

Pasefika secondary school Pastoral Deans' narratives of working with Pasefika students who have church commitments

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Abstract

Secondary school students have various commitments outside of school that gives them the value of commitment and it helps them understand and self-identify what is important to them. With students and commitments, I analyse this topic from the perspective of Pasefika school pastoral leadership. The aim of this research topic is about understanding Pasefika secondary school deans' narratives of working with Pasefika students with church commitments.

What emerged in the literature is that there are pockets of qualitative data from national reports and academic journals that church was and still is a major commitment for our Pasefika families. Being part of a church irrespective of denomination resembles to our first and second generation families, their connection to their villages back home. A dean's perspective in secondary school education is able to see and experience what the current generation of Pasefika students are going through with regards to their commitment and dilemmas between church and their school. Understanding what they are going through is also due to Deans' own lived experiences of these commitment dilemmas when they were students. The talanoa research methodology and methods was used to investigate this research topic. The main finding that emerged is that the participants faced similar dilemmas to how the deans were brought up and those lived experiences have assisted them in how deans apply mentoring and advice to the students they currently serve in their formal space as pastoral leaders of the school. The major conclusion is that the key to helping students with these dilemmas is through understanding what they have gone through and then help them deal with these tensions in an honest and positive way they can share with their families. To do this it is important to build a positive relationship of trust and understanding for students with these commitment tensions in these pastoral middle leader roles.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgments), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Safotu Pensione Junior Filipino 31/01/2022

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This research was approved by the Auckland University of Technology Ethics Committee on 14th July, 2021, AUTEK Reference number 21/243.

Chapter One: Introduction

Introduction

This research project is aimed at discovering if there is any qualitative data that can be identified about Pacific Island secondary school students who have commitment dilemmas from the narratives of Pacific Island deans. The basis of this chapter is to identify and understand the rationale behind this topic as well as its aims. The rationale is based upon the experiences of my personal upbringing with the dilemmas of my church commitments and the educational and social demands of high school. Out of these experiences is the merging of my professional work in serving students as a pastoral care middle leader and witnessing similar experiences happening with students at school. Both personal and professional experiences at its different points in time in life lay the foundations of this research topic. The discovery of different styles of leadership within middle management has identified a connection of my personal experiences and pastoral care.

Rationale:

The motivation behind this chosen subject stems from a professional perspective in my role as a secondary school dean. A few years ago, a dilemma entangled my conscience, which I still wonder about to this day. For Deans who have worked in middle leadership, what they face, and their tasks and responsibilities are very holistic. Their imprint is upon various school departments encapsulates a one-to-one relationship with the student. According to my own school, the school Dean is the immediate connection between the household and the school. The Dean's tenure there follows the student from their beginning steps at year nine through to year 13 (Onehunga High School, 2021). During the five year tenure, the Dean is expected to contribute to the progress and welfare of the student and their entire year cohort (Onehunga High School, 2021). Pasefika secondary school students within my cohort are pressured to choose between education and their church commitments. Time and time again, students have apologised to me because they had church commitments that were a priority. As a result, students felt at a loss when their grades were declining. The steady decay of academic engagement was possibly associated with their church commitments. Communicating with families, their response was that all focus should be around the church as you will receive blessings by your contribution. The church was life to these parents. I am a Samoan who was raised in a Samoan speaking Christian church, there was value in all viewpoints, those that promoted school and those that promoted church.

As much as I wanted to push the education importance to our students' families, as a Dean, I was fascinated with their perspective of priorities. Education and faith can provide so much content to a

child yet simultaneously could be polarising. Manuela and Sibley (2015) explain that faith plays an essential role in Pasefika families. In the past 15 years, Manuela and Sibley (2015) write that over 75% of New Zealand Pasefika families were connected with at least one religion in New Zealand because it felt like a village environment similar to Pacific Islands.

From personal experience and interaction with families, church commitment and obedience to it, may be perceived as a higher calling of success than the vehicle of education. According to Tufulasifa'atafatafa Ova (2017) the education system needs to understand that the Pasefika learner identifies with their family, faith and culture first before the role of education steps in.

A secondary rationale is that there is nothing in previous research that looks at this particular topic, especially through the lens of Pasefika school Deans. I recall having a talanoa with my close friends, whom I can think of as brothers. We all grew up together and talked about it through the lens of society now to what it was back then, when we were in high school from the 1990s to the early 2000s. Our time outside of secondary school solely focused on all events related to our church. Our parents played vital leadership roles for various councils and sports under the church's umbrella, and we were there to follow, have fun and learn more about the church but more so, enjoy the company of each other's friendship. There is a struggle to find the literature on this topic related to pastoral care middle leadership. However, this is an exciting challenge and something worthwhile to attempt. It is putting the pieces from different contents together to formulate an attempt at what story may be told from the perspective of a Secondary School Dean, let alone a Pasefika Dean. Alongside the motivating factors of personal experiences, it adds more passion for this challenge.

From an education lens, handling a global pandemic from a school perspective was a challenge. In middle leadership, it was about executing the actions made by senior leadership and providing support for our Kaitiaki/Home room teachers who are connecting with the students and families from the cohort. Middle leadership is not mentioned in schools pandemic response report by the Education Review Office (2021), however it places emphasis on both teachers and principals being innovative with regards to responding to Covid-19. It was important for the dean to be adaptable to the situations for their students and what they were going through. Being resilient from the waves of challenges like student needs, family assistance and supporting staff was very important in order to keep structure, order and a sense of normality for our students and their communities. According to Giustiniano et al. (2020), resilient leadership is being able to adapt, show vulnerability in your actions, be aware of the end goal and understand it takes the practical approach and knowing that failures will happen in the pathway as well. This innovative mentality as well as resiliency impacted the well-being of teachers due to the workload and ever changing situations in the profession during the pandemic (Education

Review Office, 2021). However, moving forward one can identify that being adaptable in your role and engaging with the hybrid of learning as well supporting colleagues is a background context to this dissertation.

Like me, there is hope that Pasefika deans or pastoral workers in secondary school had faced similar dilemmas with the students they served when they were growing up. Therefore, choosing Pasefika Deans is based on the connection through culture and ethnicity. According to Samu (2015), the term Pasefika is used by education organisations because it translates directly from the term Pacific. This umbrella term unifies many South Pacific nations when the perspective of New Zealand is presented in various contexts. In the lens of education, the referral of students and their families and educators includes the Pasefika nations such as Tonga, Cook Islands, Tokelau, Tuvalu, Samoa, Tahiti, New Caledonia and many other smaller Pacific Nations (Ministry of Education, 2016). This term depicts and describes Polynesian, Melanesian, and Micronesian people through the education lens.

Aim

The project sought data from participants to reflect on their role in Deaning and tell their narratives about the Pasefika students they serve. From here, they also identified any similar or contrasting experiences of students with church and education dilemmas through their past lives. Within this layer of narratives from the dean, I explored any qualitative gems of various topics of key relationships for the Dean, their leadership style and the students they serve. Furthermore, through these narratives are intended to identify any potential solutions to help with Pasefika students' achievement in secondary schools. According to Tufulasifa'atafatafa Ova (2017), one of the main concepts with responsiveness is building dynamic relationships with students and their families. Being inclusive in your approach to building relationships is essential (Tufulasifa'atafatafa Ova, 2017); it illustrates a positive connected relationship between the student and the middle or senior leader at their school.

Understanding these aspects of the student through the lens of Pasefika deans or pastoral workers may help understand them and their capabilities. In line with this aim, the following research questions informed this research.

1. What forms of pastoral care are important for Pasefika Deans working with Pasefika students?
2. How do Pasefika Deans understand and engage with Pasefika students' church commitments?
3. What challenges do Pasefika Deans encounter when there are challenges between Pasefika students' school and church commitments?

The talanoa research design was used to help answer these questions. The talanoa research design is a way to discover the participants' narratives as deans but also their own upbringing with relevance to this research topic. Four participants participated in this research project, and they had different backgrounds in secondary school teaching before becoming deans at their respective schools. These participants were purposely selected as they provided data through their own lens as well as their reflections upon the students they currently serve who possibly face dilemmas between school and church commitments.

Chapter Overview

The overview of chapter one explains the rationale and its connection to the main aims of this research topic which is Pasefika Secondary School Pastoral Deans narratives of working with Pasefika students with church commitments. In chapter two, the research topic looks at the literature related to this topic. The key sections of the literature review consist of middle leadership, Pasefika educational challenges and literature related to Pastoral care in Pasefika students. In chapter three I analyse the methodology and methods of Talanoa and explain why this method weaved well together, with the data for the topic. Chapter four describes how the data were categorised into themes and sub themes. The chapter focuses on one participant at a time using talanoa prompts and questions. In chapter five the themes that emerged from the data is 'what makes a Dean', 'Deans cultural leadership to support our students', 'experiences of learning as a dean', and 'weaving together Deans ideas'. In chapter six, are reflections, limitations, and conclusions. The overall finding is understanding the student by getting to know who they are outside of school and how this is done through relationship building with them. In this final chapter, the overall recommendation to reduce these tensions is to support our students through these dilemmas by getting to know their commitments and why it is so important to them. A glossary is at the end of the document to explain some the Pasefika words utilised during this research topic. The appendices consist of Ethics Approval, Participant forms and my talanoa prompts.

Chapter Two: Literature Review

Introduction

For this literature review, the key sections are: Middle leadership, Pasefika Education Challenges, and Pastoral care and Pasefika students.

Middle Leadership

A complex and varied role

A dean has many roles and responsibilities in the New Zealand Secondary school education system. One definition of a dean came out in a Ministry of Education (2017) guideline. This emerged because the Education Review Office (2013) recommended a guideline be developed to revitalise the capacity of pastoral care middle leaders as well as guidance and counselling for students (Ministry of Education, 2017). The Ministry of Education (2017) states, “Deans are knowledgeable teachers who are accountable for all students wellbeing, participation, engagement and achievement” (p. 21). Deans are also the connectors between students, subject teachers, and senior leadership (Ministry of Education, 2017). They provide pastoral attention alongside guidance counsellors and pastoral workers who are internal and external to the school. Furthermore middle leaders or in this case deans, work and support classroom teachers and provide pastoral leadership too (Ministry of Education, 2017), which can extend to students' families as well.

One of the complexities is the workload of deans in secondary schools is ever increasing. They are taking on more responsibilities with their service to students. By doing this, the demand for them is high, and it takes a toll on them. Research by NZ PPTA. (2019) illustrates inadequate time for deans to comprehend the size and various complications of the role. Another perspective is the dual pressure, where Harris et al. (2019) argues that middle leaders have to appease their line manager and meet the needs of the staff and students they serve.

The work from De Nobile (2018) about the shift from middle managers to middle leaders illustrates the dilemmas of the role in terms of where to place your efforts in that role. With the complexity of pastoral and teaching workload; an example of this work is being an agent of information in order to direct students and families to the variety of services offered to the school (De Nobile, 2018). Being an agent of information for students, colleagues and families according to De Nobile (2018) is more managerial work as it concerns itself with understanding the processes and systems and overall making sure all things are in working order. The complexity lies with enacting the balance of managerial and leadership roles at the same time. In the perspective of middle leadership, De Nobile (2018) states that the contrast of type of work can motivate people in middle leadership such as staff

development, professional development and supervision. These complexities of wanting to manage and lead at the same time can potentially illustrate complexities within the role of deaning.

One of the key roles in deaning is the role of student welfare. This part of the role involves students' needs and being the connection between school and home (De Nobile, 2018). This role is very important as this helps the Dean understand the student and family's welfare and its influence upon the student. According to Bishop (2019), relationship-based practice learning is based on teachers and middle leaders going beyond the curriculum to understand the student. A key note for this was families opening up first and foremost to the school cause in some cases it consisted of negative assumptions about students that carried over different generations about Māori and Pasefika students. Bishop (2019) also writes that the teacher played a critical role in unifying students and their families and breaking the intergenerational assumptions with an environment based on a willingness to be interactive and positive about learning. Further to this, the middle leaders created an environment of transparency for families and schools to come together and talk about what was essential. This is further argued through the Pasefika lens that schools that make Pasefika languages a primary communication platform first and foremost was critical, causing families to feel important about who they were and their opinions about their children and education (Murphy & Holste, 2016).

Another example of the complexities in this role of middle leadership is showcasing your vulnerability when trying to lead and acknowledging the need for professional development. According to Grootenboer et al. (2020), the role of middle leaders is to foster students in being young adults who care about the world they live in. Part of this fostering is middle leaders showing vulnerability in their need for professional development as well as trusting the process of development that will enable them to lead from the middle (Grootenboer et al., 2020).

As well as deaning, the roles of middle leadership connect with curriculum as well. According to Gurr and Drysdale (2013), they define it as the curriculum area of middle managers whose primary focus is being a leader for direction for their curriculum area. Middle leaders of both pastoral and curriculum can enact approved changes to the schools from their positioning in the hierarchy but also maintain the connections to the subject teachers and the classrooms (Grootenboer et al., 2020). Both deans and curriculum heads of department provide essential points from their specified groups in order to support the student. The subject teacher can unify both platforms of resources and support in order to best serve their student.

Pastoral Care Middle leadership

Middle leadership practices and responsibilities within New Zealand secondary schools are essential. The reason for its importance is that pastoral issues have risen dramatically. According to Bassett

(2016), the increase of workload was due to the significant expansion of leadership tasks and responsibilities of senior and middle leaders when the introduction of educational reforms was established in the late 1980s. Evidence suggests these reforms made the workload of senior leaders unmanageable and was a trigger to a distribute more leadership responsibility (Bassett, 2016). The consequence of this was the increase of tasks and responsibilities towards the middle leaders at secondary schools, where their portfolio consists of the pastoral and academic mentoring leadership for teachers as well as pastoral responsibility for students (Bassett, 2016). One of the findings from the study of pastoral middle leaders by Murphy (2011) is that the ability to try and deliver effective class and pastoral work has resulted in Deans sacrificing some of their subject-related teaching work due to the demands of their deaning workload.

Another lens of the distribution of leadership responsibility and tasks, according to Youngs (2014), is that middle leadership can fall into streams; one is solely dedicated for pastoral whilst the other is dedicated to curriculum work. For Deans, their main focus is on pastoral work and what that encompasses. The case study findings potentially illustrate the goals and initiatives are set by the senior management of the school, and the Dean's role is to execute it, so in one way, it invites a potential layer of collaboration as well between Deans.

With the distributed leadership responsibility evident in the case studies carried out by Youngs (2014), deans and their work have an overarching holistic view regarding school initiatives and the responsibilities it comes with them. One of them in the case studies was academic counselling, where 'the teaching tools' set by the dean can include extracting student data from all of their subjects as a baseline to create wrap-around support for the student, whanau and their home room teacher. Furthermore, having an overarching view compared to heads of departments, means the Dean may potentially see a more holistic perspective of a student compared to a curriculum middle leader who is focused on usually one subject. An alternative view to the case studies from Murphy (2011), is that sometimes the Pastoral care structure has not changed whilst school systems and services have changed. For example data input from departments and subject teachers is up to the heads of departments, so it is hard for deans to attain access for this to allow them to do their work (Murphy, 2011). This shows no two secondary schools are the same and so expectations and practices of Deans across schools will vary.

As identified previously, in middle leadership, there are two strands firstly, there are Deans, and then there are the Heads of Departments. The dean's work centralises on pastoral care; this is about the student's welfare, whereas, in another strand of middle leadership headed by Heads of department, their focus is on providing the learning for the student. For Deans the key point is the building of the

relationship between dean and teacher and the student. The relationship between a student and teacher can build learning, interaction, positivity but also mediate barriers according to Dean (2019). The work from Murphy and Holste (2016) indicate that pastoral care can positively impact students. Promoting the students wider connections to the school can potentially uplift a sense of self, belonging and improve cognitive and social behaviour with those students compared to peers in the community with low pastoral care service (Murphy & Holste, 2016).

Another issue in pastoral care is the need to learn more about ethnic diversity within leadership practices in order to achieve greater ethnic inclusion. The findings by Cardno et al. (2018) in their study explained that learning about ethnic inclusion was also part of the portfolio. While they are eager to learn, it was a time-consuming job, and this made it difficult to do especially in the demands a high workload within schools. Seeing through the practical aspects of the workload for deans, there was benefit in understanding students' cultures and ethnicities. What Cardno et al. (2018) illustrate in the findings is that pastoral leaders liked how their staff members will explain their own cultures and etiquettes as it made them feel knowledgeable. One can also identify that this professional learning will assist the deans in understanding the diverse students in front of them that they serve.

These findings and the others discussed so far, all point to the complexity of middle leadership where pastoral middle leadership is not an exception to this.

Pasefika Education Challenges

Schools engaging with Pasefika students and community

For good pastoral care, the dean needs to administer support actions towards the student's wellbeing, achievement and overall engagement with school. The actions involve engaging with the students themselves and their teachers and understanding what they do to support them. A dean at secondary school is the vital link between the student, senior management, classroom teacher, homeroom teacher and areas of administration and co-curricular roles (Ministry of Education, 2017). Communication with families is a vital tool, as the dean can activate important information so families can understand and support their children. As well as that, Deans also lead and support the team of form teachers for that particular year level or vertical group cohort, where their focus on them, is about academic and pastoral support (Ministry of Education, 2017). According to the Ministry of Education (2017), Form room teachers or whanau or Kaitiaki are seen as teachers' duties that consist of pastoral, administrative and academic roles, an example of the administrative tasks is checking attendance and uniform, advocating for them to different services around the school for example sports and guidance. The form room teacher is usually responsible to the dean and there tasks and directives are an extension of the dean or senior leadership directives (Ministry of Education, 2017).

From a Pasefika emphasis, an example at one school was establishing a mentoring programme specifically for Pasefika students to help them accomplish higher achievement rates whilst sharing their learning path with their families. This programme consisted of breakfast with the Pasefika students, study sessions and times to talanoa (Education Gazette, 2014). The programme also consisted of the parents komiti (committee), which acted as a formal partnership between the school and the families (Education Gazette, 2014). The first step in the programme was to identify students needed help in a particular area; then, the Pasefika dean would implement support systems like mentorship and extra tuition by teachers and year 13 students (Education Gazette, 2014). This was presented as a worthwhile initiative for all the Pasefika students and families.

On the flip side of this, is the workload of the Pasefika dean and the communications they make fortnightly to the school, students and families. According to the report, the main challenge was with increasing numbers of Pasefika students joining the initiative; it created a workload that was not sustainable for the one person who oversaw the project (Education Gazette, 2014). Contacting families about each student and having a talanoa with them added to the stress of the dean. The Pasefika Dean played an essential role in illustrating pastoral care and support for the Pasefika learners. The Pasefika dean created collaborations with various school services to achieve the maximum help for the student throughout their journey in secondary school. The issue of sustaining this level of support is evident in other New Zealand thesis research of deaning in secondary schools (Joyce, 2013).

Being the connection between the different elements of the school for the student also shows how potentially insightful this can be. The dean can detect and react to what is happening to the student regarding their achievements and well-being. Furthermore, these connections can enhance their school learning and educational understanding for themselves and their families. According to Murphy and Holste (2016), the key for this connection is being actively engaged with the student in their multi-dimensional elements, for example classroom, academic, extra-curricular work, community, family, cultural involvement. Showing interest and pursuing an investment in them will be beneficial to them and the school.

One of the critical tools when working with Pasefika students and assisting them in their pathway to student achievement is to show empathy with their life journey; this includes elements of importance to them: culture, faith, and family (Allen et al., 2009). The importance of culture, faith and family is emphasised by the Ministry of Education (2018) under their the Pacific Learning lens of Tapasā; a good teacher is a person who understands the student's values that are of importance to them which is family, faith, and church as well as spirituality.

Multiple Commitments

When identifying with Pasefika students and church commitments, the term commitment consists of events that will engage the student and may also take them away from school commitments such as internal work or assignments and instead be more committed to their church related activities. It is acknowledged that the spiritual relationship that a Pasefika student has with their Higher Being be respected for what it is. However, in the lens of education and more specifically for this topic, church commitment is about its role in causing dilemma for the Pasefika student. According to Utumapu-McBride et al. (2008) they describe church commitment has no descriptive meaning; however, it identifies as a currency of set time that the individual is committing to. From this perspective, church commitment within a week may consist of choir practice, Bible study, Drama practice, praise and worship, Sunday school class lessons, homework study, and general chores for the church building. All these events are centred around the intermediate to secondary school students. These churches cover a wide range of denominations and Pasefika churches around the Auckland area.

When analysing the Ministry of Education (2017) Circle of Care model of multi-layered circles with the student being in the centre, has the church or Hāhi on the most outer circle. The report acknowledges that from the centre to the outer circle, different services for the student are all fluid. It is up to the student and the support system across the different layers to interconnect for their well-being and benefit.

Another perspective is Samu (2015), whose model illustrates an organised enquiry of the possible varieties found amongst Pasefika students in the New Zealand education system. One of the key features relevant to this topic is the impact of the institution of the church upon the Pasefika learner. It states that religion and church play a role in the Pasefika students' engagement with education or lack thereof compared to European/Pakeha students (Samu, 2015).

The literature also points to the reader about this Ethnic interface model being recognition for educators to seek and understand that there is more to education in the lens of the Pasefika student (Samu, 2015). Culture and faith are integral elements to Pasefika families, sometimes where education will be secondary to these factors (Samu, 2015). On the flipside of this, these factors and the commitments it entails can also contribute to Pasefika students' underachievement (Samu, 2015).

Another lens to the relationship of faith and the student is the recognition of importance from the Ministry of Education and that it is a programme called Talanoa Ako programme. The Talanoa Ako programme is a programme that targets the empowerment of Parents, friends and families with the skills, curriculum information, and confidence they need in order to invest in their child's learning. At its inception, the programme started at local churches. While the parents and families participated in

their learning sessions, their children would be doing their homework in another room (Ministry of Education, 2020). One can identify that this is a potential example that can work and potentially bridge the institutions of the school and church together. Furthermore, the role of the dean and pastoral care workers opens up potential avenues for supporting Pasefika students in their secondary school education.

There are various cultural practices in the Pacific, and this is a basic summary that encompasses it all. For example, the haircutting ceremonies in Niue, the ear-piercing in the Cook Islands and the ava ceremony in Samoa (Ministry of Pacific Peoples, 2021). With the many formal events by all Pacific cultural events, it consists of time and preparation by family members to contribute too (Ministry of Pacific Peoples, 2021). These cultural practices underlie the time spent preparing and participating in these events. These practices are essential to their child's lives, family, and culture from the family. According to Samu (2015), these cultural practices and how they are perceived through the parents' lens needs to be acknowledged by educators and pastoral care workers.

Another important aspect of researching this topic was understanding how service works within the Pasefika family. Being of service to one's own culture and faith from a personal Samoan experience was influential in the eyes of the student's parents, and this value of importance will flow down to the next generation. This vital phase of growing up through secondary school years will add another layer of complexity for the student due to the waves of secondary school education and church commitments flowing towards the individual searching for self-identity and stability during that part of their life. According to Fa'aea and Enari (2021), the complexities in the Samoan culture focus on the different forms of service leadership. These different forms are founded upon family, the village, and God and country. Fa'aea and Enari (2021) also illustrate that serving in the family as a young child is based on the concept of obedience, love, respect and loyalty with not just the nuclear family but their wider family also.

When that child becomes an adult, what they have learned about servant leadership can pass on these values to the next generation. In addition, Fa'aea and Enari (2021) argue their position of service is a difficult task as they are serving both spheres, which are children and the elders, whilst also maintaining the value of putting others before themselves. In the final sphere of the grandparents' generation, it is their job to lead, serve and teach through their actions.

From another lens, Bishop (1999) wrote about the importance of changing from appeasing the culture and appearing to be tokenistic to understanding and using their customs and values like reciprocity, spirituality, and the responsibility to promote self-identity when implementing education to students.

Pastoral care and Pasefika students

Specialised Pastoral care

Pasefika students in New Zealand secondary schools make up 10.56% of the total secondary school students in New Zealand (Ministry of Education, 2021). This statistic is increasing every year, especially within the Auckland Region. The increase year after year is very high (Ministry of Education, 2021).

The consensus from reports indicates the learning outcome disparities that Pasefika students have at a national level against other ethnicities within New Zealand. One of them Tufulasifa'atafatafa Ova (2017), states the focus is on how the consequences of being a Pasefika student affects them from early education through to when they become adults. Furthermore, it states that compared to ethnic groups within New Zealand, this impacts Pasefika peoples' understanding of the economy and their mental health, which are key performance indicators according to Taleni et al. (2018). Furthermore they may lack an understanding of education and the curriculum (Taleni et al., 2018).

Secondly, the impact of labelling plays a role in the description of Pasefika students. The data analysis about the disparity in education, such as students at risk or students in the lower stream, also plays a role in how Pasefika students are characterised. It is still impactful whether or not it was intended (Taleni et al., 2018). According to Hunter et al. (2016), Pasefika students have a historical connection to being marginalised due the education system being euro-centric. One can identify that only now we are making positive changes for cultural responsiveness. In hindsight though we promote cultural appropriation with full language immersion at early education level yet when it comes to primary and secondary schooling a gap of learning emerges due to the rigours of a euro-centric education system (Hunter et al., 2016).

Indeed, secondary schools have pastoral services academic mentoring to add to the plethora of services the subject teacher gives to them; it does not necessarily mean the student will do well. With cultural leadership, it will bring together the perspective of family and culture to add to the wrap-around service of the student and elevate their chances for success. According to Fletcher et al. (2006), Pasefika leadership focuses on the collaboration of the student's nuclear family, wider family and the key people who support the family, for example, within the groups of the community as well. One can identify that this collaboration will give the Pasefika learner extra purpose in their learning journey. This is emphasised by Hunter et al. (2016), who wrote that educators need to tap into their values of reciprocity, inclusion, service, spirituality love and family in order to reach heights of cultural responsiveness in education. According to Tufulasifa'atafatafa Ova (2017), cultural leadership emphasises building the relationship between all parties; in your space of education, you have the potential to be the bridge by being a solid networker. Taking the leadership reigns can influence

managing the collaborative relationship between student, school, family and community, and culture can underlie all these elements (Tufulasifa'atafatafa Ova, 2017).

From the perspective at a tertiary level, in a research study of servant leadership (Pilisi, 2020), there is no foundational research that analyses Pasefika students who can navigate the demands of cultural obligations whilst doing their tertiary studies. As a tertiary student, one can identify this perspective; this can also extend towards faith obligations alongside their culture. From the research of Hunter et al. (2016) there was tension between family needs and school needs. Family responsibilities of caring and supporting each other in an example of family death would consist of the student unable to complete their studies during the week (Hunter et al., 2016). The students just wanted their teachers to understand the tensions they were facing and that sometimes school homework was not a priority (Hunter et al., 2016).

At a secondary school, one example is an incident involving a Pasefika student that has happened, and that student has shut down their communications. It was showing empathy with whatever situation that has happened is crucial. Empathy empowers the learner and the family that it is ok to know something but also not know something as well (Tufulasifa'atafatafa Ova, 2017). This empathy empowerment gives off positive support for our families (Tufulasifa'atafatafa Ova, 2017). Furthermore, extending this point, with a general lens on Allen et al. (2009) state that no matter what ethnicity you are as an educator, your actions of empathy are all that mattered and not necessarily the culture and ethnicity of the person.

The implications for deans and Pasefika Deans

With the lens of Pasefika applied, a Pasefika Dean is an individual who serves as a dean or pastoral care worker at their school. Under this guise is the head of the department, specialist classroom teacher, guidance counsellor, careers counsellor can also come under the umbrella of the dean. The definition of the Dean is identified as an administrator where their portfolio is related to discipline and counselling of students (Dean, 2019; Merriam-Webster, n.d.). This definition has evolved to different layers and includes secondary schools where most of their students are Pasefika students. The dean plays an essential role in capturing and nurturing solid relationships within their cohort. According to the findings of Knight-de-Blois (2015) it is important for staff to maintain caring and positive relationships. For teachers changing teaching approach helps keep the excitement as well.

In the lens of culture and ethnicity, a Pasefika Dean is an individual who holds cultural and ethnic connections to their nation or their family's nation in the South Pacific. The article by Utumapu-McBride et al. (2008), writes that having a connection of cultural experiences and obligations can positively impact the students they serve. A suggestion pointed out, illustrates that if the focus of

student achievement is based on relationships, then there should be a focus on providing professional learning for teachers and pastoral workers to help them with development in their approaches with students (Knight-de-Blois, 2015).

Ethnic inclusion demonstrates positive role modelling in the education atmosphere to the student. According to Cardno et al. (2018) the practice of ethnic inclusion is about connecting students and pastoral care workers or teachers of similar ethnicities. Having an ethnic connection is suitable as a foundation; however, it is still challenging due to the various layers to unpack. It is pointed out by Tufulasifa'atafatafa Ova (2017) that understanding a Pasefika learner is complex because everything under the umbrella of Pasefika is diverse, from their world views to cultural backgrounds, as well as views on religion and personal experiences. On top of that, identifying those born in the Pacific islands and those born in New Zealand is another layer of complexity. As alluded to by Fa'aea and Enari (2021), though the ethnic inclusion is positive, there is still a potential margin to not understand the student due to them not understanding nor having language eloquence of Gagana Samoa as well as its understanding of cultural customs; therefore this can still be a barrier.

Chapter Overview

Overall, these critical sections of middle leadership, Pasefika education challenges, pastoral care and Pasefika students explain literature across these different elements. Hopefully, this literature will lay the groundwork for what the Pasefika deans see with the students they serve in the remainder of this research topic.

Chapter Three: Methodology and Methods

Introduction

The purpose of this research examined the impact of the narratives by the secondary school Pasefika dean about working with their students who have church commitments. As stated in Chapter One, the aim was to seek data from the participants about their perspective on students with church commitments. Furthermore, their narratives of growing up Pasefika and with religion play a part. In addition, did this role of middle leaders impact the narratives also?

As mentioned in Chapter One, here are the research statements that guided this study:

1. What forms of pastoral care are important for Pasefika Deans working with Pasefika students?
2. How did Pasefika Deans understand and engage with Pasefika students' church commitments?
3. What challenges do Pasefika Deans encounter when there are challenges between Pasefika students' school and church commitments?

This chapter commences with an overview of what has guided this chosen methodological approach and its research design for this investigation. Guided by the pillars of my personal knowledge, academic literature and questions of the unknown, what should also be pointed out from this is the positive impact my supervisor has made on me especially bringing together the hybridity of these two topics and seeking clarity in the questions without swaying away from its roots of the unknowns in this research topic. According to Hindley et al. (2020) their argument of Talanoa being viewed in higher education needs to accept and bring in non Pasefika researchers to serve as guides and complement the skills and research of the researcher and their chosen method of talanoa. The rationale for the methods of talanoa is presented, the rationale for purposive sampling is explained, and the sample of this study is examined. Data collection is discussed with its particular connections to the methods and formulations. Furthermore, within this section, I discuss ethical issues that have been considered.

Methodological approach

Positioning

The foundations of the topic were based on my Deaning experiences, alignment with my pillars of a Samoan church experience, Samoan cultural upbringing, and attending secondary school and tertiary education. Furthermore, there was always a fascination about reminiscing on the dilemmas and how that impacted me personally back then and professionally now as an adult. Is there a purpose identifiable from my lens and these two institutions? Cohen et al. (2017) states that it is vital to have a purpose in your research as it helps formulate your strategy to deliver an outcome. There is no doubt

it took much traversing to get this research topic to where it is now since its inception. The engagement process and navigating through it with good advice and sound research pointed towards searching and understanding the truths according to the participants about this research topic.

An ontology is about revealing what is true, how it exists and is processed. Lewis-Beck (2004) wrote that ontology analyses the nature of what exists. This research project was influenced by the Talanoa methodology (Vaioloti, 2006). Talanoa methodology is where the positioning of research is founded upon Pacific values of having multi-layered critical discussions and fluid conversations. Talanoa methodology positions itself within Pacific research for Pacific research, meaning the instruments of measurement of knowledge is based on the westernised framework instead of what systems align with Pacific Research (Vaioloti, 2006). When I embraced the talanoa methodology, I was able to understand the data was manoeuvrable from its primary topic to the participants' own narrative of themselves and related elements relevant to the topic as well. What was identified was that the talanoa methodology connected with interpretivism. According to Mathison (2005) interpretivism identified with more than one perspective when conducted with evaluations and interviews. The rationale was to not get my participants to agree with my perspective, but I hoped it was a topic that was justifiable to them in their capacity of pastoral work, middle leadership and being of Pasefika culture.

Overall, the data has been identified and the emergence of sub themes has made me explore, dissect and interpret these past experiences thus benefitting the overall research topic. With this paradigm in place, it encouraged me to understand what the participants' data revealed. Firstly, in relation to the research topic and secondly sustaining my encouragement whenever qualitative data arising from the participant was not clear to me. Thirdly, doing explorative work around what was not clear with the participants was helped through talanoa. Any data manifested from the participants is valuable no matter what. Clough and Nutbrown (2012) explained that every idea and research piece can become definitive and engaging for the researcher and their participants. Furthermore from a Fijian lens, Otsuka (2005) explains in the Fijian context of Talanoa, the purpose of sharing in a talanoa and also outside that context when having a conversation with another Fijian person, the underlying belief is that you are sharing for the purpose of caring, generosity as well as illustrating harmonious social relations.

Methodology

Talanoa methodology has generated ideas of highlights and concerns surrounding this topic from the narrative of the Pasefika participants. The perspective of talanoa methodology is about the qualitative data and how it can be interpreted and analysed. This research project aimed to utilise the Talanoa methodology with its connection to a qualitative methodology to support this research topic. According to Vaioleti (2006), there has been a wide range of qualitative approaches because of the shift from the traditional approach to a more cultural informed one for the researcher. One can also identify that qualitative data and how it is interpreted is woven into the fundamental values of talanoa. For the talanoa methodology, what has been heightened now is the importance of peoples' own cultural narratives because it highlights a point of difference from the traditional view and promotes cultural importance within identity (Vaioleti, 2006). Regarding this as a method, means looking at Talanoa Faka'eke'eke. According to Vaioleti (2013), it is about building upon the first set of questions and probing through the researcher's holistic understanding of the research participant. The Fijian lens of Talanoa enhances this, Otsuka (2005) states that the understanding of the participant in the Talanoa process involves beginning with previous understandings of the person and their role and beginning informally with questions outside the main topic in terms of how they are doing, what have they been up to in their professional and personal scope and showing investment in this listening process knowing it will help with the focus of the Talanoa process.

Research design and ethical considerations.

This research design consists of a Talanoa approach. The premise was to pursue and understand Deans' own experiences and how that impacts their experiences with Pasefika students having church commitment dilemmas with the school. According to Byrne (2017), the research design should extract the maximum amount of data from the participants for your topic.

With any research that involves people, all issues pertaining to their welfare needs to be considered. Therefore, the research design took in the ethical considerations of the participants and the topic. It was about ensuring our participants' privacy, safety, and comfort from the moment they agreed to participate to the end of this research process. I did not expect any participants to experience discomfort, incapacity, embarrassment, or psychological disturbance during the talanoa. There is a hope talanoa will be mutually uplifting for all involved.

Furthermore, this research topic involved utilising purposive sampling, where an existing association between the investigator and contributors are evident. Further to this, if and when however, during any time of the talanoa, the participant was feeling discomfort due to anything and requested I stop, I would respectfully adhere to their wishes. According to Vaioleti (2013), the talanoa'aga is not just

about pleasantries, talking positively and showing empathy; the talanoa methodology is about full bodily knowledge (understanding the perspective in the researcher's eyes). As well as that to stay true to the search and execution of good genuine talanoa and the researcher's attempt to maintain cultural, physical and spiritual dignity and integrity. This search of wholesome talanoa within the methods is enhanced by what Otunuku (2011) describes as the roots of the talanoa productivity which is being able to practice and observe the cultural and religious understandings of the participants and researchers receptive feedback to one another.

Qualitative research has various methods, but all share common characteristics. Qualitative research looks at identifying and understanding the data provided by participants through various methods such as interviews and group discussions. The qualitative response by the participants involved navigating their answers from their moral compass of their personal and professional experiences. According to Given (2008), this involves how participants convey their qualitative meanings to the researcher. Sense making and lived experiences are essential to qualitative research (Given, 2008).

As mentioned previously about the importance of Talanoa Methodology, this aspect of a Pacific view within the research has enabled greater clarity about the topic and whom it has and will serve. Through talanoa, there is compromise, flexibility, and generosity through the oratory speeches between the researcher and participant. This connection through these different streams underlies Church culture and faith (Vaiioleti, 2006).

Method of data collection

One on One interview/Talanoa

In-depth interviews were the primary tool for this research topic to gather qualitative data. The method of piloting these interviews was in the form of talanoa. The rationale for this is one's own experience in a non-research format. This form of communication underlined the uplifting of both sides of this research, participants and researcher, and the topic itself. It was be beneficial both mentally and spiritually (Vaiioleti, 2013). Talanoa methodology aimed to uplift the knowledge, people's well-being and spirituality through mutual openness and understanding across the connection of culture (Vaiioleti, 2013). The plan was to show respect to the participants as they are the knowledge holders and also acknowledge the relational space between the researcher and participants by acknowledging who they are, their families, their upbringings and their current positions they have in society in order to create a good and equitable relationship (Vaiioleti, 2013).

This format of in-depth interviews was in the talanoa structure to allow for a maximum flow of responses with open-ended questions. From a researcher's perspective, it was crucial to make this interview purposeful and uplifting for the participant as they are in a middle leadership role, and their storytelling of their knowledge is reflective of them. Their connection to the students they serve through employment and their own lived experiences concerning the topic was imperative. According to Vaioleti (2006), this is how Talanoa works. The participants and the researcher can share experiences, legitimisation, and challenges to one another's narratives.

This introduction format of a talanoa interview identifies who they are, their family, faith, employment, and culture. It starts with a formal introduction from the researcher where I spoke in my native tongue, acknowledge faith and then name the title of our talanoa and why they were an important part of the research. This was another learning tool for me in this introductory segment. It helped me remember to acknowledge places of my past and my parent's places of the past and how it is essential to acknowledge them and their families also. My Father hailed from the village of Safotu and Satolepai, and for Mum, it is Vaipua and Taga, both in Savaii, Samoa. Secondly, I then introduced our participants to my purpose, who they are, where they are from, what area they live in, and their occupation. Sharing knowledge about them and highlighting their achievements was part of the process of acknowledgment and sharing their purpose and success as well as faith.

Next we then focused on the research questions and utilised the narrative talanoa prompts (see the end of the Appendices section). With these approaches in place, the next step was to analyse the value of these talanoa prompts and their processes and the research questions. Prompts became important here as they were like the wick to lighting a fire to create an in-depth flow of responses.

After the talanoa, I then acknowledged the participants' faith and gave them a kōha as a way of thanks for their participation in this research. A digital voice recording device was used and the recording was sent to a transcriber and the transcription returned to the participants for approval and any final editing. I also made notes via pen and paper during the interviews.

From an ethical perspective, these cultural values were also integral in how the talanoa was shared. These values of fa'amaoni, alofa, fetausia'i, fa'aleagāga and fa'aaloalo, as well as ta'itaiga' and fa'asinomaga, were uplifted in a safe mutual and meaningful space (Vaioleti, 2013). Furthermore, another point was that all these steps of the process, especially in the interview, illustrated these different values thus benefiting the Pasefika participants which is vital according to (Vaioleti, 2013).

Consent from all participants was gained through online email, txt or online social media, and the next stage was getting the participants to sign the consent form (see the final appendix). Through online

communication and verbally with them, I emphasised that the intention and purpose of our talanoa were for research purposes and that it was all confidential. I also explained that no people, schools, area, and district names would be mentioned, and if they were, it would be removed from the transcripts. All participants who heard that particular emphasis felt at ease knowing they could speak freely. The interviews also served as another catch-up with colleagues while also sharing food. This was another draw card for both the participants and I.

The sample

Sampling is critical to one's study. According to Daniel (2012), preparation is a key so the sampling approach fits with the objective of the research topic. Identifying what type of data the researcher wants will then help shape the sampling for the research topic. Merriam and Tisdell (2016) state that non-probability research is ideal for qualitative research. Instead of approaching it with quantitative questions like how many or how often, the strength in this approach aims to dive deep and investigate the implications, relationships, and consequences in a qualitative manner. With this general approach to sampling, the next step was to identify who was suited for this topic and the criteria. As mentioned before, this qualitative approach in sampling was there to help identify Pasefika Pastoral Deans employed in secondary schools and seek their perceptions of the students they serve who attend church.

Sample selection

For this research topic and under the umbrella of nonprobability sampling, I directed my approach to the strategy of purposive sampling. According to Frey (2018), this is known as judgment sampling; it is about the researcher deliberately selecting participants who were best suited for the topic. The criteria for the participants was that they identified in their current profession as Pastoral Workers or Deans who serve at a high school where the majority of the pupils are Pasefika. There was potentially a better chance of these participants understanding the research topic and the complexities that came with it.

All participants identified themselves as Pasefika, which assisted them to be fully engaged in the Talanoa process. Furthermore, Frey (2018) also stated that this was also because the topic had the element of a rarity in which being purposive or judgemental of selection can enable valuable qualitative data. The only other criterion was that the sample consisted of two females and two males.

The depth of these qualitative data was critical as there were only four research participants in this purposive sample approach. Qualitative feedback from the Talanoa with the participants enabled them to navigate their answers from their upbringing through to their profession as educators and support for their students. As well as this, I asked, can connections be made between the two, their

past and their present? Moreover, what would that narrative be? This data can potentially underlie an interpretative, cultural and inspirational paradigm, characterising the uniqueness of this sample (Cohen et al., 2017). According to Rosiek (2017), past experiences illustrated may bring to light possible cause and effect relationships. Furthermore, it underpinned the critical realism of one's perspectives and dilemmas on how the profession of teaching and pastoral care is viewed.

From an ethical perspective, Leavy (2017) wrote that qualitative field research allows the researcher to build a rapport with their participants in the different aspects of fieldwork. The rapport of the relationship was critical in having a respectful and purposeful talanoa about the research topic. Therefore, the positionality of the researcher is essential because the success of the rapport between that researcher and participant could also be its downfall with distorted data if the rapport was not evident, especially if any participants did not understand talanoa. If a potential opportunity of discomfort arose, Leavy (2017) wrote it was essential to do their best as a researcher to forecast it, acknowledge it, and do their best to stop it without losing any critical information. The essential idea was to uplift and safeguard them from distress during the talanoa. These principles guided my preparation.

These individuals were approached by email first, and if they could not be contacted, I would utilise mobile contacts or social media accounts to connect with them. As it was purposive sampling, I knew these participants professionally and personally. After they agreed to this, it was essential to ensure they understood the purpose of my research topic, and their involvement was voluntary knowing it would help me complete my degree. They showed genuine interest in this because they were connected professionally to the topic of my research. According to Suaalii-Sauni (2017) this illustrates the Va, which is the relational space, where interconnectedness is a good foundation for a talanoa.

To extend this, ethically speaking, being vulnerable and sharing one's own experiences and narratives can create friendly banter to lighten the mood, which was about creating māfana and malie, which equated to a safe space. This theme of rapport connects with both Talanoa'i and talanoa usu, which emphasises a solid foundation for a relationship between researcher and participant about the topic. Talanoa'i has been mentioned before, which was about both researcher and participant being in similar professions and where they complement each other, value each other's efforts, and help construct ways to solve issues related to the research topic (Vaioleti, 2013). The next layer or position to this in ethics is the idea of talanoa usu. One can identify that this layer of talanoa was the best way to commit to remaining engaged with our participants.

Data collection

According to Vaoleti (2006), Talanoa places the power of the issue in the hands of the connection between the researcher and the participant. As a qualitative researcher who connected with the methodology of talanoa, there was a heavy reliance upon the data from the participants. Their stories, experiences, and opinions were all relevant to the research topic. The rich information shared was the output of the questions, how it was said, and the Pacific cultural rituals executed successfully to establish the relationship between the two sides (Vaoleti, 2006).

Furthermore, the connection should also be analysed as to its entity in terms of what it encompasses. According to Vaoleti (2013), this connection consists of a respectful and reciprocal flow of responses with open-ended questions. In a traditional lens of research education, one example by Check (2012) is that open-ended questions would allow a full range of responses, which can also prompt complex concepts. The key to seeking clarity without prompting ambiguity between you and your participant is to do this in a respectful manner, where there is a mutual understanding (Check, 2012). It is important to also identify within Talanoa methodology that the participants are knowledge holders and what they share is important because it represents them, their families and their upbringings (Vaoleti, 2013). As knowledge holders, this is known as the relational space or the Vā. The Vā in one's relationship springboards topics, experiences with no parameters, and exploration (Vaoleti, 2013).

To extend this approach of Talanoa, Vailoeti (2013) extends this method of data collecting to what is known as Talanoa'i. Talanoa'i is the verb of Talanoa from an English grammar perspective. Instead of the researcher being the observer, the researcher is to be active with the participants in the relational space of hearing their narratives, (Vaoleti, 2013). This theme of activeness implies complementary expertise between one another and is also about the participants and the researcher having similar statuses (Vaoleti, 2013).

For each talanoa I had with my participants, I promoted the University's various campuses (North Shore, Manukau, or Auckland city) as places to have the talanoa. The University was offered as a neutral venue for this research topic. One can argue that the talanoa methodology promotes mutual respect and insists on the decision to be in the participant's favour, hence further generating data. On the other hand, I also promoted a location they were comfortable with, and I was happy to cater to their request of what suited them best. According to Robinson (2012), venue settings play an essential role when conducting an one-on-one interview or group discussion. It is important there is the ease of access to the venue and that the venue is neutral for the participants as it can provide comfortability for them, and the focus will be on their data during the fielding of questions. For this talanoa research topic, the locations consisted of places that the participants were comfortable with and for some of

them, what they call their 'local'. One can identify the colloquialism of 'local' as a place they and the community are well fond of. These places were; a school staff room, cafés, and the public library. Furthermore, Kai was mutually shared at the cafés too. Overall, three of these places were in a public space, and the fourth one was at their place of employment.

Data analysis

Digital audio recordings and note-taking was the raw data collected from the talanoa interviews with the participants. The audio recordings were then given to an external transcriber to type up the transcripts from the digital recordings to make sure any data was not lost or distorted. The transcriber typed up all the transcripts and I emailed them back to all four participants in consecutive weeks. As outlined by Gibson (2009), the role of transcripts is to be a resource of examination to researchers so that they can navigate their way around the data. Furthermore, it is a shorthand version which, in essence, according to Gibson (2009), is a re-representation of the resource. Therefore, Gibson (2009) pointed out that when the researcher combs through the transcribed data, they should not just rely on it word by word and think critically back to the time it took place or re-listen to the recording to help formulate a better representation of that point as well. To extend this point and connect it with talanoa methodology, Vaioleti (2006) emphasised the process, stating that Talanoa interviews are about talking things over, life as a Pacific Island person; the critical points discussed in different situations are oral and should be heard and reheard. Therefore, I relistened to the talanoa as well as focus on the transcripts.

As mentioned before, the data itself must be interpreted. The analysis of the data collected from the participants has then utilised the mediums of the transcript and the audio recording to formulate my notes from the data with relevance to the research topic. The next step from that was then repeating those previous steps and thinking even more critically about memory attainment about what I was experiencing back at the time of the talanoa. According to Vaioleti (2013), the different talanoa methodologies use the various tools the researcher has to recapture or reconstruct the full richness of the studied experience. Another point was that talanoa promotes the understanding of data in the participant's eyes. For example, it stated that it is about bodily knowledge and understanding the cultural interplays of the researcher's thoughts, moods, emotions, even the times when they are silent. Through talanoa, the researcher has to attempt to recapture all this in the hope this method can be valuable data for the research topic.

By becoming more intimate with this data, the approach to coding was about interpreting the data through themes. To get to that stage, I asked the question, how the themes could be generated? The starting point was understanding the research topic and what was it asking or stating; Pasefika

Secondary School Deans narratives of working with Pasefika students with church commitments. From the qualitative research done by Taleni et al. (2019), where themes are generated by interviewing senior leaders about leadership strategies to support Pasefika Students, my research took a similar data analysis path. This format is known as open coding; according to Strauss and Corbin (1998); it is the analytic process of identifying concepts or themes. Furthermore, Strauss and Corbin (1998) state that the next step was axial coding; axial coding identifies the subcategories. These steps constructed texture around the themes and sub-themes created to analyse the data categorically. Some of this process can be seen in Table 5.1.

In doing my best to stay in theme with the Talanoa methodology, I cannot help but not ignore the metaphor of Kakala and this part of analysing data in an attempt to acknowledge a point of traditional and non-traditional research steps in this part of the research topic process, which is coding. According to Vaioleti (2006), Talanoa methodology has a connection to the method of an interpretive approach. Under the fable of Talanoa methodology is the metaphor of Kakala (Vaioleti, 2006). Kakala is Tongan for fragrant flowers which are then weaved together to present themselves in a beautiful and purposeful arrangement for an occasion (Vaioleti, 2006). Kakala is broken down into three steps process; Toli, Tui and the Luva (Vaioleti, 2006). Toli is about deciding the best flowers and those selected flowers are to be created into a beautiful arrangement, according to Vaioleti (2006). Tui is weaving the fragrant flowers together with additional plants (Vaioleti, 2006). Love is giving the Kakala to the wearer of the gift and understanding why it is unique and how it will benefit them and the community (Vaioleti, 2006). What has been identified was that this enriched metaphor represented how I interpreted the data. As I picked the best flowers and leaves for my offering, this method resembled within my research that I needed to handpick the best available information and comb through it and understand how best to weave it all together so that information may be purposeful to the research and hopefully engaging for the reader.

Research validity and credibility

Research validity, credibility and the trustworthiness of this research topic and its processes are essential criteria for the legitimacy of one's research. The research illustrated validity through the audio recordings and transcription with the participants and the external transcriber about the research topic. To extend this point with the theme of Talanoa, the critical pillars of talanoa underlined cultural values. In this education space, Vaioleti (2013) writes about critical concepts for communication as being relatable, respectful, engaged, wanting to learn, is uplifting to others, and being connected with spirit. These concepts were seen as a generic measurement of a person too.

When reflecting upon my Vā with my mother and discussing these points, she stated, 'these ideas make you who you are', and I asked her to explain more what she meant. She said 'when I saw you upset you did not pass your high school bursary exams, you thought that you disappointed me because education is essential, while it is still valid, that does not make you the whole person, it is these other values that contribute to who you are and are going to become'. This conversation, from my understanding, explains that formal education is one pillar of success but having these values of being respectful, uplifting to others and having that woven into culture is another pillar of measuring a person. Overall, my research can only be valid if all process steps are transparent and reliable.

Tunufa'i (2016) has written about re-thinking the talanoa methodology. When thinking about Talanoa methodology and methods and analysing its validity, he argues that the validity is based on the conversation and observation being a prolonged period. He extends this argument by saying it can also potentially be viewed as a translation of group discussions or interviews (Tunufa'i, 2016). One can identify validity lies within the participant understanding the topic and having something to add to the topic, whether neutral, positive or negative. The purpose of talanoa was that it embodies a means of oral communication and that at minimum two participants should be present (Tunufa'i, 2016). Although the argument of a mere translation of just interviews and group discussion is the point, talanoa fulfils the cup of research with the fluid of spirit and culture and faith, hence the usefulness and validity of this research tool.

The impact of talanoa methodology when going through this research process, was how meaningful each element made towards the overall goal of seeing if this topic was worthy of its research. As a new postgraduate student, navigating this topic through conversations with my family and peers who faced similar dilemmas in their role of education or when they were students helped justify my focus as the research progressed. It felt like something was there but had to be drawn out. I was very grateful in my Talanoa with my supervisor and his academic contacts that this momentum had confirmed throughout. Going further with little more faith, the Auckland University of Technology Ethics Committee (AUTEK) viewed this topic as worthy and all relevant ethics documents can be found in the appendices. The final step of distinction, though was, had to come from the research participants. Their views are the focus of the next chapter.

Chapter Four: Data analysis and findings

Introduction

This chapter presents the findings gathered from the talanoa sessions with each participant. The data presented through the talanoa process is their narratives on working with Pasefika Students with church commitments. As part of this Talanoa process, participants were encouraged to use their native languages and values; furthermore, they were reinvigorated to express whatever they were feeling in an outwards manner to enable their genuine response to the questions and prompts given to them. As stated about the origins of Talanoa, Suaalii-Sauni and Fulu-Aiolupotea (2014) state, Talanoa has transitioned from just talking or having a talanoa; it is now about how the talking is set up and how participants talk. There are four participants in this research project; please see Table One below for their details.

Table 4.1 Pasefika research participants 1

Pasefika Participants			
Participant	Gender	2021 Current Leadership Role	Current Department and Previous roles
Participant 1	Male	<ul style="list-style-type: none"> • Careers Counsellor • Pasefika Support Worker 	<ul style="list-style-type: none"> • Teacher of Social Sciences • Teacher of Employment Skills
Participant 2	Male	<ul style="list-style-type: none"> • Head of House • Co-Head of Faculty for English 	<ul style="list-style-type: none"> • Teacher of English • Year Nine Dean
Participant 3	Female	<ul style="list-style-type: none"> • Head of Faculty for English 	<ul style="list-style-type: none"> • Teacher of English • Year Nine and Ten Dean • Specialist classroom teacher
Participant 4	Female	<ul style="list-style-type: none"> • Pasefika Dean 	<ul style="list-style-type: none"> • Teacher of Science

The data inquiry takes its approach under the Kakala lens, which integrates and weaves the knowledge put forward by the participants under the talanoa process, as stated by Vaoleti (2006) in which he acknowledges its origins from work titled as Kakala; A Pacific concept by Thaman (1993). This theme of weaving together hard work, labour, sacrifices for the sole purpose to produce something that is visual is a symbol of devotion to a cause. Moreover, this Kakala approach resonates with me from a personal experience and so forms part of my own narrative. When growing up in the church, one or

two families would clean the property and decorate the church in preparation for the Sunday service. I recall my mother reminding my brothers and me that once again, we would have to sacrifice our school sport this Saturday because it was our turn to clean the church. Mum would reduce our weekly expenditure to budget for purchasing the flowers for the church. On those Saturdays, after completing all our exterior and interior cleaning and mowing lawns on the church property, we were tired and hungry and ready to go home and rest. Our service would not be over; we would wait for another two hours in boredom while Mum picked the right flowers to complement the colours of the chairs, decorations and table covers of the church. In her eyes, it had to be perfect for the Sabbath day. Mum would tell me all the sacrifices my brothers and I made, like things we wanted to do that weekend but could not have, were brought together to produce these flowers. Ultimately these flowers reflected our family's devotion to our spiritual Father and how the church's building was a place that brought spiritual and physical presence.

The data or flowers that were not picked will be acknowledged in the latter part of this chapter. The theme that has emerged is woven into four different categories. They are woven together with: what makes a dean; weaving together of the dean's cultural leadership to support students; weaving together of the experiences and learning as a dean; and the weaving of the dean's ideas.

Weaving together of what makes a dean

This theme, titled as the Weaving together of what makes a Dean, emerged with the journey the participants took in transitioning from a teacher of pedagogy to becoming a pastoral care worker and what that journey looked like for them. The first participant saw it through the lens of servant leadership. Their narrative identified a systematic gap in the cultural responsiveness to the school's disciplinary system. They organically advocate for the Pasefika students to the senior leadership team. The participant is a teacher, pastoral care worker and a careers advisor for the school. The reasons were two-fold; the participant talked about his careers department office location being in the same vicinity as the senior leadership team. In their words:

I saw so many polys (Polynesians) students in the office and was wondering why the student's story of ill-discipline and lack of efficiency at school caused them to be there.

This impacted his emotions as a Pasefika teacher and thereby felt the need to serve and put himself out there in a leadership space. The senior leadership team members also propelled the participant by saying, "hey, we need your help, but can you please look into this situation that has happened". The participant always put himself forward, jumping in and wanting to help. This motivation for leadership was the call to service for his people more than any financial and pedagogical impact.

Another finding of the journey to becoming a dean was participant number two's actions of support and care. This participant claimed his pastoral actions of support to the students in their subject classes were observed by their colleagues. They encouraged him to apply for the Deaning role when the opportunity came around. Other staff members also asked participant number two to apply and highlight his best approach by advising against speaking directly to the Pasefika student like they were an older sibling to them in their family. Further to this they helped other colleagues in a mentoring capacity. They acknowledged that doing these actions to help their colleagues and Pasefika students was outside their boundary as a beginning teacher but felt the need to help their people, listening to their colleagues' encouragement and wise words.

In another lens, the journey to leadership for participant three is more explicit; when comparing the findings within this theme, she was self-motivated and was always keen to take every opportunity that came along. Participant three was a dean of two different cohorts, a specialist classroom teacher, and is currently serving as a head of the faculty for the English Department. The secondary reason was that they explicitly expressed this notion with humility because they also wanted to ensure more Pasefika leaders were part of the realm of leadership. With her being a leader, she wanted to be a living example to others. In addition, this was also the financial benefit and how that helps the participant and their family.

The journey to leadership for Participant four was that she felt forced into the role of Pasefika Dean at her school. She explained that she felt forced into the role but positively. She explained it was her first year teaching at the school, and she humbly felt she was doing well in her pedagogy. Like other participants, this was observed and acknowledged by colleagues. Out of this, the Pasefika Dean, whom she had respect for and gravitated to for his leadership upon her and other first-year teachers, recalls the conversation they had. The conversation emphasised that she would be the ideal person for this role. She was told no one else can do this role and having her in the leadership space would positively impact her and, more so, the many Pasefika students in this space. From this, she felt a sense of guilt if she did not apply but more so the guilt of not doing anything to help serve the Pasefika students and making that change. Hence the feeling of being forced to discover positivity of service in her space of leadership was evident in our talanoa.

The upbringing of commitment activities

Within the fabric of weaving lies the Deans' own narrative of commitment dilemmas and how it has shaped them in their middle leadership role.

Participant one spoke about the busyness of being in two worlds that kept him and his siblings engaged in the heavy workload. As a teenager, he thought, why was he so busy? Schoolwork was

demanding for him, but the thought of commitment to the church was also complex, stating its impact on his engagement. Dissimilar to this, he enjoyed the socialising part of both worlds with his friends and people of his age, more than the contents part of it. For example, school assessments, homework, and for the church, he did not enjoy remembering his lines in the Sunday school plays or reciting bible verses for spoken word as it was seen as too much workload.

The participant's lens on this now is that although he disliked the contents of it all, he was grateful to be put in that environment at an early age, as it allowed him to understand what the struggle was like as it aids him in his advice to the Pasefika students he serves at his school. He talks about White Sunday commitments to church; when his family moved to a new church to open it, there were so many fundraising events that he and his siblings had to be involved with in terms of chores and asking the community for help. Participant one also mentioned that the busyness of school and church commitments helped mask the financial struggles about the house and personal loans he and his family were going through, which made him even more grateful for the environment his parents put him in.

Participant two's perspective emphasised working collectively together in his church space. When they came together at church, he enjoyed being part of the youth group. Participant two enjoyed the environment of critical thinking, going through the process, and configuring the solution and common goal together. This output was more socialising and collegiality under the church's umbrella. An observational lens can also identify the creative freedom it gave the participant as that world was not restricted to the school environment. From a retrospective look, the participant commented on his feeling that God put him in that experience to use it as a tool of experience and pass that onto the Pasefika students he serves daily.

Participant three's perspective on their upbringing was based on church and faith. The point of difference for her was the freedom she felt she had to incorporate her values of faith and prayer into her pedagogy in class and support for her colleagues. She emphasised that before the lesson starts in her class, they do a prayer or a Karakia. They do this as well before her class or colleagues share a meal. Further, she shared about her Dad's influence on understanding its load and how best to balance it. She stated in her eyes that:

Dad was trying to make me understand they were two separate worlds ...

but engaging in both would benefit her in the long run and be a better person for it. Her view now on that point is that it gave her more confidence when she faced dilemmas between her church and her school commitments as she saw this as a challenge she enjoyed taking on.

The findings identified for participant four is that her childhood upbringing has come full circle where she is now an adult at her church, and her role is a support person in her Sunday school and children's choir. Upon reflection, she remembers the long nights of White Sunday practices and the daytime extra White Sunday practices that took over her school holidays. She understands the students' dilemmas, which impacts her decision making as the Pasefika Dean of her school.

Weaving together of the dean's cultural leadership for support of our students

The emerging themes from the participants focused on their lived experiences in their culture and how they see it fits with pastoral care practices.

Participant one commented on what works best for him to approach Pasefika Students. He emphasised sharing his Pacific stories. He aims to connect with the student through his theme of family. In his one-to-one conversation with a student, he says:

Ok, I am now going to take my teacher hat off and put on my big brother hat.

Being explicit with the student illustrated honesty and set up an opportunity for trust between the two. He can identify the students who do not want to talk to senior and middle leaders in and around the school campus. His approach in the outside environment is to joke around with them using a topic that both himself and the student are familiar with, make them laugh, and then initiate a chat. The emphasis of this was talking to them at their level. According to the participant, this approach was about understanding them and what they were going through. There were some situations where they would emphasise the need to pray for the Pasefika student. Then there were other situations where they would have a bad attitude and let that filter out in their body language in the classroom, affecting others. His reaction, in his words:

would be that they needed a slap in the head to get them to understand [note this was as a form of expression, not physical hitting].

In the end, he highlighted his experience that his approach was two-fold, making them understand the world was in their hands, so it was up to them to make something of it. Also, he stated that he utilises the scenarios of the church with the Pasefika students at his school as pillars of wholesome biblical leaders who are of service. He would ask:

Why are you acting this way? Would you act like this if that was Sunday school?

The pastoral care practices of participant two were based on their upbringing of commitment to all things outside of school. From his narrative, he and his family were fully immersed in the activities of their church. He understood where the student was coming from in regard to their commitments.

Furthermore, he understood that the parent's narrative was hard to change: an either Church or nothing mentality. So, his approach to pastoral care practices was all about flexibility to the student. Therefore, with this approach, at the end of the flexibility cycle, he found it hard, wearing his education hat and trying to let the families know that education was more important than the commitment activities related to the church. He was facing his dilemma about his response to the student in his school profession and upbringing. The participant's positioning of support for the student changed over time due to him being increasingly fully immersed in his professional work; thus, the notion of formal education became more prevalent than the learnings of the church towards his student.

In addition to this, he started his school had recently changed the pastoral care system from year level cohorts to vertical alignment in terms of a house system. He expressed that the house system had positive and negative points for Pasefika students. The positive part was that competition created collective identity throughout their sporting, cultural and classroom activities. The participant's negative comment was that there was no longer adequate space for one-on-one conversations from Pasefika students to their Deans due to fear of being embarrassed by others in their cohorts, either older or younger than the student's cohort. He emphasised that he missed having those spaces for students of a specific cohort level to communicate with their year level dean.

Participant three emphasised that her approach to best pastoral care practices is based on her cultural responsiveness to students and colleagues. In this narrative, she emphasised a department meeting she ran. She stated her colleagues in her department were first-year teachers and wanted to promote 17th-century plays based in Europe to Pasefika students for their assessment. She responded to them explicitly that it would not work with their class. She challenged her colleagues to find something that they could connect with, something related to their culture. She expressed that:

Connections are essential when approaching students pastorally or through pedagogy.

Her following approach applied directly to students. One example is that students did not understand the work of Shakespeare. Therefore, she created and administered a trip outside of school hours to go and see a production company that merges Shakespearian plays and Polynesian culture. She stated her pastoral care approach to Pasefika students sometimes has to go beyond the school's space to get the learning point across, know her support is unwavering, and will think outside the box to assist the student academically and pastorally. The change that emerged in this participant's approach was about merging the learning and support for the benefit of the student. In addition to this, her explicit nature to her colleagues symbolised her cultural reflections with a new staff member. If it did not work before, it would not work with our current students.

Participant four's perspective on best pastoral care practices for Pasefika students is to have a one-on-one talanoa session with the student. She also stated that she calls in the family if needed, so there is transparency across all the different parties. She mentioned that this approach for her works best. That one-to-one approach can produce a sense of trust between just two people, and honest communication can help seek the root of the problem while also safeguarding any future miscommunication. She mentioned her outward thinking about colleagues' perceptions of her because of her approach, which assumes some ill-disciplined has happened. She mentioned that colleagues think her approach to her Pasefika students is too lovely and should be more challenging and aggressive to her Pasefika students.

Weaving together of the experiences and learning as a Dean

In this theme, I attempt to identify students' lived experiences with church commitments through the narratives of the deans who serve them. From all the given data, I attempt to make the student's story the primary focus and then make each participant's reactional commentary the secondary point.

Participant one addressed this question with a lived experience while in his middle leadership role. He explained that the female student was of Pasefika descent and a pastor's daughter. He started his initial assumption by only knowing what colleagues were saying about her, and that was she is a good student but very quiet and the daughter of a pastor. He assumed that she came from a home of good teachings within her family. Over time though, he stated he noticed the student was beginning to have a sad face all the time, and in his words, she looked down. From here, he stated they began to connect through the avenue of his career advisory role, where the engagement was about future pathways. He stated the student approached him and no other staff member about a situation she was going through. The student lifted the sleeves of her jumper to show the marks of her attempted self-harm due to the pressures of life of her schooling, church commitments, and underlying issues. The participant stated he was heartbroken and distressed at what he saw and stated he was only in his second year of teaching and did not expect this type of news. From his initial reactions within that conversation, he proceeded to be calm and connect with his methods of helping others whilst framing it within his professional scope. He stated:

I would now take off my teacher hat and put on my older brother or uncle hat.

He gave the student words of encouragement and words of affirmation. He stated:

Why would you do this? You have to realise your family love you and you are important to them.

In the talanoa, he was trying to tell me he was trying to uplift her. He asked if he could pray for her there and then with her. His next step to address this dilemma, or more so now the consequence of this particular dilemma, was connecting back to his professional realm. He contacted the guidance counsellor. From here, after the counsellor was involved, the family had a chat with him, and they worked out a plan to help her engage with all things necessary in her life while maintaining a balance. The participant said he was happy and thankful for this outcome and grateful to attain help from his colleagues about the dilemmas she was facing. He ended off this particular story emphasising religion and how it was affirming for her to understand that God supported the plans moving forward.

For participant two, his example was a Pasefika female student at year eleven. He explained that the student also had seminary. Seminary is a 48-month programme of spiritual teaching for adolescence provided by their church in the Church of Jesus Christ Latter-Day Saints faith (Church of Jesus Christ Website, 2021). He explained there was a struggle from the student academically towards the end of the year during the externals. The crux of it came when on the same day but at different times according to him was her having to study for the two externals in English (back-to-back) and in the evening she had to study for her seminary exam which was going to happen towards the end of her National Certificate of Educational Achievement exams. He found out she missed the exam because of the seminary exam studies, which consisted of study sessions at the church when she could be studying for the external examinations. He decided he needed to step in as her dean and talk to the parents about the situation and figure out why it happened while also making a pathway moving forward, so this would not happen again.

The participant explained that he had a meeting with the parents. Though they were very supportive of him and his planning, in their perspective, the church they attended as a family was and will always be a priority for them. So, the student maintained her attendance to both, but the dean still noted her becoming more and more tired as she entered her remaining exams while still trying to keep up with the church examinations. Towards the end of this segment, he acknowledged and understood the difficulty of doing both for some students who tried hard to do their best in both realms.

Participant three, in her encounter into this dilemma, told through her talanoa was about a Pasefika student in her last year of school. This female year thirteen student had many church commitments every night. Participant three, who teaches the student English, observed that she looked fatigued and lethargic in class. She commented on feeling sorry for her but also understood its struggle. She also talked about her second Pasefika student and a senior. She noted last year that the student was always in her top three of high achieving students in her class. However, this year, the students' church commitments increased; furthermore, that student got a part-time job at a restaurant in the local

area. This year that same high achieving student, according to her, is now struggling for motivation as she is in a situation of the hardship of school life, church, and part-time employment.

Participant four's lived experience with this dilemma uniquely weaved her position as a Pasefika Dean, where her focus is on the Pasefika students and enabling the leadership pathway through academic mentoring. She spoke about how one of her year twelve male students was selected to be in an external leadership and mentoring programme. After talking to his parents, she said the student declined the programme due to his religious commitments at the Assembly of God church. This youth group commitment happened on the same evening as the mentoring programme. She then stated she did not want to take no for an answer and stated that being selected for this compared to his peers who were not selected was a privilege and honour.

Furthermore, this selection would endorse his pursuit for a leadership role of Prefect if he chose to go for it the following year. The participant then utilised her own experience in religion to help the student understand the reality of the situation with the hope of understanding how great this opportunity was. Although youth group is essential, she stated that you can potentially miss youth for this opportunity whilst still serving God on a Sunday at church time. After then accepting it was a no, a few days later, she ran into the student's mother and mentioned their conversation; she then stated the mother changed her mind and allowed him to do the programme whilst attending the youth programme because the location between the mentoring and youth-church location was in the same local area. Out of this dilemma of balancing church and school, the output was a mentoring graduation night a few months later. The mother and son thanked the participant for being part of this programme as, according to them, it enabled him to be more socially confident.

Her other example was her dialogue about a student who plays well in sports for school; however, he could not attend all the team training due to church commitments. The coach, who also happened to be in the senior leadership team, asked for her advice and wanted the student to attend all the trainings. The participant told the senior leader that the student simply could not drop his commitment from the church and that we needed to talk to his family. She emphasised to him that it was God first, in the eyes of the student and their parents, when it came to these dilemmas that non Pasefika teachers or coaches sometimes did not understand.

Weaving together of the dean's ideas

In this part of the chapter, the Deans have identified potential solutions during the talanoa interviews about how they handled students' dilemmas between church commitments and school. Some of them were mentioned in their lived experiences with their students. I share their ideas of potentially addressing the students' dilemmas with some potentially sustainable solutions.

Participant one, whose background was in mentoring advising roles in education before becoming a teacher, spoke of a staff-wide talanoa in staff meetings or professional development sessions about understanding what students go through. He stated the key is to explain it in the student's eyes. One example is the churches connection to that member and that family.

Suppose it is a family funeral or family service. In that case, it is not just the student and their family attending the services in the evening in the church, where they cannot do the homework or internal set for that night; however, it is the week-long or two-week-long process. Where the student will need to be at the family home doing the chores alongside their family and friends in terms of making food, hot beverages, cleaning the house and more in preparation for many families to visit and pay their respects even before they attend the process of the family service and funeral steps. Make colleagues aware of all those steps. Further to these procession steps, it is the student's role in the family to be a part of and perform well in it, as these roles in the family weave together with the church weaves in the culture.

Thus, making the issue of school and the work that needs to be done for the student's secondary education.

Participant two also spoke about professional development sessions for the staff to understand. The emphasis was on presenting it in groups and giving staff members a forum to ask questions, understand and learn about these dilemmas. He wanted them to understand that for many students, primarily:

we teach in front of our classes or online. Furthermore, illustrate to the colleagues what programmes happen during the week that families are committed to outside the school. The church is life to them, not just the Sunday service.

Participant two spoke about the confidence in that space to openly talk in the settings of a secular school about how important church and the language are and how students benefit from these programmes that can translate into their school. She emphasised how personal identity grows confidence by seeing students understand their church. Furthermore, students become more sociable and commit to being team players for a collective, which translates to how they behave at school. Her concluding remarks about this segment were how her school receives support from local parishes regarding volunteers cleaning their school on selected weekends and some churches helping cultural and language programmes.

Participant three's perspective on possible solutions was with the incoming National Certificate of Educational achievement standards coming into place. An excellent way to propel the information to more communities connected to the school was to utilise the churches to share this information and hear their thoughts about the topic. She also spoke about the need to reach out to parents and have one-on-one conversations to understand. In addition to this, it was sharing this information of church commitment or relaying it even more specifically so the school can learn what it is about. Her last point was formulating a way the information of church commitments being part of the learning curriculum for students. For instance, seeing the church as a place of worship and a village perspective and how the village collectively provides for the villages.

Participant four's perspective was about making it a learning opportunity for staff. She spoke about inviting all local ministers of the churches and introducing themselves and getting them to explain the role of the families in the church and their role and the programmes they run for the families, and why high school students play such an essential role for them. In her perspective, she saw that this would be a great learning opportunity for staff to understand, especially to the non-Pasefika staff.

Chapter Five: Discussion of findings

Introduction

This chapter discusses the findings that have been identified from the data discussed in the previous chapter. This chapter also weaves together the research questions.

Table 5.1 (see following page) was a way to fold two plans into one. It enables the visualisation of developing the questions into prompts, articulating the participant's answers and weaving the common responses into themes. The talanoa process allowed the participants to open up this space to be more than Pasefika academia; it also allowed the participant to connect with their faith, culture and previous life when creating specific data for this research topic.

The essential aim of this chapter is to investigate the primary purpose of this research topic: What are Pasefika Secondary School Deans narratives of working with Pasefika students with church commitments? The structure of this discussion is based on the themes and their connection to the literature from chapter two. The key themes that have been identified are weaving together of what makes a dean, theme two; weaving together cultural leadership for support of our students; theme three: weaving together of the experiences and learning as a dean and the fourth theme weaving together of the dean's ideas. From some of these themes, emergent sub-themes are also discussed here. I have labelled these sub-themes as tier one, tier two, tier three, and tier four based on their commonality between all participants. The difference between tier one to tier four is that tier one is the surface level topic, and then at the next level, new topics have been developed from tier one through the talanoa process with the participant.

Table 5.1:Pasefika Feedback data 1

Pasefika Secondary School Pastoral Dean's narratives of working with Pasefika Students with church commitments.				
Talanoa Prompts	1A. What was the moment or tell me your story about the time you realised Deaning or being a pastoral care worker was something you thought you could potentially do and be successful at? 1B: Why have you taken up responsibility for being a Pastoral Care Dean? How long have you been in this role? 1C: Have you ever had any other school middle or senior leadership roles? (please don't identify the schools)	2A. From your experience what pastoral care practices are most appropriate for supporting Pasefika students? 2B: How have you come to this perspective? Has it changed over time? Why? 2C: Can you provide an example (without giving names)?	3A. Based on your experiences as a Pastoral Care Dean, what do you understand about their church commitments? 3B: As a Pastoral Care Dean, what are some of the dilemmas a Pasefika may face between church and school commitments? 3C: What are a couple of personal examples in your role as Dean? In these examples to what degree was the challenge addressed and how?	4A. In what areas may all Deans benefit from understanding more about how to navigate with Pasefika students through dilemmas related to church and school commitments? A: Should there be awareness school wide? 4B: If you had the opportunity to help colleagues understand the dilemmas some Pasefika students experience between school and church commitments, what practices would you emphasize.
Themes that have been weaved together:	Theme 1:Weaving together of what makes a Dean.	Theme 2: Weaving together of the Deans Cultural Leadership for support our students.	Theme 3: Weaving together of the experiences and learning as a Dean.	Theme 4:Weaving together of the Deans ideas.
Tier 1:	Self-journey to leadership. Service leadership.	Lived Experiences of Middle leadership	Deans upbringing on Religion	Solutions of Dilemmas. Making staff understand.
Tier 2:	Deans upbringing on Commitment Activities.	Connecting cultural leadership with academic mentoring to their narratives with helping students	Teacher dilemmas.	Connecting of school and Families perspectives/Religious families.
Tier 3:	Deans narratives: Religious Understanding.	Deans understanding their own culture	Student situations/Student Dilemmas	School Staff level-Professional Development
Tier 4:	Deans narratives: Upbringing output post high school	Cultural Leadership: Deans helping teachers.	Families involved - Deans telling the story.	In-depth questions about connections to Achievement assessments

Theme one: Weaving together of what makes a dean

The findings displayed that all four participants felt they had been called upon to do this role. They all acknowledged the self-doubt and humility they have. However, the calling was too much to ignore regarding helping others and a realisation they can make a positive change in this role. It came from different avenues, such as colleagues and mentors encouraging them to apply because of how good their relationship skills were with their students in their subject classes. According to Matapo and Leaupepe (2016) from the servant leadership work of Robert Greenleaf and the similar sentiments from Fa'aea and Enari (2021), servant leadership is about putting others needs before your own. From personal experience, applying for leadership roles within secondary schools is done based on the desire to serve more so than having the chance to lead (Matapo & Leaupepe, 2016). Furthermore the Ministry of Education (2012) acknowledge this in a formal sense where they know the role has fluidity to it and is supportive. This is well known to staff across the schools hence the consideration for these participants to apply for this role.

Another reason was having a personal experience of helping a colleague who did not culturally understand the reasons for students' misbehaviour and efficacy by having a conversation with them on their behalf. This form of help and response points to the leadership opportunity of doing the duty or service for that colleague who asked for help more than the opportunity to lead. According to Fa'aea and Enari (2021), leadership through service in one part deals with the learnings of service in your culture, but over time you will realise that what you have learnt through this service and this will make your decisions easier as at the forefront, it is about helping others and keeping families together. To extend what Youngs (2014) has said, as the individual, what you can provide through your leadership skills and experiences can help in the various tasks you have in middle leadership.

In the sub-theme of their upbringing, they all acknowledged they lived in that dilemma space as a student growing up. They were swamped as young adults in secondary school during that time. They were trying to balance their workload, but they enjoyed being in the church or youth space as that allowed them to be in a safe space and feel more secure in their identity. In an alternative perspective, this impacted who they were and their learning in their schools. Even now, this generation is still in a dilemma for our students. A report by New Zealand School Trustees Association and Children's Commission (2018) focusing on students' experiences in the education system found that there was data prevalent to the education system not being understood or sympathetic to students who were busy with their church commitments. The elements that emerged were how the church space and their secondary school space were two very different worlds, yet the church space and family belonging helped them attain the value of being grateful and increased their inner self-confidence. According to Manuela and Sibley (2015), the connection to the church through its services and

programmes embedded the value of listening, encouragement and respecting elders. Churches are of importance across Pasefika families; for Samoans, they provide spiritual service and branch out to education and other forms of services from infancy to adulthood (Hopoi & Nosa, 2020). From there, they can build this within themselves and pass on the culture's values to the next generation. The inner self-confidence came from having the opportunity to speak with peers and work as a team. Interestingly, one participant explained it was the busyness of being in both worlds as a student, that enabled him and his siblings to be masked from his family's financial troubles at that time. Something he is now very grateful his parents did for them. The importance of how their upbringing shaped how they can be, in handling pressure and how these life experiences can be passed onto the students they serve were evident with all four participants. Having this type of upbringing and being of similar nature to the students they now serve, is pointed out by Hunter et al. (2016) where the students mainly wanted the staff to have a clear understanding of what they were going through with the similar tensions they were facing.

As mentioned in the previous point, another emergence of this was building their confidence through the church and having that confidence at the school they attended. For one participant, being taught to pray at the beginning of every session at her youth commitments was something she carries on in her classroom now that she is a dean and teacher. She begins her session with her student(s) with a Karakia. This participant frames her faith through the Karakia, so it is allowable at the public school she teaches at. According to Human Rights Commission. (2009), a Karakia has linkages to culture and faith and is allowed in the New Zealand Public school system.

Theme two: Weaving together the dean's cultural leadership to support our students.

The findings illustrated the emergence of personal narratives being used to support the students who were in similar dilemmas. They talked about how their Polynesian culture played a role in helping bridge the gap of the unknown in order to understand what was going on with them. This is further emphasised from the literature by Cardno et al. (2018), where similar ethnicities can create a connection which helps inclusion and relationship building when in the space of leadership.

There was a connected theme of speaking to them one-on-one and how that personal space will help them transform. One example was speaking to the student in a private space and allowing them to speak and hear the dilemmas they were facing. From here, when giving advice back, it was about explaining to them about their connection in academia as well as culture; it would allow for the participants to manoeuvre from their role in school to their role as the big brother or sister in the aiga or church youth group in order for them to listen correctly and get the right advice they needed to face their challenges. Through listening and giving advice back as either an educational professional

or acting like a big brother or sister to them in their family, illustrates the aspect of servant leadership in that they are more than just a student to them. These cultural and faith connections make the dean want to give them all the advice and help they can to ensure that students of similar ethnicity have the best advice available. Serving in the realm of sphere one is caring for young Samoan children, teaching them the concept of obedience, love, and respect into them from home and from our Pasefika middle leaders (Fa'aea & Enari, 2021). Further to this, the cultural connection can navigate a potential family role modelling as well. Utumapu-McBride et al. (2008) write that cultural experiences positively impact students and their families. In my own experiences this happens, and it is a positive notion for all involved.

A finding outside the main topic was how school system changes may be a barrier to the participants wanting to connect to the students about their dilemmas in a formal pastoral space. Most of the participants spoke about how the space to open up and speak about their dilemmas was helpful; however, this did not happen for one in particular. A space to talk was no longer a viable option as the school changed its pastoral system to be aligned in vertical level/housing system, where that dean will serve students from years nine to year 13. According to the participant, students did not feel they were in a safe space to talk if a student of a different year group would come in or even just see who was in there, and their thought of being seen in that office would deter them. The participant also said they missed the connection of having one-year level to support because that was an identifier and element of unity between them and the students they serve. The change to a housing system, according to the participant, meant the Dean made new connections but also lost some connections with previous students in their year group. According to the participant, this has made a significant impact. System changes, and in this instance, the school housing system has impacted the individual. Being reactive will enact a scrambled reaction which is good but it has limitations according to Youngs (2014). With leadership qualities, the individual dimension is important to understand that they need to utilise what they were hired for in the previous roles as middle leaders like their personal qualities, learning capabilities and experience to adjust in their new roles with their students (Gurr & Drysdale, 2013).

Another vehicle of support was going beyond the education space to display their teachings and trust in a way that registers with them in a more engaging method. The content being taught was Shakespeare in the English classroom, the student struggled to identify and understand the contents. The participant then took them to watch a Black Friars production to help them understand the contents of the Shakespeare play they were learning at the time in a more appropriate way. Knowing the student through their connections as the dean and student and teaching the student created a platform of trust to go on a field trip with the student to learn outside of the school and further build

the relationship they had. What emerged outside the school and church space was a more engaged and relaxed manner of the student, enabling learning and trust between the student and the participant. The research by Samu (2015) illustrates that an outcome of the ethnic interface model is about the educator being the bridge and gatekeeper between the formal education world and the learner's world. This is further emphasised by De Nobile (2018) who states the dean or middle leader focuses in on the family connection to the student because the key is the student which both (school and family) are fully invested in.

Theme three: Weaving together of the experiences and learning as a Dean

The key findings within this theme were how students handled the balance of the workload put in front of them from both secondary school and church. In some cases of handling the balance, the consequences were not positive for learning. At a closer look, each case study described by participants was that forms of pressure came from the uniqueness of the church they were in. In terms of extremity of one case, it dealt with the pressure of not handling the balance of their situation at the time. The other elements involved were part-time work being a new commitment added to the imbalance, and the other two case studies were being too committed to their church that impacted their involvement in school and the opportunities that came with it. As mentioned before, past experiences in faith and culture have played a key role when supporting students (Utumapu-McBride et al., 2008). Having a workload of church and school, then holding onto it and then realising it is too much and having the courage to share how it has impacted them to a person outside the family, emphasises the importance of the relationship of the educator and student. The research by Utumapu-McBride et al. (2008) explains that Pacific Island students live in five worlds; worlds of culture, faith, school, their peers and family. This can take a toll and can potentially create a consequence for these students, which then raises the question about which worlds are and are not a priority in order to support their learning.

From these findings, what was prevalent was the need for communication between the students and their families. The participants, in most cases, were being the bridge between them, and their role was from a school perspective. There was no mention of a church pastoral support role in helping that student handle the balance. The underlying element across the different themes is about relationship building, what can also be pointed out as another solution is investment. Investing time and care between students and adults (families and school staff) will then associate itself with students who are highly motivated to care for their learning and balancing of their workload according to Murphy and Holste (2016).

Theme four: Weaving together of the dean's ideas.

The universal element here was sharing the information and being transparent about what Pasefika students do with relevance to their church commitments. Out of this, what has emerged is to do it in various ways. Firstly, it was about the need to have a talanoa across all parties (schools and the local churches) to share the role each institution plays for the student. From the literature, the Talanoa Ako programme provided an event that will involve the institution of the school, a physical presence of church and families of the community (Ministry of Education, 2020).

From the church perspective, it was about explaining to the schools the programmes they offer and why they offer it to their congregation and inviting them for participation. The ability to reach out to the schools from the perspective of the church is already a step in the right direction. This shows movement is happening. In my experience at my workplace, I recall local churches going to the school on weekends to do school clean up as that was their contribution and connection to the school. In an alternative view, however, do these events help specifically with the tension of dilemmas that the student has or help how to best approach them from a dean's perspective. This is another case but at least connections between potential individuals can help.

Another alternative was utilising the Pasefika deans as a voice and explaining in a professional development format internally the roles Pasefika students have for their schools and gaining an insight into what they do at their churches from the view of their families. The work from Samu (2015) points out that all educators need to learn and acknowledge the cultural practices and church events that connect the students, as this will help them understand the world they live in.

The talanoa process across the literature and then implementing it in the methodology and methods illustrated how important it was to have a conversation and be transparent and dive into depth about the points, its background and respect the different perspectives participants have on possible solutions. This talanoa and sharing ideas and solutions to understanding tensions and dilemmas as well as participant's narratives created respect and integrity for all involved but also for this research topic (Vaioleti, 2013).

The underlying theme for these solutions is showing transparency through care as this will help with relationship building. Participants spoke about the need for understanding. This is emphasised from the findings of the Ministry of Education (2018), where an effective teacher for Pasefika students will try their best to understand the values of the student like family and faith as well as school. This comes from a place of ofā which in Tongan means love (Vaioleti, 2006). Having this theme or lens of ofā ensures that if there is negativity in any aspect of the research, the value of ofā in the Talanoa

methodology is to ensure the goal of identifying and understanding in its purest form the purpose of the research.

Chapter six: Conclusion

Conclusions

In this chapter I will evaluate the original research questions as part of the discussion of this research topic. Here are the questions:

1. What forms of pastoral care are important for Pasefika Deans working with Pasefika students?
2. How did Pasefika Deans understand and engage with Pasefika students' church commitments?
3. What challenges do Pasefika Deans encounter when there are challenges between Pasefika students' school and church commitments.

The forms of pastoral care that are important for Pasefika Deans working with the Pasefika students is the commonalities or connections laid in the relationship between the two different parties. One of these connections is their personal experiences and how they share their experiences to help the students they serve. What has emerged from these findings is, firstly, the narrative of the Dean; it shows they are connected with faith and culture as well as their profession with the students they serve at their respective school. These connections of understanding the student's dilemmas through their personal upbringing helps navigate possible plans and solutions for them. The evidence informed by the participants indicates student life as a Pasefika student attending school and church is a busy lifestyle, yet potentially so fulfilling. Their upbringing has given them crucial experience in how to handle student dilemmas.

The elements that underwrite these experiences is not just culture and faith but also having their first job and also figuring out self-identity. At this point, this was where school pastoral care branched off into a family form of pastoral care. In an alternative aspect, the participants did not mention church in itself was a branch of pastoral care. From personal experience growing up in a Samoan Church, there was no formal sense of pastoral care unless the Pastor or Deacon offered their services to students at churches. Generations of youth would look up to the older generation for wisdom.

The Pasefika deans understood through their own personal experiences of faith and culture. Furthermore, what can be identified is some of the participants were part of the local community in terms of living and working in their community, therefore there was background knowledge on the students and those churches in those communities and the services they provided. Having these elements of knowledge helped build the relationship they had with their Pasefika students and what dilemmas they were going through. The participants also involved the families as well, as according to them the Pasefika parents of students were the same age bracket as them or in the age bracket of

their own parents and be able to get them to understand what was going on with their son or daughter. This too helped them assist their child with these commitment dilemmas. An underlying theme for this research question was they were the bridge between school and church and also their welfare representative to the family. As that bridge, participants pointed out they would talk in their language to help them understand all things about their child but also the explain to them the nuances of the school system and services. Having a one-to-one conversation was important. It was in these one-to-one conversations that they could allow more freedom and honesty be spoken and from there relationship building could be done.

One of the limitations of this research topic was the ability not to have students in this research and hear directly about how they are dealing with this situation especially in our current society. From my own personal experience as a Dean, it is evident that when church or cultural related events happen students are tasked with navigating how to best balance their workload from school as their responsibilities in the family or church becomes a priority. Further to this, the students who ask for an extension application to help with their schoolwork, usually comes from the student directly and not the parents or caregivers. In my particular place of employment, family notification about the student's application for an extension is required. Language may be a barrier to students learning.

From the talanoa sessions with the participants, one of the challenges was the margin of time about the various consequences that was a challenge. In a flipped perspective, the participants spoke about how they reacted to the various situations students informed them about. While the cross over line for a type of consequence is difficult in itself to see due to the cases being varied, it still comes to mind about whether there was something preventative could have been done in their different situations they were faced with. At a larger scale question than that is what school systems were in place to help the dean or the student process through the pastoral connections of the subject teacher, home room teacher and to then to the dean or vice versa?

What has been positive is that this given limitation has opened new flowers of knowledge from the lens of pastoral leaders to speak on other topics interwoven in the dean's narratives about the students they serve who have similar dilemmas to them. Having the participants explain their talanoa of studying for bursary or school certificate or an assignment but the night before the exam or due assignment they had to be at church due to White Sunday practice or Sunday school choir practice or it was their families turn to clean the church enhanced the validity of the data because the participants and myself could understand the present dilemmas as being similar to those we experienced when younger.

The dean's narratives about how they became leaders at their respective schools illustrated their personal qualities and experiences they have had carried them well in the role they currently have. What could have been explored in terms of more research was how humility and humbleness is so important to Pasefika people potentially to the point it may impact their own future opportunities. The emerging theme out of that was others thought they could do well in this position which was enough of a spark to help them in this pastoral leadership role as servant leaders.

Hearing these dilemmas about students and in their own upbringings is enough to do further research and configure how schools and churches can be more interconnected in order to help students be relieved of stress but be more engaged in their schoolwork and service to the church. The key findings were that the deans play a pivotal role in growing this space of uniting the two different worlds.

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Glossary

Aiga: Family

Alofāga: To show love

Alofa: Love

EFSNS: Ekalesia Faapotopotoga Samoa Niu Sila

Fa'aaloalo: Respect

Fa'aleagāga: Spirituality

Fa'amaoni: Integrity

Fa'asinomaga: Belonging

Fale: House

Fetausia'i: Reciprocity

LAC: Loyalty and Courage

Ofā: Love

SLT: Senior Leadership Team

Ta'itaiga': Leadership

Talanoa: A personal encounter where people story their issues, realities and aspirations (Vaiotele, 2006)

Uso: (Male to Male) Brother or (Female to Female: Sister)

Appendix A: Ethics Approval



TE WĀNANGA ARONUI
O TĀMAKI MAKĀU RAU

Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

14 July 2021

Howard Youngs
Faculty of Culture and Society

Dear Howard

Re Ethics Application: **21/243 Pasefika Secondary School Pastoral Dean's Narratives of working with Pasefika students who have significant church commitments**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 12 July 2024.

Standard Conditions of Approval

1. The research is to be undertaken in accordance with the Auckland University of Technology Code of Conduct for Research and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard and that all the dates on the documents are updated.

AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

(This is a computer-generated letter for which no signature is required)

The AUTEC Secretariat

Auckland University of Technology Ethics Committee

Cc: student email removed from public version of manuscript

This research was approved by the Auckland University of Technology Ethics Committee on 14th July, 2021, AUTEC Reference number 21/243

Appendix B: Research Tools

AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKĀU RAU

Participant Information Sheet

Date Information Sheet Produced: 31st of May 2021

Project Title

Pasefika Secondary School Pastoral Dean's Narratives of working with Pasefika Students who have significant church commitments

An: Invitation

Tālofa lava. My name is Safotu Filipo. I am a Pastoral Care Dean at Onehunga High School and currently enrolled as a dissertation research student at AUT in the Master of Educational Leadership (MEdL). I am inviting you to participate in my research seeking Pasefika Deans' narratives of working with Pasefika students who have significant church commitments. I am using the methodology and methods of Talanoa where I invite you to share your stories about your experiences of working with these students. This research will contribute to the completion of my MEdL.

What is the purpose of this research?

The overall aim is to understand, through talanoa, Pasefika Deans' narratives of working with Pasefika students with church commitments. My intention is to interview four Pasefika Deans, known to me, who are not colleagues, so that talanoa is more likely to place. From personal experience there have always been students who could not engage as well as they perhaps wanted to with schoolwork due to their commitment to the church. Through the stories of pastoral leaders such as yourself, whom our students trust, the aim is to analyse these stories and identify what issues arise with regards to educational leadership, students stories, pastoral care and pacific and faith issues.

The findings of my research may be used for conference presentations and staff workshops and will be publicly available as a dissertation through the AUT library.

How was I identified and why am I being invited to participate in this research?

I have used purposive and convenience sampling to identify you as a possible participant. So that there is a greater likelihood of talanoa, I am purposively inviting Pasefika Pastoral Deans who are known to me. In addition, the inclusion criteria for participants is that they: Identify in the professional current job as Pasefika as a currently active Secondary School Pastoral Care Dean. The reason for this is because as a Pasefika participant you will be able to effectively engage in the talanoa process and potentially have experienced situations regarding dilemmas Pasefika students may face when trying to keep both school and faith commitments, especially situations where one of these commitments gives way to the other.

How do I agree to participate in this research?

You can provide consent using the consent form I provide. Once you have given informed voluntary consent by emailing the consent form, I will arrange by telephone and/or email the interview time and location. The location will be the AUT city, AUT North or AUT South campus.

My contact details are provided at the end of this form and have up to one week to decide whether to participate or not. You are able to ask me questions during that week.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

You will be required to allow for one hour for the talanoa interview, with any travel time and also added to account for total time required. This talanoa interview time will be arranged to fit around your schedules.

The in-depth interview will be in a Talanoa structure and will allow for maximum flow of responses with open ended questions.

1. It will start with a Formal Introduction from the researcher where I speak in my native tongue and acknowledge Faith and then name the title of the our talanoa and why we are here.
2. From there I will utilize narrative talanoa prompts.
3. At the completion of the talanoa, I will acknowledge the faith, yourself and give you a kōha as a way of thanks for your participation in the research.

Voice recordings will be used and sent to a transcriber and then returned to you for approval and final editing. I will also write notes during the interview.

What are the discomforts and risks?

There should be no discomfort for you at any stage as you are encouraged to only share what you are comfortable with sharing. Though unlikely, the talanoa process can be paused or stopped at any time if any discomfort occurs for you.

How will these discomforts and risks be alleviated?

Through the talanoa process I commit to promote trust and mutual respect to ensure you feel safe to share your experiences. I intend to help make the environment in which the interview takes place one where you experience familiarity through faith, talanoa and shared cultural values.

What are the benefits?

Earning the pass mark for this dissertation and the associated 60 points will help me complete a Master in Educational Leadership. I am also utilising my learning from this qualification effectively and positively in my current practice and future roles I may take up.

I also hope you will find it beneficial reflecting on your experiences and these may provide prompts for any possible changes to your own practice.

How will my privacy be protected?

Your place of employment and ethnicity will not be discussed in my dissertation. You will be referred to as participant (number) in my dissertation manuscript. If you happen to mention your school's name or the name of any other individual this will be removed from the transcript. The professional transcriber will sign a confidentiality form, providing another aspect of protection.

What are the costs of participating in this research?

The cost associated with participation is your time. You can expect your involvement will take between 60 to 90 minutes (that's inclusive of any transport issues that may impact the time). I will provide you a kōha in acknowledgement of the time and travel costs.

What opportunity do I have to consider this invitation?

Please consider this request and if you are interested in participating please contact me within one week of receiving this information sheet. If I have not heard from you by then I will do one follow up call just to make sure and that will be the final time of communication with you in relation to this invitation.

Will I receive feedback on the results of this research?

A summary of findings will be made available to all participants. The summary of the dissertation will be made available as well as a link to the full dissertation will be publicly accessible, so a link will be sent to participants who request this.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, *Dr Howard Youngs*
Senior Lecturer
School of Education
Ph. 64 9-921 9633
E: howard.youngs@aut.ac.nz

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, *ethics@aut.ac.nz* , (+649) 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Safotu Filipo - details removed from public version of manuscript

Mobile:

Email:

Project Supervisor Contact Details:

Dr Howard Youngs

Senior Lecturer

School of Education

Ph. 64 9-921 9633

E: howard.youngs@aut.ac.nz

This research was approved by the Auckland University of Technology Ethics Committee on 14th July , 2021, AUTEK Reference number 21/243

Participant Consent Form

Project title: *Pasefika Secondary School Pastoral Deans’ narratives of working with Pasefika Students with church commitments*

Project Supervisor: *Dr Howard Youngs*

Researcher: *Safotu Junior Filipo*

- I have read and understood the information provided about this research project in the Information Sheet dated 10th June 2021.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes may be taken during the interview and that it will also be audio-taped and transcribed.
- I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- I agree to take part in this research.
- I wish to receive a summary of the research findings (please tick one): Yes No

Participant’s signature:

Participant’s name:

Date:

Approved by the Auckland University of Technology Ethics Committee on 9 July 2021 AUTEK Reference number 21/243

Note: The Participant should retain a copy of this form

Narrative Talanoa prompts

Malo le soifua maua ma le lagi E Mama, Muamua lava Oute Si'i le Viiga ma le faafetai I le tatou Tama I luga aua ua aulia lenei taimi e tatou o fa'apopotoina ina ia e tatou fai se tatou talanoaga I lenei mataupu pito sili I le tatou Tagata Faiaoga Tausiga Galue ma le latou Tala I Tamaiti Aoga ma le latou fa'afitauli I galuega o le Lotu ma le latou galuega I le latou a'oga.

Talofa Lava, Male le Soifua Maua, Tena Kotou, Warm Greetings, Malo lelei, Kio orana and Fakalofa Lahi Atu to you. Thanks for giving up your time and allowing this to happen. I will ask the participant if they would like to start with me providing a prayer of thanks?

Begin with a prayer of thanks: Tagata Faiaoga
Le Atua silisiliese lo matou Tama,
o lau Afio o le Tupu o le lagi ma le lalolagi.

Ua aofaga potopoto lou nuu I lenei taimi
matou te omai e sii le viiga ma le fa'afetai I lau Afio e ala I la matou Tapuaiga.
Ae paga lea, e lagona lo matou faatauva, ma lo matou le atoatoa.

O lea matou te Tatalo atu, ia Afio mai lou Agaga Paia, ete papatisoina I matou taitoatasi,
ina ia mafai ona matou faatino lenei Tapuaiga I le moni e tatau ai,
aua se viiga o oe lo matou Atua.

Ia matou amata mea I lau Afio, ma faaiu I lau Afio,
ma ia viia Lau Afio I mea uma matou te fai
I le Suafa o Iesu Keriso ua matou Tatalo atu ai nei
Amene.

Dear Heavenly Father, you are our provider and our almighty.
We gather to you during this time. We come to uplift and give thanks for this time of congregation.
We pray to you and humbly ask for your blessings upon each of us, so that we may have a clear and purposeful mission as you and we have planned father, so that we can further glorify your name.
We begin with you Father and we end with you Father. We Glorify your name in all our actions we do today.
In your most precious and holy name Lord Saviour Jesus Christ may we say,
Amen.

- What was the moment or tell me your story about the time you realised Deaning or being a pastoral care worker was something you thought you could potentially do and be successful at?
 - Why have you taken up responsibility for being a Pastoral Care Dean?
 - How long have you been in this role? Have you ever had any other school middle or senior leadership roles? (please don't identify the schools)
- From your experience what pastoral care practices are most appropriate for supporting Pasefika students?
 - How have you come to this perspective? Has it changed over time? Why?
 - Can you provide an example (without giving names)?
- Let's focus specifically on Pasefika students who have church commitments.
 - Based on your experiences as a Pastoral Care Dean, what do you understand about their church commitments?
 - From your experiences in your role as a Pastoral Care Dean, what are some of the dilemmas a Pasefika student may face between church and school commitments?
 - What are a couple of personal examples in your role as Dean?
 - In these examples to what degree was the challenge addressed and how?
- In what areas may all Deans benefit from understanding more about how to navigate Pasefika students through dilemmas related to church and school commitments?
 - How could there be more awareness school wide?
 - If you had the opportunity to help colleagues understand the dilemmas some Pasefika students experience between school and church commitments, what practices would you emphasize?
- In your experiences have you ever seen a church provide a service for Pasefika students to study for their education at church? If so, how did they work with the school and particularly Pastoral Care Deans?
- Is there anything else you would like to share regarding the focus of our talanoa?

Approved by the Auckland University of Technology Ethics Committee on 9 July 2021, AUTEK Reference number 21/243.