. In the case of random sampling, at the outset ethnicity is often determined by common ethnic specific surnames, however, this does not guarantee ethnic self-identification or a representative sampling. Furthermore, such sampling techniques are not conducive to building the requisite rapport necessary to gain Pacific participation in the study. For random sampling conducted over the telephone, the added problem of (a) the lack of Pacific families with telephones, together with (b) the often inappropriate timing of the random telephone interview, i.e. during early evening when families are having a meal and so are busy, random sampling is perhaps not the best method for recruiting Pacific participants.

Interview types:

(a) Face to face Interviews with Individuals or Groups

The most effective type of qualitative interviews for Pacific peoples are face-to-face interviews, whether with individual or groups. This is largely due to the point made earlier about the opportunity it provides for potential interviewees to build familiarity not only with the interviewer but also with the research topic, questions and methodology. It also provides the opportunity for both parties to gain a realistic sense of commitment to the relationships being established as well as to the research exercise proper.

(b) Telephone Interviews with Individuals or Groups

Telephone interviews are mostly carried out in random quantitative, survey type research. It is not the ideal way of eliciting information from Pacific peoples, mainly because as discussed above, most Pacific peoples either do not have telephones, or are often too busy. However, in cases where prior contact has been made with the interviewee introducing both the research project and the interviewer, telephone interviews may well be appropriate, particularly where interviewees are too busy for a face-to-face interview and opt for the telephone option.

Facilitation of Interviews

(a) Introducing Oneself & Closing Interviews

Introductions of some sort, either by letter and then face-to-face, or through a common person, are important to establishing good rapport and communication pathways between interviewers and interviewees. In situations where the researchers are working on a group project, it would be useful to have an introductory face-to-face meeting between the different stakeholders and the main team members. This has the advantage of being able to address any immediate concerns personally and helps to establish clear working relationships.

Cultural introductory protocols might need to be observed when introducing oneself, particularly as part of the process of introducing oneself to family or community interviewees (i.e. interviewees who are interviewed as part of a family or community group or individual rather than as part of an institutional organisation). For those researchers not familiar with the cultural protocols of a particular ethnic group to which an interviewee might belong, the advice and/or attendance of a cultural advisor would need to be sought prior to attending the interview.

Closing interviews usually occur with general words of thanks and appreciation for the time spent. It is often during the sharing of these words of thanks that a gift is provided to the interviewee as a token of the researcher's/research team's appreciation and respect for their time spent not only to this project but also to the honour of the researcher. The emphasis here is not so much on the project per se but on the

relationships and understandings being built between researcher and interviewees. And, that it is through the formation of this relationship together with the information received that changes or progress can be made. This emphasis reflects the spirit of Pacific values such as respect, reciprocity and service.

(b) Establishing research parameters

What the research will and will not be addressing and why, is important to explain to all research participants at the outset, before interviewing proper. To do so helps to alleviate any false expectations that the interviewee might derive and/or address any misinterpretations that the interviewee might perceive. The researcher is encouraged to highlight how the research might be of benefit to the participant and to do so as part of the introductory discussion around the aims of the research. Researchers, when framing their research parameters, are encouraged to be sensitive to the cultural and personal contexts of participants. For example, the language used should not be offensive to the personalities and/or cultures of the respondents. Therefore, researchers need to be mindful and careful of how they frame and enact their words, their mannerisms and body language, so as not to risk being offensive in any way.

(c) Building Rapport with Participants

Obviously building rapport with participants will take different forms, however, by and large the researcher is encouraged to observe those rapport building tools, such as the use of humour, sharing a meal, sharing common experiences, being attentive, etc., that would be likely to best meet the needs of each respective interviewee. The importance of building rapport with participants cannot be understated, as it is critical to gaining valuable information, particularly where research topics might be personally sensitive or generally culturally taboo.

(d) Utilisation of Research Instruments

As discussed previously, as far as possible, it is important for the scientific value of the research findings that the researcher stays with the framing or wording of the research instruments, particularly in terms of questionnaires or surveys. The work of making the instruments culturally sensitive should be undertaken before implementation. Once implementation stage is reached the researcher implementing the questionnaire continues, however, to retain some discretion over whether a

particular question is culturally insensitive or not to this current interviewing situation. What would be helpful is the ability to pilot the questionnaire before implementation. In fact, piloting should be made a mandatory part of instrument design. Moreover, for researcher-assisted surveys, where the researcher might be alerted to the culturally insensitivity of a particular question, respondents should be advised not to answer these questions. In these cases, it would be more useful and less embarrassing for the researcher in particular, to have some screening for this in initial instrument testing.

Note-taking, Tape-recording and Video-tape recording

Researchers should always take notes when interviewing, whether using tape-recording or video recording equipment as well or not. Notes allow a double checking system for situations where the taping equipment fails to work at the time or as added support for what was captured on tape. Participant consent should be sought, however, for each situation, whether only note-taking or note-taking and taping. Seeking consent to note-take or tape-record is again a sign of respect to the interviewee and allows the interviewee the opportunity to scrutinize the integrity of not only the researcher, but also those who may have access to the research data. Full and clear explanations of the value of note taking and taping to the research exercise should be provided. In almost all cases note taking has been accepted, however, for some Pacific persons, taping is more problematic, as Pacific peoples often do not want their stories recorded. It is here that building good rapport with the interviewee can assist in alleviating some of their concerns towards taping.

It is also important to allow participants the opportunity to listen, view and/or receive copies of their transcripts, audiotapes and videotapes. This assists in not only ensuring that the researcher was able to capture the integrity of the data, but also in fostering overall confidence and trust in the integrity of the interviewer and in the value of the research project.

Potential familial shame is one main reason why many Pacific persons might be reluctant to participate in a taped session. Because Pacific populations are comparatively small and given that Pacific communities often overlap, the chances that Pacific peoples ‘know each other’, especially within specific ethnic groups, are

very great. Often participants are reluctant to impart information fearing repercussions on families and/or family members, or that somehow they will be identified as the giver of confidential information. In these cases explaining the confidentiality principle and other ethical guidelines to the participant, and perhaps more the consequences for breach of guidelines, together with the explanation about the importance or value of the research, might each help to alleviate some of this pressure.

Confidentiality, ethical considerations and intellectual property

When considering whether to participate or not in a research project, the issue of confidentiality is important. Pacific peoples are members of various Pacific communities. Their memberships overlap in terms of age, gender, class and ethnicity. Given the small size of the Pacific population in New Zealand, an oft-quoted concern by Pacific peoples around the issue of confidentiality is the potential that their personal and/or family information might be inappropriately exposed and thus bring familial and personal shame. It is particularly important to young Pacific people who might not otherwise have an opportunity to voice their concerns, as well as to those participants who are providing information on culturally taboo subjects. Therefore, to garner confidence amongst Pacific peoples, all steps should be taken to protect confidentiality. The protection of confidentiality occurs more by the establishment of confidence and trust between the interviewer and interviewee, than by the mere signing of written ethics consent forms. Nevertheless, it is good ethical and professional practice to obtain and retain written consent.

For the protection of both the interviewer and the interviewee all research on Pacific issues, whether educational or not, when involving human subjects should seek ethics approval from formal ethics committees or should abide by professional codes of ethics. Ethics committees can be part of a research institutional structure and so should be accessed in the first instance by all its researchers before research implementation. For those research projects not affiliated to any specific institution, for example, private research organisation, subscription to a 'code of ethics' should be sought. However, in order to ensure that ethics committees or codes of ethics are culturally sensitive, such committees or codes need to have specific Pacific or other cultural

input both by the appointment of a Pacific committee member and/or the appropriate cultural framing of ethical guidelines.

The intellectual property of our Pacific communities and/or researchers is yet again another issue of concern. Intellectual property concerns are about issues of ownership. These include issues of transfer and use of the knowledges imparted during the course of interview. Many of the concerns around intellectual property will to some extent be addressed as part of the ongoing relationship being built between the interviewer and interviewee. In many cases, a willingness to transfer knowledge occurs once the interviewee has been satisfied that they wish to participate in the interviewing process. This is coupled with the fact that the interviewee is able to find value in the sharing of this knowledge, either with the interviewee specifically or with wider audiences. Furthermore, the issue of collective ownership of knowledge places a type of check and balance system on the interviewer and interviewee, whereby the knowledge imparted is given with the understanding that ethical and other cultural concerns will be addressed and adhered to.

The Significance of Gifting with food or other forms of appreciation

The Pacific practice of providing gifts, such as food or cash as listed below, is its ability to give tangible form to Pacific principles of reciprocity, love and respect. The customary provision of a 'gift' is, as discussed earlier, in recognition and acknowledgement of the information and time shared by each participant. Whether the gift be they in the form of food and/or cash and/or petrol/book/food/CD/movie vouchers, etc., will be determined by the availability of resources to the researchers and/or by what will be of use to the participants.

Building future relationships

Because of the limited number of Pacific researchers currently available and the small population size of the Pacific communities in New Zealand, the ability to build and master good rapport with participants will impact on future relationships with potential participant community, institutions and fellow researchers. Particularly, where researchers might need to draw on these same communities for future projects.

Analysis of data stage

Data processing

Computer software programmes, such as NUD*IST, SPSS, word tables, etc., are able to assist researchers in the efficient organisation of data, particularly large volumes of data. For qualitative research such software can organise data across theme areas, across interview types and can amalgamate relevant literature and data texts. For quantitative research data such computer software can automatically formulate tables, spreadsheets, graphs, etc., each essential to showing trends and patterns.

However, computer software falls short of being capable of analysis. The analysis of data still needs to be conducted by skilled researcher/s. This allows opportunity for team or group debates over the cultural, interviewing or other nuances inherent in the data and how one might analyse and write these nuances into the final report.

Framing of cultural nuances

Pre-analysis consultations with all stakeholders, especially cultural reference groups, would assist the researchers in identifying some of the signposts necessary for capturing cultural nuances during the analysis stage of the research. Such nuances are often found in situations when comparing different data sets whereby the discussion of certain concepts or the framing of certain terms might differ across participants of different Pacific ethnic, age, migratory status, gender or other category.

As Tamasese et al (1997) have articulated, the collaborative process of gaining collective support for the various stages of the research is reflected in their adoption of the traditional Samoan practice of *fa'afaletui*. This practice draws together a range of perspectives capable of informing the issues at hand. In relation to this 'weaving' of knowledge processes, the face-to-face interviewing method and the guidance of an advisory group are critical to capturing the cultural and personal specificities of the experiences and perceptions of those interviewed.

Bi or Multi lingual data representations

For those research projects that gather data in more than one language, it might be useful to retain the non-English language quotes of the participants, either with or without a translation. This has the effect of retaining the cultural nuances and integrity of the views expressed. Furthermore, some Pacific specific research reports, i.e. those reports involving one Pacific language, have included not only full translations of final English reports (see, Tamasese, 1997), but also reports that have a final report format that has bi-lingual title, chapter and subsection headings, as well as verbatim quotes (see, Anae et al, 2000). The value of keeping the non-English language quotes of participants is its ability to capture the richness and integrity of the interview context.

Drafting of final report and dissemination stage

Final report formatting

The research team must work collaboratively on developing the structure of the final report. In situations where there is only a principal researcher, this person should have the guidance of a reference group or access to other collegial support or network.

A general structure adopted by most research reports is as follows:

(i) Executive Summary section;
(ii) Introductory and Background section;
(iii) Methodology section;
(iv) Findings section;
(v) Issues arising section;
(vi) Conclusions and Recommendations sections; and
(vii) References
(viii) Appendices section.

In terms of ensuring that the final report is able to capture the various cultural concerns expressed earlier, it is useful to have several readings of the final report by the various team and reference group members.

Inclusion of participant, reference group and funder feedback on earlier drafts

In line with the Pacific principle of respect discussed earlier, consideration of participant, reference group and/or funder feedback comments on any earlier drafts submitted needs to be actioned and actioned as promptly as possible. Once feedback has been taken account of by the researcher or research team, then a drafting of responses needs to be undertaken and then sent to the relevant participants, reference groups and funders. This has the advantage of not only keeping these stakeholders supportive of both the relationship between researcher/research team and interviewees, and the research project proper, but also keeping these persons up-to-date with project progress.

It is usually the responsibility of the research team manager to feedback to the funders various milestone reports. However, a final face-to-face feedback session is also usually held between the funders and as many of the research team members as possible. For feedback to participants, the researchers involved are usually the best persons to deliver feedback. In ideal situations such feedback would be best done face-to-face, supported with written documentation of at least a summary of final findings, if not a copy of the final report. However, where it is not possible to feedback face-to-face providing written feedback by postal mail, or e-mail if relevant, is essential. The same type of final feedback would be required for a reference or advisory group. However, the research team leader or key researcher could perhaps undertake responsibility for bringing the reference group up to date.

Usually funders require a series of milestone reports, which document various end-point stages of the research process. Where there is a fieldwork component built into the project where surveys, face-to-face interviews, or focus group interviews have been carried out, then a report is prepared by the research team outlining an analysis of initial findings. At this point, it would be useful to call together a meeting of the Advisory group to discuss these findings, bearing in mind that if interviews have been transcribed, that these transcriptions have already been sent to research participants for their ratification and approval. In this way both participants and advisory group members have a chance to discuss initial findings with the research team in relation to

identifying gaps in the data and offering suggestions as to how these could be addressed, and gaining informal consent and 'blessing' for the project to proceed to its ultimate conclusion. This process should also be repeated when the draft of the final report is submitted to the funders, so that the advisory group has had the chance to have important input into the discussion of crucial findings.

It is important that research results contribute to positive Pacific development. Given political, cultural or other tensions, it is important that researchers consider how the results of the intended research will be disseminated. To assist in this deliberation appropriate consultation with the various stakeholders needs to be sought. And, any future publications from the research project data should be done only with the approval of both the funder and the researchers. Lastly, in celebration of the successful completion of a work well done, both in terms of building the relationships between interviewees and interviewers and in terms of finishing a piece of work that will contribute to the pool of knowledge available, a formal launch of the report whereby all stakeholders could be present should be held. Such an occasion would obviously include the sharing of food, the practice of cultural protocols and the consolidation of networks.

4. FUTURE DIRECTIONS

This set of guidelines is a suggested foundation upon which future developments in the area of Pacific Education Research may grow and develop. There is already a growing body of research which articulates specific Samoan, Cook Islands, Tonga and Niue cultural paradigms for educational research in Aotearoa (Tupuola, Sauvao et al, Sauvao, Tamasese et al). Each Pacific ethnic group is expanding its knowledge base and insisting upon inclusion of those values at all phases of the development of an educational research project.

Such initiatives must continue to be fostered and supported so that a wider and more authentic research base can be formed. All educational researchers, from this time on, whether working with/on/or for the attainment of Pacific educational goals can no longer claim ignorance about appropriate methodologies. Until the capacity of Pacific researchers reaches a critical level it is important to ensure collaborative research in Pacific education is both empowering and appropriate research, as defined by Pacific communities themselves.

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